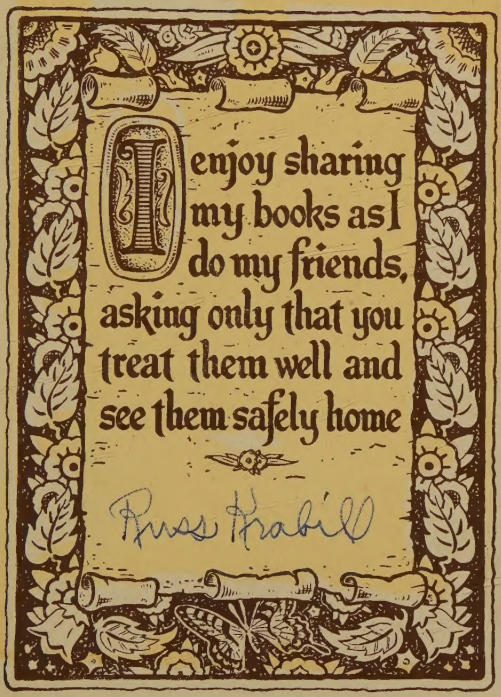
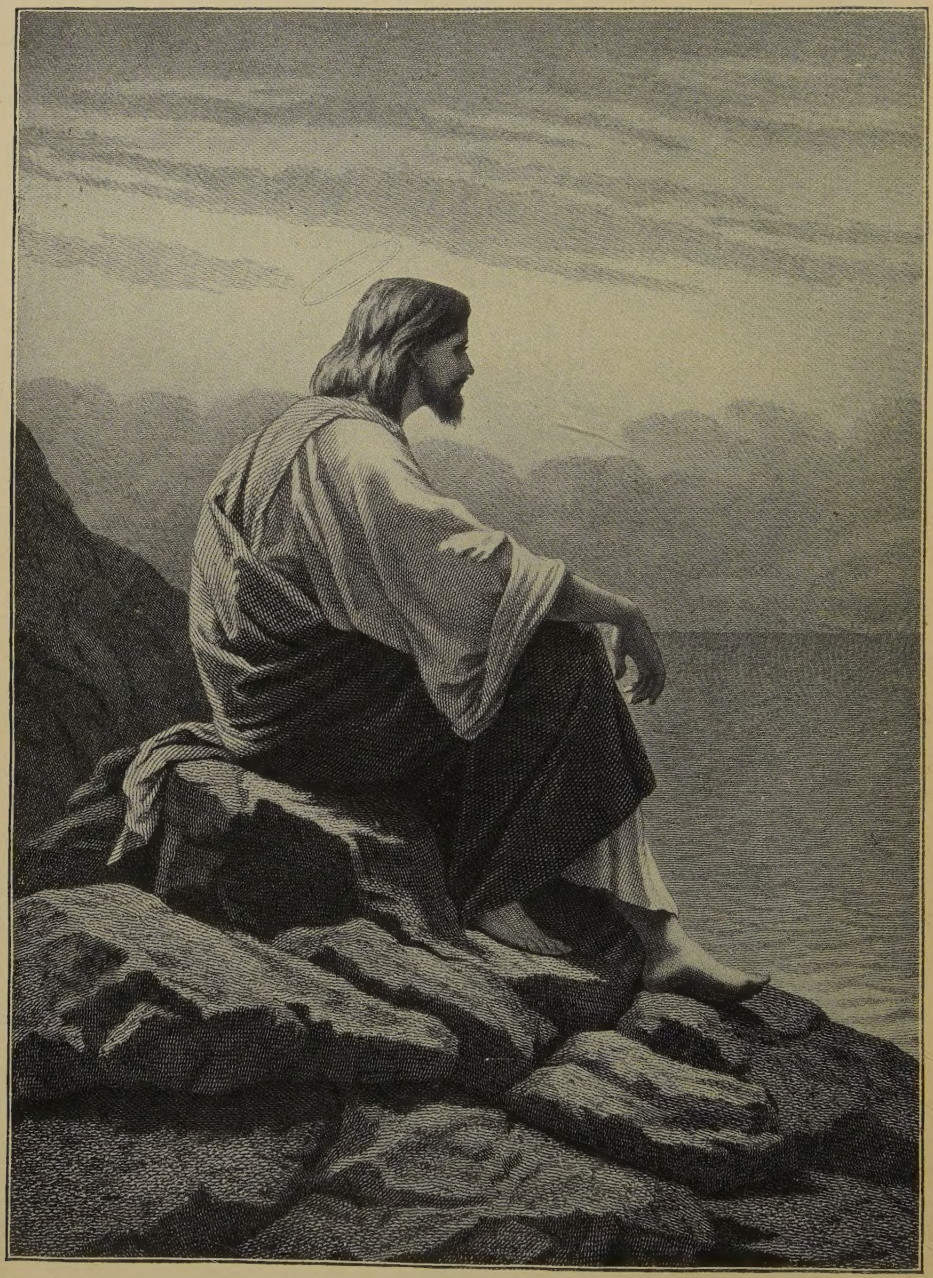
PELOUBET'S SELECT NOTES
ON THE
INTERNATIONAL LESSONS

1900


I enjoy sharing my books as I do my friends, asking only that you treat them well and see them safely home
Russ Krabill



JESUS SITTING BY THE SEA.

(*From Alexander Bida.*)

SELECT NOTES.

A COMMENTARY

ON THE

INTERNATIONAL LESSONS

FOR

1900.

Studies in the Life of Christ.

EXPLANATIONS OF THE TEXT. LIGHT FROM MANY SOURCES. REFERENCES TO BOOKS AND PICTURES. HOLMAN'S SYSTEM OF PARALLEL VERSIONS. PLANS OF THE LESSON. SUGGESTIONS FOR TEACHING. PRACTICAL APPLICATIONS. SUGGESTIVE ILLUSTRATIONS. THE NEW OXFORD REFERENCES. PICTURES. MAPS. CHARTS. DIAGRAMS.

BY

REV. F. N. PELOUBET, D. D.,

AND M. A. PELOUBET.

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TABLE OF CONTENTS.

TITLE . . . . . PAGE 1
TABLE OF CONTENTS 2
LIST OF LESSONS 2
NEW FEATURES 3
BOOKS HELPFUL FOR THE STUDY OF THE LESSONS 4, 5
PICTURES, AND HELP FROM ART 5
HARMONY OF LIFE OF CHRIST 6–8
THE FOURFOLD GOSPEL . . . . . PAGE 9
CHART OF LIFE OF CHRIST (in colors) . . .
MAP OF PALESTINE (in colors) . . . . . .
SEA OF GALILEE IN TIME OF CHRIST (in colors)
LIST OF AUTHORS QUOTED 10
INDEX 365–368
CLASS RECORDS 369, 370

STUDIES IN THE LIFE OF JESUS.

FIRST QUARTER.

LESSON		PAGE
I.	Jan. 7. THE BIRTH OF JESUS. Luke 2: 1–16	11
II.	Jan. 14. THE CHILD JESUS VISITS JERUSALEM. Luke 2: 41–52	20
III.	Jan. 21. THE PREACHING OF JOHN THE BAPTIST. Luke 3: 1–17. (May be used as a Temperance Lesson.)	29
IV.	Jan. 28. THE BAPTISM AND TEMPTATION OF JESUS. Matt. 3: 13–4: 11	37
V.	Feb. 4. THE FIRST DISCIPLES OF JESUS. John 1: 35–46	46
VI.	Feb. 11. JESUS AND NICODEMUS. John 3: 1–18	53
VII.	Feb. 18. JESUS AT JACOB'S WELL. John 4: 5–26	62
VIII.	Feb. 25. JESUS REJECTED AT NAZARETH. Luke 4: 16–30	71
IX.	March 4. JESUS HEALING IN CAPERNAUM. Mark 1: 21–34	79
X.	March 11. THE PARALYTIC HEALED. Mark 2: 1–12	86
XI.	March 18. JESUS AT MATTHEW'S HOUSE. Mark 2: 13–22	94
XII.	March 25. REVIEW. GOLDEN TEXT. Mark 10: 45	102

SECOND QUARTER.

I.	April 1. THE BEATITUDES. Matt. 4: 25–5: 12	104
II.	April 8. PRECEPTS AND PROMISES. Matt. 7: 1–14	114
III.	April 15. THE DAUGHTER OF JAIRUS RAISED. Mark 5: 22–24; 35–43. (Or Easter Lesson. Matt. 28: 1–15.)	121
IV.	April 22. THE CENTURION'S SERVANT HEALED. Luke 7: 1–10	126
V.	April 29. JESUS AND JOHN THE BAPTIST. Luke 7: 18–28	133
VI.	May 6. JESUS WARNING AND INVITING. Matt. 11: 20–30	139
VII.	May 13. JESUS AT THE PHARISEE'S HOUSE. Luke 7: 36–50	146
VIII.	May 20. PARABLE OF THE SOWER. Matt. 13: 1–8 and 18–23	154
IX.	May 27. PARABLES OF THE KINGDOM. Matt. 13: 24–33	162
X.	June 3. THE TWELVE SENT FORTH. Matt. 9: 35–10: 8. (May be used as a lesson for Pentecost.)	169
XI.	June 10. DEATH OF JOHN THE BAPTIST. Mark 6: 14–29. (May be used as a Temperance Lesson.)	176
XII.	June 17. THE FEEDING OF FIVE THOUSAND. John 6: 5–14	184
XIII.	June 24. REVIEW. GOLDEN TEXT. Matt. 6: 10	190

THIRD QUARTER.

LESSON		PAGE
I.	July 1. JESUS WALKING ON THE SEA. Matt. 14: 22–33	192
II.	July 8. JESUS THE BREAD OF LIFE. John 6: 22–40	199
III.	July 15. THE GENTILE WOMAN'S FAITH. Mark 7: 24–30	205
IV.	July 22. PETER'S CONFESSION AND CHRIST'S REBUKE. Matt. 16: 13–26	211
V.	July 29. THE TRANSFIGURATION. Luke 9: 28–36	219
VI.	Aug. 5. JESUS AND THE CHILDREN. Matt. 18: 1–14	226
VII.	Aug. 12. THE FORGIVING SPIRIT. Matt. 18: 21–35	234
VIII.	Aug. 19. THE MAN BORN BLIND. John 9: 1–17	240
IX.	Aug. 26. JESUS THE GOOD SHEPHERD. John 10: 1–16	247
X.	Sept. 2. THE SEVENTY SENT FORTH. Luke 10: 1–11; 17–20	254
XI.	Sept. 9. THE GOOD SAMARITAN. Luke 10: 25–37	261
XII.	Sept. 16. THE RICH FOOL. Luke 12: 13–23	268
XIII.	Sept. 23. THE DUTY OF WATCHULNESS. Luke 12: 35–46. (May be used as a Temperance Lesson.)	274
XIV.	Sept. 30. REVIEW. GOLDEN TEXT. Jas. 1: 22	281

FOURTH QUARTER.

I.	Oct. 7. JESUS DINING WITH A PHARISEE. Luke 14: 1–14	283
II.	Oct. 14. PARABLE OF THE GREAT SUPPER. Luke 14: 15–24	289
III.	Oct. 21. THE LOST SHEEP, AND LOST COIN. Luke 15: 1–10	296
IV.	Oct. 28. THE PRODIGAL SON. Luke 15: 11–24	302
V.	Nov. 4. THE UNJUST STEWARD. Luke 16: 1–13	311
VI.	Nov. 11. THE RICH MAN AND LAZARUS. Luke 16: 19–31	317
VII.	Nov. 18. THE TEN LEPERS CLEANSED. Luke 17: 11–19	324
VIII.	Nov. 25. SOBER LIVING. Tit. 2: 1–15. (World's Temperance Sunday.)	331
IX.	Dec. 2. THE RICH YOUNG RULER. Matt. 19: 16–26	336
X.	Dec. 9. BARTIMEUS HEALED. Mark 10: 46–52	342
XI.	Dec. 16. ZACCHEUS, THE PUBLICAN. Luke 19: 1–10	349
XII.	Dec. 23. PARABLE OF THE POUNDS. Luke 19: 11–27. (Or Christmas Lesson. Matt. 2: 1–11.)	356
XIII.	Dec. 30. REVIEW. GOLDEN TEXT. Psa. 65: 11	363

For the International Lesson Committee:
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NEW FEATURES.

THE REVISED AND THE AUTHORIZED VERSIONS.

One of the SEVERAL NEW FEATURES introduced in our book this year, the first of a six years' course planned by the new International Lesson Committee, is the new arrangement of the two versions on the best plan yet invented for the comparison and use of the two versions. We have obtained permission of A. J. Holman & Co. to use in the text of the lessons their copyrighted arrangement in the *Linear Parallel Bible*, just published. It presents in a single line and in large, clear type the texts of the Authorized and Revised Versions, where said texts are alike. Where they are unlike, either in language, spelling, italicization, capitalization, parenthesis, punctuation, or otherwise, the difference is clearly and at once set forth by means of double lines of smaller type, making a readily and easily readable combined text. Thus, direct and instant comparisons of the respective texts are assured, and all complexities and imperfections are avoided. Both eye and mind are instantly, and as fast as one can read, addressed to every difference of the two versions. The plan is so simple and easy that young children have read from the *Linear Parallel Bible* at family prayers with no difficulty whatever. To read the Authorized Version, one has but to read the large type line along to any point of difference in the respective versions, and then follow the UPPER small type line through such difference. Likewise, to read the Revised Version, one has but to read the large type line along to any difference in the respective versions, and then follow the LOWER small type line through such difference. This rule holds as to every difference, even to that of a comma. Thus, not only the *readings* but the *comparisons* of the two versions become easy, immediate, satisfactory, and perfect. This Bible is becoming very popular with teachers and ministers, and will give a new inspiration to Bible study. This plan is *copyrighted*, and must not be used without permission of the publishers, A. J. Holman & Co., Philadelphia, Pa.

Holman's "Linear Parallel Teacher's Bible."

Its Characteristics.

How to Use the Text.

The Plan Copyrighted.

THE REFERENCES.

The Oxford University Press have granted us permission to use their new copyrighted references, selected by eminent scholars and divines with the greatest care for the Revised Version, and now published for the first time. They are taken from *The New Revised Version* with copyright marginal references, and must not be used without permission of the *Oxford University Press*. The references given may be arranged under the following heads: —

1. Quotations, or exact verbal parallels.
2. Passages referred to for similarity of idea or of expression.
3. Passages referred to by way of explanation or illustration.
4. Historical and geographical references: names of persons, places, etc., which recur.
5. Passages referred to as illustrating differences of rendering between the Authorized and Revised Versions.

To the simple index letter employed: —

"Cited" or "Cited from" is prefixed to cases of actual quotation.

"Cp." or "Comp." (compare) is prefixed to references when the parallel is less exact.

"See" is prefixed in referring to longer passages, parallel or explanatory.

VARIOUS HELPS FOR TEACHING.

We are to study Christ himself for a year and a hal consecutively. He should walk before us in all his glory, and beauty, and power so that we can see him as he was, and as he is, as really as we see with our bodily eyes any human being. His li and character should be impressed on ourselves and on our scholars as never before. In order o do this, we need to study the lessons not only as detached portions, however instructive and beautiful, but also as parts of the whole life and character of Christ, details of the picture of our ever-living Saviour. We want all through the year to see Jesus as a child, as a young man, as a reformer, as a teacher, as a Redeemer; hear his words, study his deeds, note his character, watch his dealings with all classes of men, in all circumstances of life, training disciples, bringing in the kingdom of God, dying for men, raised again, and sitting on the right hand of the Father. To accomplish this purpose, there is provided: —

1. A thorough explanation and unfolding of each lesson in detail, with practical applications and illustrations.
2. A new Harmony, so arranged as to show clearly the principal divisions of the life and ministry of Christ, the influence of John, the growing opposition, and the regions where Jesus labored. Each event is numbered so that each lesson can easily find its place in the whole scheme.
3. A colored chart shows the same in a different way, and in a more condensed form.
4. The plan of each lesson is given with details and suggestions to teachers, as a hint, or suggestion, or basis of plans that each teacher can work out for himself.
5. The place of each lesson in the life of Christ is given. It is also referred to by the event numbers in the Harmony.
6. Whatever art and literature can do to make the picture of Christ more vivid is brought to bear on the lesson.
7. The "Open Parliament" suggests themes to be investigated or discussed in the class.
8. Pictures, a colored map, and an idealized picture of the Sea of Galilee in the time of Christ help to make the scenes more real and vivid.

BOOKS FOR THE AID OF THE TEACHER.

Only a few of the many books that are actually used by quotation or suggestion in the preparation of these lessons can be even named here. Some of the best will be named first under each heading, and then others which are excellent, but are rather for scholars or special Bible class teachers who desire to study from other points of view or more points of view than the usual teacher has time for. References to general literature and to books on particular topics or parts of the Bible belonging to the lesson will be given with each lesson.

BOOKS ON THE LIFE OF CHRIST.

There are many excellent volumes on the life of Christ. Professor Gilbert's *Student's Life of Jesus* ($1.25, Macmillan) is compact, critical, presenting the facts, for students its outcome "a deepening sense of the historic value of the Gospels." Professor Stalker's is perhaps the best condensed *Life of Christ* for teachers of children. It can be read in a few hours. It is clear, beautiful, and impressive (60 cts., Scribners). *The Outlines of New Testament History*, by Prof. F. E. Gigot ($1.50, Benziger Bros.), has some admirable qualities, especially its synopsis. A brilliant and popular *Life of Christ* by Farrar (an excellent edition by T. Y. Crowell for $1.00). Edersheim's stands supreme from the point of view of Jewish life and customs (a fine edition in 2 vols., by E. R. Herrick & Co., $1.00 a vol.). Geikie's is especially good in its portrayal of the surroundings and circumstances (all prices from $1.00 up). Sec. Robert E. Speer's *The Man Christ Jesus* is a charming characterization of Christ, brief, literary, and full of insight (75 cts., Revell). Andrews' is excellent for a study of the chronological order of Christ's life (Scribners, $2.50).

Stapfer's *Jesus Christ* (3 vols., $1.25 a vol., Scribners); Keim's *Jesus of Nazara* (6 vols., Williams & Norgate); Weiss' *Life of Christ* (3 vols., $2.25 a vol., T. & T. Clark); Father Didon's *Jesus Christ* (2 vols., Kegan, Paul & Co.); *The Life of Christ, as Set Forth by the Four Evangelists*, with introduction by Canon Farrar (Doubleday & McClure, $1.00). This is a continuous narrative of the life and teaching of Christ as given by Matthew, Mark, Luke, and John.

DIATESSARONS, OR HARMONIES of the four Gospels, are very helpful. Perhaps the most helpful *Harmony* for teachers is that by Professors Stevens and Burton ($1.50, Silver, Burdett & Co.); other excellent ones are Robinson's *Harmony*, new edition, revised by Prof. M. B. Riddle ($2.00, Houghton, Mifflin & Co.); *A Harmony of the Gospels*, by Prof. John A. Broadus, LL. D. ($1.50, Armstrong's); Geo. W. Clark's *Harmony* ($1.50, Bapt. Pub. Soc.).

The Fourfold Story, by Geo. F. Genung (75 cts., Pilgrim Press); *That Sweet Story of Old* is a condensed life of Christ, charmingly told, and helping both children and adults to see the life of Jesus as a whole in one hour's reading (50 cts., Dutton).

COMMENTARIES on the Gospels are innumerable, and of all degrees of excellence. Among the best for teachers are: Lyman Abbott's *Gospels to Romans* ($1.50 a vol., A. S. Barnes); *The American Commentary*, Matthew to Romans ($2.00 a vol., Bapt. Pub. Soc.); *The Expositor's Bible* ($1.50, Armstrong); *The Cambridge Bible* ($1.10, on average, Cambridge University Press); Maclaren's *Bible Class Expositions*, 5 vols., on the four Gospels, have all his excellent qualities as an interpreter ($1.00 a vol., Armstrong); Prof. Marvin R. Vincent's *Word Studies in the New Testament*, Vol. I., Matthew to Luke, Vol. II., John ($4.00 a vol., Scribners).

SIDE LIGHTS. Wm. M. Thomson's *The Land and the Book* (3 vols., $3.00 a vol., Harpers); *Anecdotes and Illustrations on the New Testament* ($1.50, Armstrong); Peloubet's *Suggestive Illustrations on the Gospels*, Matthew, Mark and Luke, and John ($1.25 a vol., E. R. Herrick & Co.); Seidel's *In the Time of Jesus*, "Historical Pictures" (75 cts., Randolph); *Social and Religious Life in the Orient* ($1.00, Am. Tract Soc.); *The Land where Jesus Lived*, by Dr. Otis ($1.25, Revell); *Vision of Christ in the Poets* (90 cts., Eaton & Mains); Dr. Gregg's *Testimony of the Land to the Book* (35 cts., E. B. Treat); Gilder's *Poems*, "In Palestine" (Century Co.). MacCoun's *Holy Land in Geography and History* is capital. It is the best condensed statement (2 vols., $1.00 a vol., Scribners); Geo. Adam Smith's *Historical Geography of the Holy Land* stands without a peer ($4.00, Armstrong); Dr. Trumbull's *Studies in Oriental Social Life* ($3.00, Scribners). The latest *Bible Dictionaries* are those by Prof. John D. Davis ($2.00, Pres. Board), and by Rev. Dr. James Hastings (4 vols., $6.00 a vol., in cloth, Scribners).

CHARTS OF THE LIFE OF CHRIST.

Chart of Christ's Journeyings (John D. Wattles & Co., 20 cts.); Kephart's *Chart of the Public Life of Christ*, 17 by 34 inches (75 cts., Revell); Prof. H. S. Osborn's *Life of Christ*, in colors, with tabular analysis (Oxford, Ohio); Prof. James M. Stifler's chart of the *Life of Christ* (Crozer Theol. Seminary, Chester, Pa.); *A Chart of the Life of Christ*, by Geo. C. Perry, plain and in colors, in miniature and in large mural form (Eaton & Mains).

REFERENCE LIBRARIES. Every school should have a reference library, in an accessible place, always open. It is easy to obtain a few books each year on the lessons for that year. Individuals will often give a book apiece, so that in this way the best books will be accessible to every teacher.

PICTURES AS AN AID TO TEACHING.

Mr. Ruskin says that "great nations write their autobiographies in three manuscripts,—the book of their deeds, the book of their words, and the book of their art. No one of these books can be understood unless we read the two others." In some degree this is true of individuals. Certainly we can understand better the life and work of Christ by means of pictures of the places where he lived, and the paintings of the scenes as interpreted by great artists. Never have there been so many and such good helps as to-day from art.

1. BOOKS WITH ILLUSTRATIONS AND DESCRIPTIONS. *The Life of Christ as Represented in Art*, by Farrar, is very suggestive with pictures and descriptions ($6.00, Macmillan). *The Christ Child in Art*, by Henry Van Dyke, D. D., is exceedingly interesting and attractive ($4.00, Harpers). *Sir Edward Burne-Jones* ($3.00) contains pictures, with descriptions of all his paintings. Mrs. Jameson's *History of Our Lord as Exemplified in Works of Art* (completed by Lady Eastlake, $8.00, 2 vols., Longmans, Green & Co.); *The Life of Our Lord in Art*, by Estelle M. Hurll ($3.00, Houghton & Mifflin). The Tissot Pictures, in large volumes of colored pictures (costing $150 and $500 a set), can be seen in large public libraries.

2. FOR CLASS STUDY. A very interesting series of half-tone pictures of famous paintings and scenes from nature on the life of Christ illustrating the Sunday-school lessons for 1900 are published by W. A. Wilde Company; made in a convenient form to be used in the class separately or could be arranged in a blank book. These pictures are beautifully printed and would be of great service to a teacher. A list is furnished by the publishers.

PHOTOGRAPHS of places and great pictures can be obtained for 15 cts. each and upward.

3. FOR INDIVIDUAL STUDY IN THE CLASS AND AT HOME. A very interesting plan has been adopted by one school in Worcester, Mass., and in part by several others. The pastor makes negatives of the various pictures, and from these the various members of the school make pictures which cost about one and one half cents each. Each scholar has a small, cheap blank book, and in this book are pasted the pictures, and on the rest of that page and the one that opens with it are written answers to questions upon the lessons. The older ones do this at home from what they remember of the lessons taught. All children of ten and older do this work. Soule, of Boston, has fifty-five pictures on the life of Christ for this purpose, at 5 cents each. The Perry Pictures, much used in day schools, include about one hundred on the life of Christ, at $1.00 a hundred, which can be used in the same way. The Photochrome views of the Holy Land are the most charming and helpful (35 and 50 cts. each, Photochrome Co., Detroit, Mich.).

4. FOR HOME STUDY AND CLASS MEETINGS. Stereoscopic photographs are again becoming popular because the pictures are incomparably better than those of a few years ago. They are such life-like representations of the places where our Lord lived and walked and taught, the figures and the scenes are brought out so clearly, that it is almost the same as if we were actually traveling in the Holy Land. A beautiful series of one hundred pictures of Palestine has been published by Underwood & Underwood, New York.

5. FOR THE SCHOOL AND FOR REVIEWS. Stereopticon pictures of the scenes of the lessons, and of great religious pictures representing them, can be shown during the Sunday-school hour to the whole school and have been found very effective then, as well as for reviews. Several schools are provided with stereopticons, and with dark curtains to be drawn down, the lime light will show the pictures clearly. The electric light will show them perfectly. Williams, Browne & Earle, Philadelphia, carry a full line.

HARMONY OF THE LIFE OF CHRIST.

(According to Andrews, except that from Nos. 66 to 77 the order, which is uncertain, is slightly varied to conform to that of the Lesson Committee.)

Period.	Outline.	No.	Events.	Place.	Date.	Matt.	Mark.	Luke.	John.
	INTRODUCTION	1	Preexistence						1: 1–14
		2	Genealogies			1: 1–17		3: 23–28	
PREPARATIONS	CHILDHOOD B. C. 5 to A. D. 26 AND YOUTH	3	Annunciation to Mary	Nazareth	March B. C. 5			1: 26–38	
		4	Birth of John the Baptist	Judea	June ,,			1: 57–80	
		5	Birth of Jesus	Bethlehem	Dec. ,,	1: 18–25		2: 1–7	
		6	Song of the angels	,,	,, ,,			2: 8–20	
		7	Visit of the wise men	,,	Jan. B. C. 4	2: 1–12			
		8	Flight into Egypt	Egypt	Feb. ,,	2: 13–23			
		9	Childhood and youth at Nazareth	Nazareth	B. C. 2–26	2: 23		2: 39–40, 51, 52	
		10	First Passover at Jerusalem when 12 years old	Jerusalem	April A. D. 8			2: 41–50	
	PREPARATIONS A. D. 26	11	Ministry of John the Baptist, six months before and a year and three months parallel with Jesus' ministry	Wilderness of Judea	From summer of A. D. 26 to March A. D. 28.	3: 1–12	1: 1–8	3: 1–18	
		12	Baptism of Jesus	Jordan	January 27	3: 13–17	1: 9–11	3: 21–23	
		13	Temptation of Jesus	Wilderness of Judea	Jan.-Feb. 27	4: 1–11	1: 12, 13	4: 1–13	
					A. D. 27				
A. D. 27	FIRST YEAR OF JESUS' MINISTRY A. D. 27	14	First disciples	Bethabara	February				1: 15–51
		15	First miracle. Wedding at Cana	Cana	,,				2: 1–12
		16	First cleansing of the temple	Jerusalem	April 11–17				2: 13–25
		17	First recorded discourse, — to Nicodemus	,,	,, ,,				3: 1–21
April A. D. 27		18	First great ministry in Judea	Judea	Summer and autumn				3: 22–36
	YEAR OF BEGINNINGS	19	Departure for Galilee		December				4: 1–3
		20	First converts in Samaria at Jacob's well	Sychar	,,				4: 4–42
		21	Healing of the nobleman's son	Capernaum	,,				4: 43–54
JUDEAN MINISTRY (About one year)					**A. D. 28**				
	SECOND YEAR	22	A few weeks spent by Jesus in retirement, or unrecorded		January to March				
		23	Passover	Jerusalem	March 30 to April 5				5: 1
		24	Healing at the pool of Bethesda and discourses	,,	,,				5: 2–47
		25	Imprisonment of John the Baptist	Macherus	March	14: 3–5	6: 17, 18	3: 19, 20	
April A. D. 28	A. D. 28	26	Returns to Galilee. Beginning of *Great Galilean Ministry*	Galilee	April	4: 12	1: 14, 15	4: 14, 15	
		27	Jesus rejected at Nazareth	Nazareth	,,			4: 16–30	
		28	Takes up his abode at Capernaum	Capernaum	,,	4: 13–17		4: 31	
	YEAR OF FUNDAMENTAL PRINCIPLES	29	Calling disciples to be fishers of men	Sea of Galilee	April, May	4: 18–22	1: 16–20	5: 1–11	
		30	Many miracles	Capernaum	,,	8: 14–17	1: 21–34	4: 31–41	
		31	First circuit of Galilee	Galilee	,,	4: 23, 24	1: 35–39	4: 42–44	
		32	Healing of a leper	,,	May	8: 2–4	1: 40–45	5: 12–16	
		33	Healing a paralytic	Capernaum	May, June	9: 2–8	2: 1–12	5: 17–26	

JOHN THE BAPTIST

B. C. 5 Childhood and youth

A. D. 27 Summer PUBLIC MINISTRY OF JOHN Imprisoned, March A. D. 28

Period.	Outline.	No.	Events.	Place.	Date.	Matt.	Mark.	Luke.	John.	John the Baptist.
THE GREAT GALILEAN MINISTRY (One year and nine months)		34	The call of Matthew	Capernaum	May, June	9: 9	2: 13, 14	5: 27, 28	.....	John the Baptist in prison at Macherus one year Martyred March A. D. 29
		35	Discourse on the Sabbath	,,	,,	12: 1–8	2: 23–28	6: 1–5	.....	
		36	The man with the withered hand healed on the Sabbath	,,	,,	12: 9–14	3: 1–6	6: 6–11	.....	
	SECOND YEAR	37	Calling of the twelve	Horns of Hattin	Midsummer	10: 2–4	3: 13–19	6: 12–19	.....	
		38	The Sermon on the Mount	,,	,,	chapters 5, 6, 7	.....	6: 20–49	.....	
		39	Healing of the centurion's servant	Capernaum	,,	8: 5–13	.....	7: 1–10	.....	
		40	Raising of the widow's son	Nain	,,	.....	.....	7: 11–17	.....	
		41	John the Baptist sends to Jesus	Galilee	,,	11: 2–19	.....	7: 18–35	.....	
	A. D. 28	42	Warnings and invitations (here or at No. 80)	,,	.....	11: 20–30	.....	.....	.....	
		43	The woman, a sinner. The two debtors. At Pharisee's house	.....	Midsummer	.....	.....	7: 36–50	.....	
		44	Another tour of Galilee	Galilee	Autumn	.....	.....	8: 1–3	.....	
	YEAR OF FUNDAMENTAL PRINCIPLES	45	Healing of a blind and dumb demoniac and discourses thereon	Capernaum	,,	12: 22–45	3: 22–30	(11:14–23)	.....	
		46	Visit of his mother and brethren	,,	,,	12: 46–50	3: 31–35	8: 19–21	.....	
		47	Eight parables by the seaside	By Sea of Galilee	,,	13: 1–53	4: 1–34	8: 4–18	.....	
		48	Stilling of the tempest	On ,,	,,	8: 18–27	4: 35–41	8: 22–25	.....	
		49	Restoration of the demoniac	Gergesa	,,	8: 28–34	5: 1–20	8: 26–39	.....	
		50	Matthew's feast	Capernaum	,,	9: 10–17	2: 15–22	5: 29–39	.....	
		51	Jairus' daughter raised to life; woman cured	,,	,,	9: 18–26	5: 21–43	8: 40–56	.....	
		52	Cure of two blind men and a dumb possessed	,,	,,	9: 27–34	.....	.....	.....	
					A. D. 29					
		53	Second rejection at Nazareth	Nazareth	Winter	13: 53–58	6: 1–6	.....	.....	INCREASING OPPOSITION
		54	The twelve sent forth	Galilee	,,	9: 35 to 11: 1	6: 6–13	9: 1–6	.....	
	THIRD YEAR	55	Death of John the Baptist	Macherus	March	14: 1–12	6: 14–29	9: 7–9	.....	
		56	Feeding of the five thousand	Bethsaida	April	14: 13–21	6: 30–46	9: 10–17	6: 1–15	
		57	Jesus walks upon the water	Sea of Galilee	,,	14: 22–33	6: 47–52	.....	6: 16–21	
		58	Heals many that are sick	Gennesaret	,,	14: 34, 35	6: 53–56	.....	.....	
		59	Discourse on the bread of life	Capernaum	,,	.....	.....	.....	6: 22–71	
		60	Discourse on eating with unwashen hands	,,	,,	15: 1–20	7: 1–23	.....	.....	
		61	Journey toward Sidon. Heals daughter of Syrophœnician woman	Region of Tyre and Sidon	Summer	15: 21–28	7: 24–30	.....	.....	
	A. D. 29	62	Return through Decapolis, and miracles of healing	Decapolis	,,	15: 29–31	7: 31–37	.....	.....	
		63	Feeding the four thousand	,,	,,	15: 32–39	8: 1–10	.....	.....	
		64	Demanding a sign from heaven and the warning	Capernaum Sea of Galilee	,,	16: 1–12	8: 11–21	.....	.....	
		65	Blind man healed	Bethsaida	,,	.....	8: 22–26	.....	.....	
		66	Peter's confession of faith	Near Cesarea Philippi	,,	16: 13–20	8: 27–30	9: 18–21	.....	
	YEAR OF DEVELOPMENT	67	Jesus for the first time foretells his death and resurrection	,,	,,	16: 21–28	8: 31 to 9: 1	9: 22–27	.....	
		68	The transfiguration	,,	,,	17: 1–13	9: 2–13	9: 28–36	.....	
		69	Healing of demoniac boy	,,	,,	17: 14–21	9: 14–29	9: 37–43	.....	
		70	Jesus again foretells his death and resurrection	Galilee	,,	17: 22, 23	9: 30–32	9: 43–45	.....	
		71	Jesus and the children	Capernaum	,,	18: 1–14	9: 13–50	9: 46–50	.....	

Period.	Outline.	No.	Events.	Place.	Date.	Matt.	Mark.	Luke.	John.
	GREAT DEEDS	72	Discourse and parable on forgiving	Capernaum	Summer	18: 15-35			
		73	At the Feast of Tabernacles	Jerusalem	Autumn			7: 1 to 10: 21	
		74	Discourses on the water of life	,,	October 11-18				7: 32-44
		75	On light and freedom	,,	,,				8: 12-59
		76	On one born blind	,,	,,				9: 1-39
		77	The Good Shepherd	,,	,,				10: 1-21
		78	Returns to Galilee		Autumn				
Dec. A. D. 29		79	Final departure from Galilee	Galilee	Nov., Dec.	19: 1	10: 1	9: 51	
	A. D. 29	80	The mission of the seventy	Perea				10: 1-24	
		81	Parable of Good Samaritan	,,	,,			10: 25-37	
		82	Discourse on prayer	,,	,,			11: 1-13	
	AMID GREAT OPPOSITION	83	Answers attacks of the Pharisees	,,	,,			11: 14-54	
		84	Discourse on great moral truths. The rich fool	,,	,,			12: 1-59	
		85	Discourses. Galileans slain by Pilate. Barren fig tree. Healing on the Sabbath. Parables of mustard seed and leaven. The strait gate. Lament over Jerusalem	,,	,,			13: 1-35	
		86	Jesus the guest of Mary and Martha	Bethany	,,			10: 38-42	
		87	Feast of dedication. Discourses	Jerusalem	December 20-27				10: 22-39
					A. D. 30				
	THREE MONTHS	88	Jesus retires beyond Jordan	Perea	January				10: 40-42
		89	Dines with a Pharisee. Discussions	,,	,,			14: 1-14	
		90	Parable of the great supper	,,	,,			14: 15-24	
		91	Counting the cost of being a disciple	,,	,,			14: 25-35	
		92	Parables of lost sheep and lost piece of silver	,,	,,			15: 1-10	
		93	Parable of prodigal son	,,	,,			15: 11-32	
		94	Parable of unjust steward	,,	,,			16: 1-13	
	CULMINATION OF MIRACLES AND TEACHING	95	Parable of rich man and Lazarus	,,	,,			16: 14-31	
		96	Instruction on forgiveness and faith	,,	,,			17: 1-10	
		97	Raising of Lazarus	Bethany	February				11: 1-46
		98	Jesus retires to Ephraim in northern Judea till near the time for the Passover	Ephraim	February, March				11: 47-57
		99	The healing of the ten lepers	On borders of Samaria	March			17: 11-19	
	A. D. 30	100	The sudden coming of the kingdom	Perea				17: 20-37	
		101	The importunate widow. The Pharisee and the publican	,,	,,			18: 1-14	
		102	Discourse about divorce	,,	,,	19: 2-12	10: 2-12		
		103	Christ blesses little children	,,	,,	19: 13-15	10: 13-16	18: 15-17	
		104	The rich young ruler	,,	,,	19: 16-30	10: 17-31	18: 18-30	
		105	Parable of the laborers in the vineyard	,,	,,	20: 1-16			
		106	Our Lord makes a third prediction of his death and resurrection	,,	,,	20: 17-19	10: 32-34	18: 31-34	
		107	Ambitious request of James and John	,,	,,	20: 20-28	10: 35-45		
	CLOSING DAYS	108	Healing of two blind men (Bartimeus) near Jericho	Jericho	,,	20: 29-34	10: 46-52	18: 35-43	
		109	Visit to Zaccheus the publican	,,	,,			19: 1-10	
		110	Parable of the pounds (Minæ)	,,				19: 11-28	
March A. D. 30			Last week of Christ's life. Trial, crucifixion, resurrection, and ascension						

Closing days

PEREAN MINISTRY (Four or five months)

INCREASING OPPOSITION

THE FOURFOLD GOSPEL.

"The existence," says Farrar, "of four separate and mainly, if not absolutely, independent Gospels is a great blessing to the church of Christ." (1) "It furnishes us with such a weight of contemporaneous testimony as is wanting to the vast majority of events in ancient history. A fourfold cord is not easily broken." (2) Jesus is presented to us from several different points of view, "each different, yet each the same; each a separate mirror to take in the side presented to it, but all disclosing in life-like harmony the one grand Person." Even a man cannot be understood when seen from one point of view: how much less the Son of God! (3) It is this fourfold view that presents Jesus as the Saviour of all men, of all races, of all tendencies of thought.

"When," in the words of Professor Gregory, "one has clearly grasped the characteristics of each of the Gospels, the attempt to mass them all in one, while preserving the glory of each, will appear as absurd as would the attempt of an architect to construct, from the materials of Solomon's Temple, of the Parthenon, of the Colosseum, and of Westminster Abbey a new temple, which should preserve and harmoniously combine the peculiar features of them all, and be neither Jewish, Greek, Roman, nor Gothic."

"One of our American artists," says Dr. Richard S. Storrs, "wishing to perfect for himself a portrait and a bust of Shakespeare, took the death mask from the face of the poet, and had twenty or thirty photographs made from every possible angle of vision, that he might get the fullest light on every point of face and head; then came the portrait on the canvas, and then the stately head in marble. So we look at the figure and face of Christ as these are given us in the Bible, and from them all we get such a transcendent image of the Son of God as no one writer could have given. It takes forty writers, even under the inspiration of God, to portray for us that sympathizing Sovereign, that bleeding Conqueror, that crucified King, whom we are by and by to see, with the pierced hands holding the scepter, with the many diadems where was of old the crown of thorns."

From Canon Farrar's *Messages of the Books* we take the following descriptions: —

A common symbol of the evangelists was derived from Ezekiel's cherubim, the "fourfold visaged four." "Like them, the Gospels are four in number; like them, they are the chariot of God who sitteth between the cherubim; like them, they bear him on a winged throne into all lands; like them, they move wherever the Spirit guides them; like them, they are marvelously joined together, intertwined with coincidences and differences, wing interwoven with wing, and wheel interwoven with wheel; like them, they are full of eyes, and sparkle with heavenly light."

"To sum up these large generalizations in a form which has been recognized by all thoughtful students as giving us a true, though not an exclusive or exhaustive, aspect of the differences of the four Gospels, we may say that

"St. MATTHEW'S is the Gospel for the Jews, the Gospel of the past, the Gospel which sees in Christianity a *fulfilment* of Judaism, the Gospel of discourses, the didactic Gospel, the Gospel which represents Christ as the Messiah of the Jew."

His emblem is the man: expressing the kingly and human characteristics of Christ.

"St. MARK'S is the Gospel for the Romans, the Gospel of the present, the Gospel of incident, the anecdotal Gospel, the Gospel which represents Christ as the Son of God and Lord of the world."

His emblem is the lion: expressing courage, dignity, and energy.

"St. LUKE'S is the Gospel for the Greeks, the Gospel of the future, the Gospel of progressive Christianity, of the universality and gratuitousness of the Gospel, the historic Gospel, the Gospel of Jesus as the Good Physician and the Saviour of Mankind."

His emblem is the ox: expressing power and sacrifice, Christ's priestly and mediatorial office.

"St. JOHN'S is preeminently the Gospel for the church, the Gospel of eternity, the spiritual Gospel, the Gospel of Christ as the Eternal Son, and the Incarnate Word."

His emblem is the eagle: because "he soars to heaven above the clouds of human infirmity, and reveals to us the mysteries of the Godhead, and the felicities of eternal life, gazing on the light of immutable truth with a keen and steady ken."

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CHRONOLOGICAL CHART OF THE LIFE OF CHRIST.

EARLY LIFE.
Dc. B.C. 5–Dc. A.D. 26.

B. C. 6, October.
The annunciation to Zacharias.

B. C. 5, Spring.
The annunciation to Mary.

B. C. 5, June or July.
Birth of JOHN BAPTIST.

B. C. 5, December.
Birth of JESUS at **Bethlehem.**

B. C. 4, February.
Visit of *Wise men.*

B. C. 4.
Flight into Egypt.
Return to Nazareth.

B. C. 4 to A. D. 8.
Boyhood of Jesus at Nazareth.

A. D. 8, April 8-15.
Jesus goes to Jerusalem, at Passover, 12 years old.

A. D. 8 to 26.
Jesus with his parents at *Nazareth*, 18 years.

A. D. 26, Summer and Autumn.
John Baptist preaching in wilderness of *Judea.*

FIRST YEAR OF PUBLIC MINISTRY.
A. D. 27.

January.
Jesus baptized.

The Temptation.

February.
Returns to Bethabara.

Gains his *first disciples.*

March.
First miracle, at Cana of Galilee.

Goes to Capernaum.

April.
Jesus attends the *First Passover* of his public ministry, April 11-18.

Cleanses the temple.

Interview with Nicodemus (John 3).

May to September.
Christ preaching. The disciples baptizing on the west bank of the Jordan.

The popularity of Jesus.

May to September.
John the Baptist preaching and baptizing at *Enon.*

Testimony to Christ.

Autumn.
Great success of Christ in Judea.

The Pharisees aroused against him. He therefore leaves Judea, and proceeds to Galilee through Samaria.

December.
Conversation with the *woman of Samaria* at *Jacob's* well.

Preaches two days at Sychar, and then goes into Galilee.

Heals at Cana the nobleman's son, who was sick in Capernaum.

SECOND YEAR OF PUBLIC MINISTRY.
A. D. 28.

January to March.
Jesus in retirement in Galilee.

March.
Imprisonment of John the Baptist.

Jesus attends his SECOND PASSOVER, March 30—April 5.

April.
Cure of the impotent man at the Pool of Bethesda.

April.
Jesus returns to Galilee. Preaches at Nazareth.

Rejected there, makes his home at Capernaum.

April and May.
Demoniac restored. — *Cure of Peter's wife's mother.* — *Crowds of invalids healed.*

May and June.
FIRST TOUR OF GALILEE.
A leper and a paralytic cured.
Cure of the withered hand.

Summer.
The twelve apostles chosen. — *The Sermon on the Mount.* — *Centurion's servant healed.* — *The widow's son raised at Nain.*
Jesus' witness to John.

Parable of the Two Debtors, at Pharisee's house.

July to September.
SECOND TOUR OF GALILEE.

Autumn.
The demoniac healed at Capernaum.
Parables by the Lake of Galilee.

The Rich Fool.
The Barren Fig Tree.
The Sower.
The Tares.
The Seed Growing Secretly.
The Mustard Seed.
The Leaven.
The Draw-net.
The Hid Treasure.
The Pearl of Great Price.
Crosses the sea.
The stilling of the tempest.

In the country of the *Gadarenes.*
The demoniac healed.
Return to Capernaum.

November.
Healing of the issue of blood.
Raising of Jairus' daughter.
Two blind men healed.
A dumb demoniac cured.

December.
The *second* rejection of Christ at Nazareth.

THIRD YEAR OF PUBLIC MINISTRY.
A. D. 29.

January to March.
THIRD TOUR OF GALILEE.

Death of John the Baptist.
Christ retires across the lake.
Feeding of the five thousand.
Christ walking on the sea.

April.
The *Third Passover* of his public ministry (April 16) Jesus did *not* go to Jerusalem.

Jesus at Tyre and Sidon.
Healing of the daughter of the Syrophenician woman.

May.
In Decapolis.
Healing of one deaf and dumb.
Feeding of four thousand.
A blind man cured.
Jesus predicts his death.

June.
The transfiguration.
Healing of the lunatic child.

Autumn.
The tribute money from the fish's mouth.

The Unmerciful Servant.

October.
Christ attends the Feast of Tabernacles (Oct. 11-18).—*Cure of one born blind.*

Return to Galilee.

November.
Final departure from Galilee.
Sending of the *seventy.*

Parable of the Good Samaritan.
The Friend at Midnight.

November, December
Healing of a dumb possessed man.
Healing of woman with eighteen years' infirmity.
Parable of the Rich Fool.

December.
Feast of dedication.—Teaches in the temple.

Retires beyond Jordan.
Healing of a man with the dropsy.

The Great Supper.
The Lost Sheep.
The Lost Piece of Money.
The Prodigal Son.
The Faithless Steward.
The Rich Man and Lazarus.

CLOSE OF PUBLIC MINISTRY.
A. D. 30.

January.
Resurrection of Lazarus.

January Feb.
Retires to Ephraim.

February, March.
Goes along borders of Galilee and Samaria to Perea.
Healing of ten lepers.

The Unjust Judge.
The Pharisee and Publican.

Blessing little children.
Visit of the young ruler.

The Unprofitable Servant.
The Laborers in the Vineyard.

Last of March.
Near Jericho.
Cure of blind Bartimeus.
Zaccheus.

Parable of the Pounds.
Departure to Bethany.

THE LAST WEEK.
Saturday, Apr. 1, to Sunday, Apr. 9.

Saturday, Apr. 1. — Supper at Bethany. — Anointing of Mary.

Sunday, Apr. 2 (Palm Sunday). — Christ's triumphant entry into Jerusalem, and return to Bethany.

Monday, Apr. 3. — The withered fig tree. — Christ teaches and purifies the temple. — Returns to Bethany.

Tuesday, Apr. 4. — Christ's last visit to the temple. — **The Two Sons.** — **The Wicked Husbandman.** — **Marriage of the King's Son.** — At Mount of Olives. — Predicts the destruction of Jerusalem and the last judgment. — **The Ten Virgins.** — **The Talents.**

Wednesday, Apr. 5. — Jesus in retirement at Bethany. — Conspiracy of the rulers.

Thursday Eve., Apr. 6. — The Passover and Lord's Supper. — Gethsemane.

Midnight. — The arrest. — *Healing of Malchus' ear.*

Friday, Apr. 7. — 1-8 A. M. The trial. — 8-9 A. M. Scourging. — 9-12 A. M. The crucifixion. — 3 P. M. Death of Christ. — 3-6 P. M. Burial.

Saturday, Apr. 8. — Jewish Sabbath. — Jesus in the sepulcher.

Sunday, Apr. 9. — The resurrection. — Walk to Emmaus.

Thursday, May 18. — The ascension.

Sunday, May 28. — Pentecost.

EXPLANATIONS. — The colors signify the places of the events (except the green).
Red, for Jerusalem and vicinity.
Pink, Judea.
Yellow, Galilee.
Orange, outside of Palestine.

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Purple, Samaria.
Blue, Perea

Miracles are printed in italics ; **Parables** in bold-faced type.
Green, the ministry of John the Baptist.

PALESTINE
IN THE
TIME OF CHRIST
SCALE OF MILES
0 5 10 20 30 40
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TETRARCHY OF PHILIP
TETRARCHY OF LYSANIA
Iturae
Trachonitis
Decapolis
ARABIA
Idumaea
Moabitis
Ammonites
Sidon
Sarepta
Tyre
Kanah
Achzib
Ptolemais (Aecho)
Carmel Pr.
Dor
Caesarea
Joppa
Antipatris
Arimathea
Lydda
Azotus
Askelon
Gath
Gaza
Gerar
Beer-Sheba
Rehoboth
Zephathah
Bethel
Ephraim
Rama
Jericho
Emmaus
JERUSALEM
Bethany
Bethlehem
Hebron
Shiloh
Sychar
Jacob's Well
Samaria
Salim Enon
Scythopolis
(Beth-Shean)
Nain
Bethabara (Bethany)
Nazareth
Canah
Tiberias
Mt. Tabor
Chorazin
Capernaum
Bethsaida West
Magdala
Kedesh
Waters of Merom
Dan
Caesarea Philippi
Mt. Hermon
Abana R.
Pharpar
Damascus
(Abila Lysaniae)
Lebanon Mts.
Anti Lebanon Mts.
Coele Syria
R. Leontes
R. Jordan
Sea of Galilee
Hippos
Hieromax R.
Gadara
Gadarenes
(Arbela)
Capitolias
(Dium)?
Gerasa
Jabbok R.
Mt. Gilead
Ramoth Gilead
Rabbath Ammon (Philadelphia)
Bethabara
Mt. Nebo
Machaerus
R. Arnon
Rabbath (Moab) Ar
THE DEAD SEA
R. Kidron
Mts. of Judaea
Wilderness of Judaea
Plain of Sharon
Mt. Carmel
R. Kishon
Mt. Gerizim
Mt. of Olives

SEA OF GALILEE AS IT APPEARED IN THE TIME OF CHRIST.

Designed by H. O. Ryder, from descriptions by Josephus, Prof. Geo. Adam Smith, and Hon. Selah Merrill.

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FIRST QUARTER,

1900.

STUDIES IN THE LIFE OF JESUS.

LESSON I. — January 7, 1900.

THE BIRTH OF JESUS. — Luke 2 : 1–16.

Read Luke 1 ; Matthew 1 ; John 1 : 1–18. Commit Verses 8–11.

GOLDEN TEXT.

Thou shalt call his name Jesus : for he shall save his people from their sins. — MATT. 1 : 21.

Illustration of "Golden Text" under "Practical," No. IV.

LEARN BY HEART.

Matt. 2 : 1, 2, 11; Luke 1 : 78, 79; 2 : 10–14; John 1 : 1, 14, 16.

READ.

Read often the whole section, so as to be perfectly familiar with this part of the life of Christ.

Note especially the three great hymns, — the *Magnificat* (Luke 1 : 46–55), the *Benedictus* (1 : 68–79), and the *Nunc Dimittis* (2 : 29–32). Read in R. V. or in Moulton's *Modern Reader's Bible*, where the hymns are in hymn form.

LIGHT FROM OTHER SCRIPTURES.

Christ's Coming Foretold. — Gen. 3 : 15; 49 : 10; Deut. 18 : 15; Isa. 7 : 14; 9 : 6, 7; 11 : 1; 2 Sam. 7 : 12–17; Dan. 2 : 44; 9 : 23–27; Psa. 72; Isa. 53; Mic. 5 : 2.

The Incarnation. — John 1 : 14; Matt. 2 : 5, 6; Phil. 2 : 7, 8; Heb. 1 : 1–3; 2 : 9, 16.

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THE SECTION

includes all that pertains to the birth and infancy of Jesus (Luke, chaps. 1 and 2 : 1–20; Matt., chaps. 1 and 2 : 1–12; John 1 : 1–18).

PLACE IN THE LIFE OF CHRIST.

The Incarnation. — The beginning of his human life on earth.

Chart numbers 1 to 7 in the "Harmony," p. 6.

HISTORICAL SETTING.

Time. — Jesus was born probably in December, B. C. 5, four years before our Christian era; for December 25, B. C. 5, is only one week short of January 1, B. C. 4.

It was centuries after Jesus was born that men began to date history from the birth of Christ; and the monk Dĭŏnys'ĭŭs Exĭg'ŭŭs, who first published the calculations in A. D. 526, made a mistake of about four years.

Place. — Bethlehem of Judea, a small town five or six miles south of Jerusalem. It now contains about five thousand inhabitants.

Rulers. — Cæsar Augustus was emperor of Rome; Herod the Great (the first of the seven Herods mentioned in the New Testament), king of Judea; but Palestine and most of the known world were subject to Augustus.

Leaders of Thought. — Diodorus Siculus, the Greek historian, and Strabo, the Greek geographer (B. C. 54 to A. D. 24), Ovid (B. C. 57 to A. D. 18), Livy (B. C. 59 to A. D. 17), and Seneca (B. C. — to A. D. 65) were living at this time. Horace had been dead three years and Virgil fourteen years. — *Labberton's Outlines.*

LIGHT FROM PICTURES.

See notices on page 5. Photographs of many pictures of the *Madonna and Child*, especially the well-known *Sistine Madonna* and the *Madonna of the Chair*, Raphael; *The Annunciation to Mary*, Guido Reni, Seifert, and others; *Holy Night*, Correggio; *The Nativity*, Murillo, Hofmann, and others; *The Holy Family*, Raphael (Borghese Gallery, Rome), Murillo (Louvre); *The Appearance of the Angels to the Shepherds*, Plockhörst.

LESSON PLAN.

General Introduction.

From the facts given above.

SUBJECT: The Coming of the Saviour, and its Message to Us.

I. The Son of God Who Came.

The only one who could save men.

Illustrations.

II. Preparations for His Coming.

By the world's history.
By the training of the Jews.
By one government.
By the Greek language.
By universal peace.
By the dispersion of the Jews.
By the awakening of men.

III. His Human Descent (vs. 1–5).

The Son of man.

Illustration.

The Son of Mary.
A character sketch.

IV. The Birth of Jesus (vs. 6, 7).

Observations.

V. The Welcome Song of the Angels (vs. 8–14).

The shepherds in the fields.
The song of the angels.

VI. The Shepherds and the Wise Men (vs. 15, 16; Matt. 2: 1–11).

The attitude of the shepherds.
The attitude of the wise men.
Pictures and books.

VII. Practical Suggestions and Illustrations.

1. Jesus Christ the perfect Saviour.
2. Jesus the proof of a personal God.
3. Jesus as the children's Saviour.
4. Meaning of the angels' joy.
5. God leads men in various ways.

Illustrations.

THE REFERENCE LIBRARY.

For *Commentaries*, *Lives of Christ*, and general books including this period, see page 4. The *Modern Reader's Bible*, the volume on "Luke" (50 cts., Macmillan), helps much by its arrangement.

Professor Ramsay, of Aberdeen University, has written a study on the credibility of the Gospel of St. Luke, entitled *Was Christ Born at Bethlehem?* (Putnam's); Peloubet's *Suggestive Illustration*, "The New Test." ($1.25 a vol., Herrick, N. Y.); *Christ-Child Tales* (Andrew Hofer, Chicago). G. D. Boardman's *The Divine Man* ($1.50, Appleton) is one of the very best helps on this lesson. D. R. Breed's *Preparation of the World for Christ* ($2.00, Revell). Dr. Worcester's *Matthew's Gospel* has some very interesting interpretations of this section. Farrar's *The Herods* ($1.00, Herrick & Co.); Milton's *On the Morning of Christ's Nativity*; R. W. Gilder's "Christmas Hymn" in *Outlook* for Jan. 7, 1899.

SUGGESTIONS TO TEACHERS.

Plan.— Each teacher must form his own plan, but usually can do it best if based on some natural plan that others have used. Hence the plan in the opposite column.

Read. — Get the scholars to read carefully the whole section.

Learn by Heart. — Get them to learn by heart the Scripture gems belonging to the section we are studying.

Broad views should first be taken, the main outline shown.

Detailed study of the verses should follow.

Co-operative Study. — Give out the previous Sabbath to each or to several of the scholars some topic for home investigation and reporting in the class, such as: —

1. Preparation of the world for Christ's coming.
2. A character sketch of Mary.
3. Who Jesus was before he came.
4. Difficulties, as that of Cyrenius.
5. A word picture of the scenes in vs. 8–16.
6. The shepherds and wise men contrasted.
7. Angelic interest in this world.
8. What the birth of Jesus means to us.

Pictures can be shown in the class.

Practical suggestions and illustrations in this lesson may be well summed up at the close.

The Travel Club should meet at some home, and with pictures, or stereoscope and map, go over the places where the infant Jesus was taken by his parents,—Bethlehem, Jerusalem, Egypt, Nazareth.

EXPLANATORY.

I. **The Son of God, the Word, Who Was Made Flesh.** — In order to understand Jesus Christ our Saviour, and the meaning of his coming, we need to know who he was before he came. We learn from John 1: 1–3, and Heb. 1: 2, 3, that he was existent from eternity, that he "was with God, and was God," that he was "the effulgence of his glory, and the very image of his substance."

Practical Value.

The divine nature of Christ is not a mere theory, far away from human life, but is a fact essential to one who would reveal God to men, and be the Saviour of men. He speaks to us from personal knowledge of God, of his love, his care, his readiness to forgive, his nearness to men, his fatherhood. He tells us about heaven and immortal life from his own experience. Only the Son of God could possibly make atonement for sin. Only he could have power to save us at all times and in all places, to be our ever-present friend, our perfect example, our infallible guide.

The Soul an Intricate Mechanism.

ILLUSTRATION. Dr. Gladden, in his *Puzzling Questions*, pp. 184–6, compares the soul to a very intricate and curious piece of mechanism, which nobody has been able successfully to operate, "on which mechanical experts of all countries have tried their hands, with very unsatisfactory results." "But here is one who knows you through and through, who knows what you are, and what you are not, but ought to be, and what you may be, and how you may live the only life that is worth living. He is one to trust and obey."

The Disguised King.

ILLUSTRATION. When sovereigns wish to ascertain for themselves how their subjects live, they leave their robes of state behind, and move incognito among their people, mingling with the crowd as belonging to them. Thus their subjects speak out their feelings freely, and they become acquainted with them.— *From Marcus Dods.*

LIBRARY. *Expositor's Bible on John*, Vol. II., p. 344, for above illustration in full; *Our Elder Brother* (by E. P. Tenney, King-Richardson Company), p. 413, for illustration from Lessius; *Suggestive Illustrations on John*, for further illustrations; *Burning Questions*, by Dr. Gladden, "Who is Jesus Christ?" for a wealth of testimonies.

II. **Preparations for His Coming.** — (1) The whole history of the world, and especially of the Jews, had been training men to receive and to understand the coming of the Son of God. (2) Many prophecies converged upon this period. (3) It was a time of intellectual and spiritual awakening. Some of the greatest writers in the world stirred the minds of the people. There was a prevailing disbelief in existing religions, and spiritual unrest. The wise men from the East were an example. (4) There were many lands, but nearly all the world was subject to the one government at Rome; so that the preachers of the gospel could travel in safety, and be protected in their work. (5) The world was at peace, so that the gospel could have free course. The doors of the Roman temple of Janus were shut. (6) The Greek language was spoken everywhere with the native languages, so that the gospel could be heard and read by all. (7) The Jews had been dispersed through all lands, carrying the Old Testament, which bore witness to one God, and held the prophecies of the Messiah; and they had established synagogues in almost every town, so that there was a place in which to preach the gospel, and a people who could easily be reached. The Old Testament had been translated into Greek (the *Septuagint* version), and could be read by nearly all who could read at all. No such fitting time has appeared in the history of the world, before or since, for the coming of the Saviour of the world.

LIBRARY. Lecky's *History of European Morals;* Breed, and Wenley, on the *Preparation of the World for Christ.*

III. **His Human Descent.** — Vs. 1–5. The human descent of Jesus is so important that two of the evangelists give his genealogy. He is the Son of man as well as the Son of God. The ancestry in Matthew points to his royal descent from David, fulfilling the prophecies of the ages. The ancestry in Luke traces his descent back to Adam, as the representative of the human race. It is probable, says Professor Davis in his new *Dictionary of the Bible*, that "the table in Matthew gives the genealogy of Joseph, while the table in Luke gives the genealogy of Mary, and shows Jesus to be the actual son of David. With the clear declaration of Luke 2: 35 that Jesus had no human father," it would seem that this must be his meaning. He would not contradict himself. Some scholars read, "Jesus being the son (as was supposed of Joseph) of Heli," the change being simply in the place of the parenthesis.

The Genealogies.

1. And (Now) it came to pass in those days, that there went out [1] a decree from [2] Cæsar Augustus, that all the world should [3] be taxed. (enrolled.)

2. (*And* this taxing was first made when Cyrenius was governor of Syria.)
This was the first enrolment made when Quirinius 4 was governor of Syria.

3. And all went to be taxed, (enrol themselves,) every one into (to) his own city.

4. And Joseph also went up [5] from Galilee, out of the city of [6] Nazareth, into Judæa, unto (to) [7] the city of David, which is called [8] Bethlehem; (9 because he was of the house and lineage of David:) (because he was of the house and family of David;)

1 Acts 17: 7.
2 Comp. Luke 3: 1.
3 Comp. Acts 5: 37.
4 Luke 3: 1.
5 Luke 1: 26.
6 See Matt. 2: 23.
7 V. 11; John 7: 42; comp. 1 Sam. 16: 1.
8 Matt. 2: 1.
9 Luke 1: 27.

Stone Manger.

"Jesus, according to Luke, is the grandson of Heli, Mary's father, and thus a lineal descendant of David."

PRACTICAL. Note that in this ancestry are people of all kinds, good and bad, men and women, of different races and ages. Jesus has inherited every phase of human nature. He is "heir of all the ages," the brother of every man.

ILLUSTRATION. Pres. Stanley Hall said not long ago, that counting two parents, four grandparents, etc., if he went back only as far as William the Conqueror, he would inherit from 20,000,000 ancestors. It is for each one to decide which of these many inheritances he will follow and utilize in his life.

The Multitude of Ancestors.

In the previous chapter we are told of the miraculous conception of the Virgin Mary, the Holy Ghost being the father of Jesus. Note the *Magnificat*, the hymn of Mary, and the *Benedictus*, the hymn of Zacharias, the father of John. The titles come from the first words of the hymns in the Latin version.

1. **And it came to pass in those days.** After the birth of John and before the birth of Jesus. A decree from **Cæsar Augustus**, the emperor of Rome. **That all the world.** Nearly the whole known world then was included in the Roman empire. **Should be taxed.** Rather, "enrolled." "The verb refers to writing off, copying, or entering the names, professions, fortunes, and families of subjects in the public register, generally with a view to taxation." "The Jews were exempt from military service." — *E. H. Plumptre, in Int. Crit. Com.*

2. **And this taxing,** etc. Read as in R. V., "This was the first enrolment made," or "This took place as a first enrolment when Quirinius was governor of Syria." "The object of the remark is to distinguish the census which took Joseph and Mary to Bethlehem from the one undertaken by Quirinius in A. D. 6 or 7, at which time Quirinius was governor of Syria." — *Int. Critical Com.* "It is probable that Quirinius was twice governor." The records of this governorship are uncertain between B. C. 4 and A. D. 6, and no one can say that Quirinius was not governor in B. C. 4, and he may have completed the census begun by his predecessor. Justin Martyr states that Jesus Christ was born under Quirinius, and that this can be officially ascertained. (See Professor Ramsay's articles in *The Expositor* for 1897.)

HISTORICAL PARALLEL. William the Conqueror wished to make a survey of his kingdom. It was done in what is called the Doomsday Book, still extant. *It took six years* to make it in England alone, and no payment of taxes was made upon it till twelve years after. (See Jay's *Morning Exercises*, p. 317.) Cæsar's census may have been begun in parts of the empire before Quirinius' governorship.

3. **His own city.** The city of his ancestors, where the family records were kept.— *Am. Com.*

4. **And Joseph also went up . . . unto the city of David, which is called Bethlehem.** The mother of Jesus lived in Nazareth of Galilee, but the prophet had fore-

5. To be taxed, to enrol himself, with Mary, his espoused wife, who was betrothed to him, being great with child.
6. And so it was, that, it came to pass, while they were there, the days were accomplished, fulfilled, that she should be delivered.
7. And she brought forth her firstborn son; and [1] she wrapped him in swaddling clothes, and [2] laid him in a manger; because there was no room for them in [3] the inn.

[1] V. 12; Wisd. 7:4. [2] Luke 2: 16. [3] Luke 22: 11 (Gk.).

told that the Messiah should be born in Bethlehem, the city of David (Mic. 5: 2), and this was the only fitting place, for he was the heir of David's kingdom, in whom should be fulfilled the promises to him that his house and his throne should be established forever (2 Sam. 7: 16); for the Messiah's kingdom was to be the completion and fruition of David's kingdom.

5. **With Mary,** who also was of the lineage of David. In a Roman census women were not obliged to come in person, though they paid the poll tax.

CHARACTER SKETCH OF MARY from Luke 1: 28–30, 33, 34, 38, 39, 46–56; 2: 19, 41, 48, 51; John 2: 3–5; Luke 8: 19, 20; John 19: 25–27; Acts 1: 14.

IV. **The Birth of Jesus.** — Vs. 6, 7. 6. **And . . . while they were there.** In Bethlehem.

7. **Wrapped him in swaddling clothes.** Not clothes regularly made, but strips of cloth three or four inches wide and several feet long, wound around the child. **And laid him in a manger,** etc. "The animals were out at the time, and the manger was not being used." — *Int. Crit. Com.* **No room for them.** Because so many others had come for the same purpose, or other business. **Inn.** Caravansary. "If the khan be crowded, the traveler must be content with a corner of the courtyard or enclosed place among the cattle, or else in the stable. The stable is often a limestone cave or grotto, and there is a very ancient tradition that this was the case in the khan of Bethlehem." — *Cambridge Bible.* "A Syrian khan is a fort and a mart; a refuge from thieves; a shelter from the heat and dust; a place where a man and his beast may lodge; where a trader may sell his wares, and a pilgrim may slake his thirst." "Each man has to carry his dinner and his bed; to litter his horse or camel; to dress his food; to draw his water; to light his fire, and to boil his mess of herbs." — *Hepworth Dixon, in The Holy Land.*

OBSERVATIONS. 1. The fitting place for Jesus to be born was in Bethlehem, the city of David, his royal ancestor.

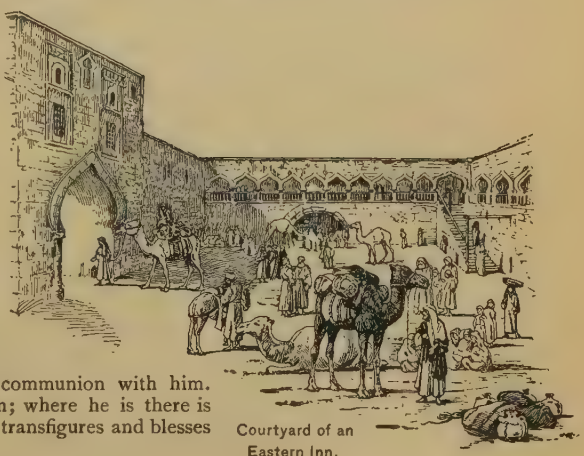
2. This was in accordance with prophecy (Mic. 5: 2).

3. Note the divine providence in thus guiding Joseph and Mary to Bethlehem at this time by a decree beyond their control, and without human planning.

4. Jesus came to earth in the circumstances best fitting him to be the Saviour of man. He began his life in an humble way and was brought up in humble life and honest toil, that he might be the friend of all men, but especially of the poor and suffering.

5. If he was born in December, as is probable, the time was symbolical, since the 25th of December comes when the longest night of the year gives way, and the days begin to lengthen.

NO ROOM FOR THEM IN THE INN. So often in our lives, in our hearts, in our business, are crowds of worldly things but no room for Jesus, for his service, for prayer and communion with him. But really Jesus takes up no room; where he is there is room for all that is good, and he transfigures and blesses all things in his presence.



Courtyard of an Eastern Inn.

8. And there were [in the same country shepherds / shepherds in the same country] abiding in the field, [and] keeping watch [over their flock by night. / by night over their flock.]

9. And [lo, the / an] angel of the Lord [1 came upon / stood by] them, and [2] the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, [Fear not: / Be not afraid;] for, behold, I bring you good tidings of great joy, which shall be to all [the / 3] people,

11. [4 For unto you is born / for there is born to you] this day in the [5] city of David [6] a Saviour, [7] which is Christ [8] the Lord.

12. And [9] this [shall be a / is the] sign unto you; Ye shall find [the / a] babe [10] wrapped in swaddling clothes, [and] lying in a manger.

13. And suddenly there was with the angel [11] a multitude of the heavenly host praising God, and saying,

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1 Luke 24: 4; Acts 12: 7.
2 Luke 9: 31; Acts 7: 55; 2 Cor. 3: 18; comp. Ex. 40: 34; Isa. 6: 1.
3 Luke 2: 32; John 11: 50; comp. Zech. 9: 9.
4 Isa. 9: 6.
5 V. 4.
6 Matt. 1: 21; John 4: 42; Acts 4: 12; 5: 31; 13: 23; Phil. 3: 20.
7 Acts 2: 36; 10: 36; comp. Luke 23: 2; see Matt. 1: 17.
8 Comp. Luke 1: 43.
9 1 Sam. 2: 34; 2 Kings 19: 29; 20: 8, 9; Isa. 7: 11, 14.
10 V. 7.
11 Gen. 28: 12; 32: 1, 2; 1 Kings 22: 19; 2 Chron. 18: 18; Psa. 103: 21; 148: 2; Dan. 7: 10; Rev. 5: 11.

V. **The Welcome-Song of the Angel Host.** — Vs. 8–14. **8. Shepherds abiding in the field.** Near Bethlehem. "It was in these pastures that David spent his youth and fought the lion and the bear" (1 Sam. 17: 34, 35). — *Int. Crit. Com.* **Keeping watch over their flock by night.** Thieves, wild beasts, and the dangers of the rough precipices form the chief reasons for a night-watch over the flock. — *Prof. Isaac Hall.* There are no detached farmhouses in Palestine, as with us, but the farmers live in villages, and hence would have to abide in the fields to watch their flocks. In December in Palestine, says Schaff, the fields are often clothed with rich verdure.

9. And, lo, the angel, not "the" but "an" angel, **of the Lord,** one sent from heaven, **came upon them.** Rather, as R. V., "stood by them." **And the glory of the Lord.** The radiant brightness which in all ages has been the best symbol and manifestation of God's nature, expressing wisdom, love, power, purity, mystery, eternity, omnipresence. "The light that never was on sea or land." This accompanied the angel, and showed him to be the authorized divine messenger. **And they were sore afraid.** Literally, *feared a great fear.* The universal consciousness of sin and of unfitness for the eternal world makes all mankind afraid of any unexpected disclosure of the spiritual world, or revelation of the nearness of God. — *Abbott.* Any sudden manifestation of a great but unknown power produces this effect.

10. Good tidings. The word from which our word "gospel" comes. They announced the best news the world had ever heard, the news of the Saviour who would fill the whole world with heavenly glory, like that then shining on the field of Bethlehem. **To all people.** To all ages, all nations, all classes, all colors. The gospel is the universal religion, as broad as the human race; and the joy is more intense to each one because it is for all.

11. For unto you is born . . . a Saviour. One who should save them from their sins, their worst and most dangerous enemies. "Jesus" means Saviour. **Christ.** "The Anointed One," the Messiah, whom they had long been hoping and praying for. He is called "Anointed" because he had been divinely set apart for this work, as kings and high priests were set apart by anointing with oil. **The Lord.** The King of kings and Lord of lords.

12. And this shall be a sign unto you, that the words spoken were true; and a guiding sign, like the sign to the wise men, showing how they might know what child was the one referred to.

13. And suddenly, as when the eyes of Elisha's servant were opened to see the mountains around him filled with angelic chariots and horses of fire. **A multitude of the heavenly host.** The angelic choirs, the cherubim and seraphim, who knew most about the value of the salvation brought to men. All heaven was moved with joy. If there was joy among the angels over one sinner that repented (Luke 15: 7, 10), how much more over the coming into the world of one who was to save countless hosts, to redeem a whole world!

COMPARE the angel faces filling the whole space around the Madonna and Child "and

14. [1] Glory to God [2] in the highest, and [And] on earth [3] peace, [4] good will toward men. among men in whom he is well pleased.

[1] Luke 19: 38; comp. Psa. 148: 1; Matt. 21: 9.
[2] Comp. Luke 10: 21; Matt. 6: 10; 28: 18; John 17: 4; Acts 7: 49; Eph. 3: 15; Col. 1: 16, 20; Rev. 5: 13.
[3] Luke 1: 79; Psa. 85: 10; Isa. 9: 6, 7; Hag. 2: 9; Acts 10: 36; Rom. 5: 1; Eph. 2: 14, 17; Col. 1: 20.
[4] Comp. Luke 3: 22; 12: 32; Eph. 1: 5, 9; Phil. 2: 13.

melting away in an abyss of golden glory," in Raphael's famous picture, and the glory of angels surrounding the figure of Christ in a picture by Ambrogio Borgognone. (See Mrs. Jameson's *Sacred and Legendary Art*, pp. 49, 50.)

14. The song of the angels, the *Gloria in Excelsis*, consists of two strains of three members each.

1. GLORY	TO GOD . . .	IN THE HIGHEST.
2. PEACE, GOOD-WILL .	TO MEN . . .	ON EARTH.

Glory to God. For the coming of Jesus was the highest expression of God's glory, the fulness of his nature, his love, his goodness, which passed before Moses when he asked to see God's glory. The phrase expresses both the fact and the desire that all should recognize God's glory. **In the highest.** (1) *In the highest strains.* Only the most exquisite music and song are worthy to express this theme. (2) *In the highest heavens.* The glory shines and the praise sounds to the highest heavens. It is the noblest song and the brightest glory even there. (3) *In the highest degree.* The plan of salvation through Jesus Christ, so infinitely wise, so infinitely loving, manifests God's glory more than all the wonders of creation, "when all the sons of God shouted for joy." For the souls of the saved shall "shine as the brightness of the firmament and as the stars for ever and ever"; even when the stars are faded, and the heavens shall be no more.

First Strain.

And on earth peace. Including all welfare and prosperity and blessing. That which belongs to heaven, which makes heaven what it is, all conceivable good to body and to soul, is coming to earth through Jesus Christ, and has come in no small degree. Where Christ is most perfectly received, there already is the most of heavenly peace. This strain accords with the first clause of the Lord's Prayer.

Second Strain.

Good will toward men. Jesus expresses God's feelings toward men. He does not hate them for their sins; he is not repelled by their abominations so repulsive to his nature; but he loves them in spite of all, and does all that divine love and wisdom and power can do to save them from sin and its consequences.

There are two readings of this phrase in the original, which differ from each other by only a single letter, —*s*; but that letter makes a great difference in the meaning. The Authorized Version translates the Greek *eudokía*, "good-will," in the nominative case, "good-will toward men." The R. V. uses instead the Greek *eudokías* in the genitive, "among men of good-will," meaning God's good-will, and paraphrases the phrase thus, "among men in whom he is well pleased," so as to express this idea.

The preponderance of authority is in favor of the Revised reading, but several great scholars, including Dr. Scrivener, Godet, and Canon Cook, are strong for the reading in the Authorized. The Lewis manuscript, lately discovered at Mt. Sinai, confirms this. Prof.

Photograph by Bonfils.

Bethlehem.

15. And it came to pass, as when the angels were gone went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which that is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found both Mary and Joseph, and the babe [1] lying in a the manger.

[1] Vs. 7, 12.

L. S. Potwin, in his *Here and There in the New Testament* (Revell), while he retains the reading used in the Greek of the R. V., argues with convincing proof that *eudokías* should be construed with *eiréne*, "peace," and reads, "'the peace of good pleasure in men,' good-will towards men," the translation of the Authorized Version.

The internal evidence in favor of the old translation seems to me overwhelming. I cannot conceive that the angels in so brief a song, revealing the feelings of heaven, would take the trouble to repeat so trite a saying, a truth well known on earth long before, that even the heathen knew, that there was peace among those in whom God was well pleased. But what the world needed to know was that God had good-will toward *all* men; that the holy God loved this sinful, rebellious, unworthy world, lying in darkness and the shadow of death; that the Father loved his wandering, prodigal children, all defiled with sin. To bring this message, to publish the glad tidings that "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life," — this was worthy of the whole host of angel messengers to bring to man.

> "And this is the marvel to mortals revealed,
> When the silvery trumpets of Christmas have pealed,
> That mankind are the children of God." — *Phillips Brooks.*

VI. **The Visits of the Shepherds and of the Wise Men.** — Vs. 15, 16; Matt. 2: 1–11. **15. Let us . . . go . . . and see.** They showed faith and interest and zeal, for (v. 16) **they came with haste**, and their faith was rewarded. Then (v. 17) they made known what the angels had told them about the child. It is to be noted that the revelation came to them while faithfully engaged in their usual labors. "Their names, unknown on earth, are written in heaven." Their witness called the attention of the people to the coming Messiah, and helped to prepare the way for him. All their lives they would be telling their wonderful story.

THE VISIT OF THE WISE MEN a few weeks later is told by Matthew. They took infinite pains to find him. When found, they worshiped him, and poured out their treasures for him, — "myrrh to a mortal, gold to a king, frankincense to God." This treasure probably helped the infant Jesus to escape from those who would murder him, by furnishing means for his journey to Egypt.

LIBRARY. *The Wise Men; Who They Were*, by Prof. Francis W. Upham; *The Star of the Wise Men*, by Archbishop Trench; *The Other Wise Man*, a reverent and beautiful story, by Dr. Henry Van Dyke ($1.00, Harper's); Longfellow's *Poems*, "The Three Kings."

PRACTICAL SUGGESTIONS AND ILLUSTRATIONS.

I. Jesus Christ is the perfect Saviour of men; nothing better is conceivable as to his nature, divine and human, as to the fitness of the time of his coming, as to the circumstances of his introduction into the world, a child among common people, heralded by angels, sought by shepherds and by wise men.

II. The coming of Jesus is the living, invincible proof to us that there is a personal God, that he is our Father, that he loves us in spite of our sins, that he cares for us, that all that infinite love and wisdom and power can do will be exerted for our redemption from sin into the kingdom of heaven.

CONTRAST the atheism of the verse in *Omar Khayyám*: —

> "And that inverted bowl they call the sky, Lift not your hands to IT for help — for IT
> Whereunder crawling, cooped, we live and die, As impotently moves as you or I,"

and Comte's declaration, as reported by President Strong, that "Science would conduct God to the frontier of his universe, and politely bow him out with thanks for his provisional services."

ILLUSTRATION. Some years ago the late Horace Mann, the eminent educator, delivered an address at the opening of some reformatory institution for boys, during which he remarked that if only *one boy* was saved from ruin, it would pay for all the cost and care and labor of establishing such an institution as that. After the exercises had closed, in private conversation a gentleman rallied Mr. Mann upon his statement, and said to him: "Did you not color that a little when you said that all the expense and labor would be repaid if it only saved *one boy?*" "*Not if it was my boy*," was the solemn and convincing reply. — *The Christian.*

Not if it Was My Boy.

III. Note what it means to us that the Son of God came into this world a little child.

It shows that Jesus is close to us in feeling and experience. He has had the whole range of human life in his life. Nothing that belongs to man is foreign to him.

It shows him to be the children's Saviour.

It has sanctified childhood and motherhood and the home, giving them a new meaning and power, and has shown the importance of childhood in the training of the human race.

It has revealed and emphasized the infinite possibilities in the child. "Here is present," says Dr. Guthrie, "not only the immortal, but the eternal." "What deep secrets of divine wisdom, power, and love lie here wrapped in these poor swaddling clothes!" "It is curious to pause over any cradle . . . to think of the mighty powers and passions that are slumbering there; to think that this feeble nursling has heaven or hell before it."

"Yet sure the babe is in the cradle blest,
Since God himself a baby deigned to be,
And slept upon a mortal mother's breast,
And steeped in baby tears his deity."

ILLUSTRATION. "The most famous picture of Correggio is *La Notte*, in the Dresden Gallery. The light from the divine Child as he lies on the straw in the manger irradiates the happy, smiling features of the Virgin, and dazzles the astonished gaze of the humble shepherdess, who is bringing in a pair of turtle-doves." "Correggio here follows the legends of the Apocryphal Gospels: 'And lo, the cave was filled with light more beautiful than the glittering of lamps, and candles, and brighter than the light of the sun.'" — *Farrar, Christ in Art*, pp. 247, 248.

IV. The interest which the angels take in the salvation of men as shown here and in Luke 15: 7, 10 proves to us the greatness of that salvation, and the importance of receiving the gospel. No such joy, no such demonstration of interest, would be shown except for that which was of the utmost importance.

ILLUSTRATION. A German writer illustrates the greatness of our salvation after this manner: A gentleman, after the most exemplary life, died. The gate of heaven was opened, and he was welcomed as an heir of glory. One of the glorious ones was commissioned to be his conductor and teacher. First he took him to a point where he could see the most fearful representation of sin in its fruits of misery. The objects of horror made him shudder. Then his guide bade him look farther and farther down in the dismal vault, and he saw the most hideous and terrible of beings, the fruit of sin. "*That*," said his guide, "*is what in the ages of eternity you would have been had you gone on in sin.*" His guide next took him to a point from which could be seen the glories of the redeemed. He saw rank after rank of angels, seraphim, and cherubim, dwelling in ineffable glory. He bade him look beyond these; and in the far distance he beheld a being transcendently more radiant and glorious, around whom floated the soft music of unspeakable sweetness and joy. "*That*," said the guide, "*is yourself many ages hence.* Behold the glory and bliss to which the salvation of Jesus will bring you."

A Vision of the Future.

V. God leads men to him in different ways, according to their natures and their pursuits: the shepherds by angels, the wise men by a star; the shepherds while doing their daily work, the wise men while pursuing their studies. Life is full of angels singing to us the songs of heaven, and of stars guiding us to the Redeemer.

"They gave to thee
Myrrh, frankincense, and gold;
But, Lord, with what shall we
Present ourselves before Thy Majesty,
Whom thou redeemedst when we were sold?
We've nothing but ourselves, and scarce that neither,
Vile dirt and clay;
Yet is it soft, and may
Impression take.
Accept it, Lord; and say, this thou hadst rather:
Stamp it, and on this sordid metal make
Thy holy image, and it shall outshine
The beauty of the golden mine." — *Jeremy Taylor.*

LESSON II. — January 14.

THE CHILD JESUS VISITS JERUSALEM. — Luke 2: 41–52.

Read Matthew 2; Luke 2: 21–38. Commit Verses 49–52.

GOLDEN TEXT.

And Jesus increased in wisdom and stature, and in favour with God and man. — LUKE 2: 52.

Illustrations for "Golden Text," the two under "Messages of the Youth of Jesus to Young People of To-day."

LEARN BY HEART.

Luke 2: 40, 49–52; Isa. 9: 6; Eph. 6: 1–3.

LIGHT FROM OTHER SCRIPTURES.

Childhood of Jesus. — Isa. 9: 6; 11: 1–3; 44: 3, 4.

Other Childhoods. — John Baptist, Luke 1: 80; Timothy, 2 Tim. 3: 15; Samuel, 1 Sam. 3: 8; Josiah, 2 Chron. 34: 3.

Ideal Childhood. — Ex. 20: 12; Eph. 6: 1–3; Col. 3: 20; Prov. 1: 8, 9, 20–22; 3: 1–6; Eccl. 12: 1; 1 John 2: 1, 14; 5: 21.

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THE PICTURE CLUB.

Different classes can club together to obtain pictures illustrating the life of Christ; or better still, the school may gradually get the pictures for their reference library.

THE PICTURE GALLERY.

The Flight into Egypt, Giotto (Padua), Murillo (Hermitage, St. Petersburg), Titian, Paul Veronese, Van Dyck, Rembrandt, Rubens, Claude, Rossetti; *The Home in Egypt*, Dürer (an engraving in his *The Life of the Virgin*); *The Repose in Egypt*, Correggio (Parma), L. O. Merson (*The Shadow of Isis*), Titian, Van Dyck, Rembrandt; Holman Hunt's *Triumph of the*

THE SECTION

includes the story of the childhood of Jesus, till he was ready to enter upon his ministry (Luke 2: 21–52; Matt. 2: 13–23).

PLACE IN THE LIFE OF CHRIST.

Childhood and youth up to 30 years of age. His training. The silent years at Nazareth.

Chart numbers 8, 9, and 10.

HISTORICAL SETTING.

Time. — The flight to Egypt, early in B. C. 4. Return to Nazareth probably within a year. It was after the death of Herod, early in April, B. C. 4. Jesus lived in Nazareth from B. C. 3 or 4 to A. D. 26. The visit to Jerusalem was April, A. D. 9. The Passover was that year March 29 (Lewin's *Fasti Sacri*). Jesus was 12 years old December, A. D. 8, and this was the following spring.

Place. — Nazareth and Jerusalem.

Jesus, between 12 and 13 years old, living in Nazareth.

John, six months older than Jesus, early retired to the solitudes of the wilderness, where he spent his youth till he was 30 years old, as Jesus spent his in the town among the activities of life.

Rulers. — Augustus Cæsar, emperor of Rome, toward the end of his reign. Archelaus (Matt. 2: 22) was deposed A. D. 6, about two years before Jesus went to Jerusalem. Coponius, governor of Judea, which had lately become a Roman province. Herod Antipas (son of Herod the Great), ruler of Galilee and Perea.

THE REFERENCE LIBRARY.

The engravings and descriptions are especially good in Henry Van Dyke's *Christ-Child in Art*, in Farrar's *Life of Christ in Art*, and in Estelle Hurll's *Life of Our Lord in Art*. Geo. D. Boardman's *The Divine Man* (Appleton). Thomas Hughes' *Manliness of Christ*, first three chapters. A fine account of the methods of Jewish teaching is found in Dr. Trumbull's *Yale Lectures* on the Sunday school. Longfellow's *Golden Legend* gives some specimens of the apocryphal stories of Jesus' childhood. Hugh Black's *The Dream of Youth* (30 cts., Revell); *Suggestive Illustrations on the New Testament*

Innocents; Christ among the Doctors, Hofmann, Hunt, Dobson; *Childhood of Christ, Carpenter's Shop at Nazareth*, Hofmann; *The Carpenter's Shop*, Millais; *The Shadow of Death*, Holman Hunt; Tissot's pictures of the Life of Christ.

LESSON PLAN.

SUBJECT: The Childhood and Youth of Jesus. The Ideal for All Young Lives.

Introduction. — The facts given above, and the use of pictures and the map.

I. The Dangers of Childhood (Matt. 2: 13–23).

Flight into Egypt.
Massacre of the innocents.
Illustration, — Two great pictures.

II. The Nazareth Home.

Situation of Nazareth.
Description of the home.

III. An Era in the Childhood of Jesus (vs. 41–50).

The journey to Jerusalem.
In the temple with the teachers.
About his Father's business.

IV. The Childhood and Youth of Jesus at Nazareth (vs. 51, 52).

Training.
Character.
Development.

V. The Message of the Youthful Years of Jesus to the Young People of To-day.

Home training.
Schooling.
Bible study.
Daily duties.
The carpenter's shop.
Nature studies.
History studies.
Village life.
National thought.
Travel.
Communion with God.

(Herrick); Phillips Brooks' *Sermons* (vol. 4), "The Beautiful Gate of the Temple"; "A Child's Thoughts," in Martineau's *Endeavors after a Christian Life; The Hidden Years at Nazareth*, by G. C. Morgan (25 cts., Revell); *Jewish Artisan Life*, by Franz Delitzsch (15 cts., paper, Funk & Wagnalls).

THE TRAVEL CLUB.

In this lesson, as in the last, there will be an excellent opportunity to become acquainted with the land in which Jesus lived, by means of a map and stereoscope and photographs and other pictures. At some special meeting of the class, travel with Jesus from Egypt to Nazareth, and to the places around Nazareth which would be seen by Jesus as a boy; then, also, from Nazareth to Jerusalem.

SUGGESTIONS TO TEACHERS.

One Subject. — Everything in this lesson should gather around the one great subject of the childhood of Jesus, as the ideal for all young lives. Our object is to set this before our children as vividly and accurately as possible.

The Map. — Trace out the journeys of Jesus, and especially note the position and surroundings of Nazareth.

The Picture Club can give no little help.

The Bearing of this Lesson on the life work of Jesus. Note how often he refers to what he saw and learned in childhood. He is the children's Saviour.

The Open Parliament for discussion:—

1. Effect of home influences on later life.
2. Value of Bible study in youth.
3. Our schools and schoolmasters.
4. Obedience to parents.
5. Children going to great religious meetings.
6. Value of an attractive and gracious character and life.
7. Daily work as a training for character and usefulness.
8. A character sketch of Jesus as a child.

These may be assigned the week previous.

The Quiz Box for questions from the class, to be answered at the time or on the next Sabbath.

EXPLANATORY.

I. **The Dangers of Childhood.** — Matt. 2: 13–23. Soon after the visit of the wise men (see last lesson), probably early in February, B. C. 4, Herod sought to kill the babe Jesus (the one "born king of the Jews"), and in order to insure that his purpose be accomplished, slew all the male children in Bethlehem "from two years old and under." It is not probable that there was a large number. Jesus escaped by being secretly carried to Egypt in the night.

The Egyptian obelisk in Central Park, New York, once stood within sight of the place where, according to tradition, Jesus lived when in Egypt.

PICTURE, "THE REPOSE IN EGYPT." There is a famous French picture called *The Repose in Egypt*. It represents a sphinx with upturned face, as if still asking the great

question of life; and appropriately standing on the edge of the African desert, to represent the desert state of the world, without God and immortality. Darkness broods over the scene, with only the far-off stars of tradition and philosophy shedding their dim light upon the dark desert of life. The artist represents Mary, with the child Jesus, in their flight from Herod, as reposing between the arms of the sphinx. Joseph and the ass are near by on an oasis. The light of the picture shines from the child Jesus, and makes bright the oasis and the nearer sands; and rays from his face stretch far away over the barren wastes and penetrate through the darkness. So indeed does Jesus shine upon this dark world of sin and sickness and death.

DANGER AND TROUBLE TO CHILDREN. Children have their troubles and dangers to-day, as really as the child Jesus and these young martyrs of Bethlehem. The providence is as hard to understand. But the experience of Jesus and his young contemporaries throws light upon the mystery of to-day.

MODERN MASSACRES OF THE INNOCENTS. There are not a few Herods, who still slaughter the innocents. Fashion murders many, ignorance murders more; those who neglect children, those communities which do not gather them into schools and churches, those who tempt the little ones to evil, those who sell them cigarettes or intoxicating liquors, those who over-work and over-burden them, — all these are Herods. There is many a factory which out-Herods Herod in destroying children.

LIGHT ON THE MYSTERY. 1. "The fact that Jesus was despised in his very infancy, and his life was sought by a cruel ruler, has brought him near to the heart of the oppressed, and helpless, and harmless in all later ages." — *Prof. John F. Hurst, D. D.*

2. "The fate of these few infants is a strange one. In their brief lives they have won immortal fame. They died for the Christ whom they never knew. These lambs were slain for the sake of the Lamb who lived while they died, that by his death they might live forever. These

'Little flowers of martyrdom,
Roses by the whirlwind shorn,'

head the long procession as martyrs." — *Maclaren.*

ILLUSTRATION. "Holman Hunt's magnificent painting, *The Triumph of the Innocents*, is to my mind the most important religious picture of the century." "Breathing through every careful line and glowing color is the soul, the spirit of the picture, which irradiates it with

'The light that never was on sea or land,
The consecration and the poet's dream.'

Detail from Photograph, "Repose in Egypt."
(Painting by Oliver L. Merson.)

"The spirits of the murdered children of Bethlehem — not a great multitude, as they are often thoughtlessly depicted, but a little band such as really played in that little village — have followed after Jesus on his flight. . . . The Holy Child looks around, and, seeing the spirits of his playmates, welcomes them with the gladness of a divine sympathy. These children are the first of his glorious band of martyrs, and as they draw near to him the meaning of their martyrdom flashes upon them, and their sorrow is changed into joy. The last group of little ones have not yet felt his presence, and the pain and terror of mortality are still heavy upon them. Over the head of one of them the halo is just descending. . . . One baby saint looks down amazed to see that the

Six Journeys of Jesus.

From his birth to his return to Nazareth when 12 years old. From early B. C. 4 to Spring of A. D. 8.

face of the earth." — *Stalker*.

SIZE AND POPULATION. "We cannot credit more than fifteen hundred or two thousand inhabitants to a village which had only one synagogue, one fountain, and one public square." — *Stapfer, Jesus Christ before His Ministry*. On the other hand, Hon. Selah Merrill regards Nazareth as a city of fifteen or twenty thousand inhabitants.

THE HOME. The house is low and square, with a court before it, and a terrace on the roof. The door is wide, for light and air, but there are no windows. There are no tables, but there are rugs. There is only one room, for all purposes. Here Joseph works at his carpenter's trade. Here all sleep and eat, except in the summer, when on clear starlight nights all sleep on the roof, each rolled in a blanket. The house is built of sun-dried clay, with an outer stairway. The furnishings consist of a carpenter's bench like our own, and its tools; a kitchen furnace with two places; a sheet of iron for roasting wheat or baking bread; a few leathern bottles, some goblets and cups. They have no plates, or forks, or

scar of the sword has vanished from his breast. In front floats a trio of perfectly happy spirits, one carrying a censer and singing, the others casting down branches of the palm and the vine. At their feet rolls the river of life, breaking into golden bubbles, in which the glories of the millennium are reflected.

"All mystical, symbolical, visionary! But is it not also true? Think for a moment. It is the religion of Jesus that has transfigured martyrdom and canonized innocence. It is the religion of Jesus that tells us of a heaven which is full of children." — *Henry Van Dyke, The Christ-Child in Art.*

II. **The Nazareth Home.** — Nazareth, where Jesus spent more than twenty-eight years of his life after his return from Egypt, is about fourteen miles from the Sea of Galilee, and sixty-six miles north of Jerusalem in a straight line, and twenty-one miles from Ptolemais, the seaport on the Mediterranean. It now contains four thousand to six thousand inhabitants, and according to Mr. Wilson's article in the *Century*, a telegraph office has been established there by order of the Sultan.

SITUATION. "The hill on the northwest rises about five hundred feet above the valley." The houses are of white limestone, prettily situated among fig trees and olive trees, while down below in the valley are gardens in the midst of which is "the Fountain of the Virgin, from which Nazareth derives its water, and whither doubtless Mary frequently went to obtain water for her household." — *Professor Davis, Dictionary of the Bible.*

THE NATURAL SCENERY around Nazareth is said to be among "the most beautiful on the

Jesus' preaching is full of allusions to nature.

Photograph by Wilson.

Women at the Fountain of the Virgin.

41. Now[1] his parents went to Jerusalem every year[2] at[3] the feast of the passover.
42. And when he was twelve years old,[4] they went up to Jerusalem after the custom of the feast;
43. and when they had fulfilled[5] the days, as they returned, were returning, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it;
44. but they, supposing him to have been be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance;
45. and when they found him not, they turned back again to Jerusalem, seeking for him.
46. And it came to pass, that after three days they found him in the temple, [6]sitting in the midst of [7]the doctors, both hearing them, and asking them questions;

[1] V. 27.
[2] Comp. 1 Sam. 1: 3.
[3] Ex. 23: 15; Deut. 16: 1; John 2: 13.
[4] John 11: 55.
[5] Ex. 12: 15; Lev. 23: 8; Deut. 16: 3.
[6] See Matt. 26: 55.
[7] Chap. 5: 17; John 3: 10 (for mg.).

spoons. Their beds are mere pallets, rolled up every morning. A few mats, and cushions, and a great chest complete the furniture. — *From Stapfer's Jesus before His Ministry.* It was amid such scenes that Jesus spent the years of his childhood and youth.

III. **A Marked Era in the Childhood of Jesus. His First Journey to Jerusalem to Attend a Great Religious Festival.**—Vs. 41–50. This incident is "a solitary floweret out of the wonderful enclosed garden of thirty years." — *Stier.*

41. **His parents went to Jerusalem every year.** This shows that his parents were devout, God-fearing people. They were very strict in performing their religious duties, and using their religious privileges. **The feast of the passover.** The most important of the religious festivals of the Jews, the commemoration of their birth as a nation (Ex. 12, 13), which all male Israelites were commanded to attend each year (Ex. 23: 14–17; Deut. 16: 16).

42. **And when he was twelve years old.** "A child of 12 was at that time in the East as well developed physically and intellectually as a child of 15 in our Western modern world." This was the age when, as a kind of turning point from childhood, a Jewish boy became a "son of the law," the age of responsibility, when he was bound to keep the law, and to go up to the festivals with his father, **after the custom of the feast,** as it was the custom to go, or in the customary manner of traveling.

43. **And when they had fulfilled the days.** The seven days of the Passover (Ex 12: 15; Deut. 16: 2) "or the customary two days, for many pilgrims left after the principal sacrifices were over." — *Plumptre.* **The child Jesus.** The word means "boy." Up to this point a diminutive term has been used. — *Professor Riddle.* **Tarried behind in Jerusalem.** "The Greek (ὑπέμεινεν) for 'tarried' contains an idea of persistence and perseverance. The attraction of divine things held him fast in spite of the departure of his parents." — *Int. Crit. Com.* It is not at all probable that he remained behind on purpose, but he was so instensely interested in the teaching of the rabbis that he did not know when the caravan started on its homeward journey. **And Joseph and his mother knew not of it.** This shows what perfect confidence they had in the boy. They willingly left him with the other boys of his age during the day, and took it for granted that he had joined the caravan with the rest. "The incident constantly occurs to this day in the annual expedition of the pilgrims to bathe in the fords of the Jordan." — *Farrar.*

44. **But they, supposing him to have been in the company** (συνοδίᾳ). "From σύν, *with*, and ὁδός, *the way*. The company that shared the journey." — *M. R. Vincent.* **And they sought him.** "It was probably when the caravan halted for the night that he was first missed. At the present day the women commonly start first, and the men follow, the little children being with their mothers, and the older with either. If this was the case, then Mary might fancy that he was with Joseph, and Joseph that he was with Mary (*Tristram, Eastern Customs in Bible Lands*, p. 56)." — *Int. Crit. Com.*

45. **They turned back again.** A single act. **Seeking him.** A continued act lasting all the way to the city.

46. **After three days they found him.** Reckoned from the departure of the caravan from Jerusalem: one for the journey out, one for the return, and one for the search in the city. **They found him in the temple.** Not in the temple proper, but in one of the

47. And all that heard him were astonished at his understanding and his answers.

48. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, [1] thy father and I have sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? wist ye not that [2] I must be about [3] in [4] my Father's business?

[1] V. 27; comp. v. 49. [2] See chap. 13: 33. [3] John 4: 34 (for mg.). [4] John 2: 16; 14: 2.

Photograph by Bonfils.

Camp of a Caravan.

porches or chambers of the temple area, and belonging to the temple. **Sitting in the midst of the doctors,** or teachers, as Paul sat at the feet of Gamaliel. "There were teachers on each side, possibly in a semicircle." — *Int. Crit. Com.* The older students sat on a low bench; the younger on the ground, literally "at the feet" of their instructor. — *Edersheim.* "In such popular instruction the utmost latitude of questioning would be given. It is in this audience, which sat upon the ground, surrounding and mingling with the doctors, and hence *during*, not *after*, the feast, that we must seek the child Jesus (*Edersheim, Life and Times*, etc., i. 247)." — *M. R. Vincent.* **Both hearing them.** Note that *hearing* is placed first. He came as a learner. **And asking them questions,** in his desire to learn more. All this was done naturally and modestly.

47. **Were astonished at his understanding.** His knowledge of the Scriptures, his insight into their true meaning, his penetration into the very spirit of the truth. His **answers** to their questions displayed these same qualities. Out of the mouth of babes and sucklings thou hast perfected wisdom. A thoughtful child sometimes goes straight to the heart of things, unbiased by the many things that deflect the sight and modify the judgment of older days.

48. **They were amazed.** They had not dreamed of such honor to be given to their boy, or of such wisdom, such thoughts in the active, obedient, modest, perhaps reticent boy in their household. It is often very difficult for older persons to realize the development of those growing up in their homes, till some stranger reveals the fact to them. **And his mother said unto him.** "*Privately;* she could not rebuke after such a scene." — *Van Doren.* **Thy father and I.** This form of speech was required by usage. It may, however, imply that Mary had never told her Son of the remarkable circumstances of his birth. — *Revision Com.*

49. **How is it that ye sought me?** You would naturally find me in my father's house. Why did you not come directly here? Or you might be sure that I was doing my duty. Why did you not trust me? **Wist.** Knew. **I must be about my Father's business,** or as R. V., "in my father's house." The noun for "house" or "business" is not given in the Greek. "Wist ye not that I must be about my Father's . . . . ?" "The expression may, according to Greek usage, have either a local meaning, *the house of*, or a moral, *the affairs of.* The former sense is required by the idea of seeking; and if, nevertheless, we are disposed to adopt the latter as wider, the first must be included in it. 'Where my Father's affairs are carried on, there you are sure to find me.'" — *Godet.* "There is a gentle but decisive correction of his mother's words, 'Thy father and I,' in the reply, implying 'My father is God.' It is notable that the first recorded words of the Messiah are an

The First Recorded Words of Jesus.

50. And [1] they understood not the saying which he spake unto them.
51. And he went down with them, and came to Nazareth, and [he] was subject unto them: [but and] [2] his mother kept all [these these] sayings in her heart.
52. And Jesus [3] [increased advanced] in wisdom and [4] stature, and in [3] favour with God and [man. men.]

[1] Comp. chap. 18: 34; see Mark 9: 32.
[2] See v. 19.
[3] V. 40 (for mg.).
[4] Matt. 6: 27 (and mg. for mg.); comp. 1 Sam. 2: 26.

expression of his divine sonship as man; and his question implies that they knew it, or ought to know it." — *Int. Crit. Com.*

50. **And they understood not.** Did not fully comprehend. There was a depth of meaning they could not fathom. The realization of what he was came gradually to them.

THE CHILD IN HIS FATHER'S HOUSE. (1) Very early the child should be trained to go to his Father's house. (2) The Bible service is a part of the church service just as really as the preaching service. (3) There should always be something in the ordinary church service attractive to the young. (4) The presence of children in the preaching service tends to make the preaching more clear, simple, and vivid; and to make prominent the great essentials of divine truth. The great subjects always contain something for children. (5) It is well to take youth to the great religious gatherings in God's house.

THE CHILD ABOUT HIS FATHER'S BUSINESS. (1) The child should early consecrate himself to God, to live thenceforward as his child. (2) He will learn about his Father's business in his Father's house, and in the earnest study of his Father's Word. To study that Word is part of his business. (3) His Father's business for him is to live at home, at school, everywhere, a pure, unselfish life. (4) Every earthly duty, obedience to parents, daily work, recreations, are portions of his Father's business. (5) He can do much directly for his Father in leading other children to Jesus, in helping the poor, the neglected, the sick, by inviting others to the house of his Father.

IV. **The Childhood and Youth of Jesus at Nazareth.**—Vs. 51, 52. Comp. v. 40.

HIS TRAINING; HIS DEVELOPMENT; HIS CHARACTER; THE IDEAL YOUTH; THE HIDDEN YEARS.

51. **Came to Nazareth,** where he remained for eighteen years, "hidden years" of growth and preparation, till the time came, at 30 years of age, to enter upon his great mission. **And was subject unto them.** The participle and finite verb denote *habitual, continuous* subjection. — *M. R. Vincent.* To his mother as well as to Joseph. He was obedient, helpful, reverent, ready to do all he could for them, subject to the rules of the home. **His mother kept all these sayings in her heart.** It was doubtless from the treasures of her memory that Luke obtained his knowledge of what he has written of Jesus' childhood. **Kept** (διετήρει). "Only here and Acts 15: 29. The preposition διά, *through*, indicates *close, faithful, persistent* keeping, through all the circumstances which might have weakened the impression of the events. Compare Gen. 37: 11." — *M. R. Vincent.*

52. **Increased.** Rather, *advanced.* The word is derived from pioneers *cutting down* trees in the path of an advancing army. **In wisdom and stature.** He grew like any other child. "Jesus beginning life, as the Gospels represent, as a *perfect* child, yet began it as a perfect *child.*" — *Robert E. Speer, D. D.* Compare v. 40, where he "waxed strong (in spirit)." He developed perfectly his whole nature, body and spirit. He was a strong, active, sturdy boy. He was what we mean by "a real boy," full of life, ready for every boyish deed, only he used all this strength and activity in pure and noble ways, in helping his mother, in just and loving actions to his fellows. What a blessing such a boy is! He was a SUCCESS AS A BOY. **In favour with God and man.** He *grew* in favor as he grew older. He was such a young man as God had meant all men to be. The word *favour* here is the same as is translated *grace* in John 1: 14, "full of grace and truth." Jesus possessed "the beauty of holiness." He had not only goodness, but goodness in attractive, gracious, lovely forms. Heavenly goodness is attractive to all except bad men, whom it reproves, and whose life it interferes with.

THE MESSAGE OF THE YOUTHFUL YEARS OF JESUS TO THE YOUNG PEOPLE OF TO-DAY.

The best thing we can do is to make a study of the childhood of Jesus,—a most attractive but natural picture. Phillips Brooks has a most helpful sermon in which he compares child-

hood to the beautiful gate of the temple, the temple of life, the temple of religion. He says: "The great Erasmus once wrote a piece in Latin for a boy to speak: 'We commemorate,' so he taught the young declaimer with his bright eye and glowing face to say, 'We boys commemorate the boy — *pueri puerum* — we commemorate our Master Jesus, the chief ideal of all, but yet particularly the chief of us — that is, of boys.'" ***Christ the Ideal.***

It is one of the promises for gospel times that the young men should see visions. "Renan says, 'At bottom every ideal is a Utopia.' It is truer to say with Martineau, 'At bottom every ideal is an inspiration.'" — *Hugh Black*. By looking at Jesus, trusting, loving him,

"God shall make divinely real
The highest form of thy ideal."

ILLUSTRATION. Olive Schreiner, in her poem "The Dream of Wild Bees," shows how one and another of the bees flew into the window as the mother was dreaming of her child. One comes to the mother and offers her child health, and another wealth, and another fame, and another love, and another talent, and she rejects them all, until at last one comes with none of these seeming realities, but with the capacity for great "vision," and his mother bids him touch the child, and he leans forward and lays his hand upon it and says, "This shall be thy reward, that the ideal shall be real to thee." ***Dream of Wild Bees.***

1. HIS HOME TRAINING must have been in a most spiritual atmosphere, full of love and piety and good morals. The star of Bethlehem for the human race stands over the home. "I agree with Helvetius, the child should be educated from its birth; but how? — there is the rub: send him to school forthwith! Certainly, he is at school already with the two great teachers, Nature and Love." The atmosphere of the home is the most potent of home influences. It is the sum of them all. Stapfer says, "Very early Jesus knew by heart certain verses of the Bible. First of all, Deut. 6: 4, 5; 7: 7. . . . After a while she put into his hands strips of parchment upon which were written the words he knew by heart. Thus he finally came to know his letters," and to read. "His mother taught him all the marvelous stories of the Old Testament. The commandments of Jehovah, his promises, his warnings, were graven on his mind in ineffaceable characters."

2. TRAINING BY COMMON, EVERY-DAY DUTIES. "Whatever father or mother wanted done in the house, — fetching water, drink, bread, meat, looking after the house, and other things of that sort,—whatever he was bidden, that did the dear little Jesus (*das liebe Jesulein*) like any other child. . . . If he did what his parents bade him, though they were common, small things, what fine children should we be, if we followed his example!" — *Luther*.

"At the stream from this fountain (in the gardens of Nazareth) Our Lady washed the linen in which she wrapped Our Lord. To this fountain Our Lady sent Our Lord to bring water, when he was a little grown; and he went willingly." — *La Citez de Jérusalem*, A. D. 1187. It is this kind of helpfulness in the family that is one of the best of trainings.

LIBRARY. The little book called *Blessed be Drudgery*.

3. HIS SCHOOL TRAINING. When Jesus was six years old his parents sent him to school, in the audience room of the synagogue, which was the schoolroom during the week. — *Stapfer*. He learned to read and write. He probably knew three languages: Hebrew, Greek, and Aramaic, *i. e.* one form of Syriac, which was the common language of Palestine in that day. The principal school book was the Old Testament, with the comments of the rabbis.

4. JESUS LIVED IN A VILLAGE, not a large city, but had the training which comes from both. Lange says that it was "the master stroke of divine wisdom" which caused Jesus to be brought up in Nazareth. "It is quite noteworthy how many of the strongest, greatest, and most prominent men in the cities were brought up in the country. Yet this is not the complete picture. Jesus came in contact with busy life, with bad men, with unjust dealers in his trade. For Nazareth was a notoriously wicked town." And rumors of the scandal and sin of the empire entered Palestine close to Nazareth along the great roads running through Galilee. "The perfection of his purity and patience was achieved, not easily, as behind a wide fence which shut the world out, but amid rumor and scandal, with every provocation to unlawful curiosity and premature ambition." "The chief lesson which Nazareth teaches us is the possibility of a pure home and a spotless youth in the very face of the evil world." — *Geo. Adam Smith, in Historical Geography of the Holy Land.*

5. THE NATURAL SCENERY around Nazareth is said to be among "the most beautiful on

the face of the earth." — *Stalker.* Jesus' preaching is full of allusions to nature. The present tendency of education is to make more of the training which comes from the study of nature.

6. PHYSICAL TRAINING. There is every reason to believe that Jesus had a healthy body, which was a fitting instrument for his perfect soul. "Health is a thing to be attended to continually as the very highest of all temporal things. There is no kind of an achievement equal to perfect health. What to it are nuggets or millions?" — *Carlyle, in Address to Students at Edinburgh.*

ILLUSTRATION. "It was when the gymnasium had made each Athenian youth an Apollo in health and strength that the feet of the Greek race ran most nimbly along the paths of art, and literature, and philosophy."

ILLUSTRATIONS. A healthy body as the basis of spiritual development. In Jacob's dream the ladder that reached to heaven had its base upon the earth. The spiritual life has an earthly basis. The tree that derives most of its substance from the air must yet be rooted in the ground. Yet woe unto him whose life's stairway does not reach up from the earth to heaven, whose life's tree is wholly in the ground, and does not spread its branches to the sunlight and the breeze.

7. THE TRAINING OF THE CARPENTER'S SHOP. Jesus learned the trade of a carpenter from his father (Matt. 13: 55; Mark 6: 1–3). "There is a beautiful tradition that Joseph, his reputed father, died while Jesus was a child, and so he worked not merely to earn his own living, but to keep the little home together in Nazareth, and Mary and the younger members of the family depended upon his toil." "The man Jesus rose at daybreak, and, picking up his tools, made yokes and tables for something to eat." "Jesus never did a piece of shoddy work, or God could not have said of his Son, 'I am well pleased.'" "In that carpenter's shop he fought many battles. Alone he did his work, and faced all the subtle forms of temptation that beset mankind." — *G. Campbell Morgan, in The Hidden Years at Nazareth.*

The carpenter's shop in the home was "the seed plot of the manly virtues." In that school may be learned nearly all the virtues, when the smallest acts are done with the highest motives. The spiritual motive transfigures the lowliest toil.

"Plucked by his hand, the meanest weed that grows
Towers to the lily, reddens to the rose." — *Wm. Watson.*

The human race must work in some way; and it was well that their Saviour should have trod the way of daily toil. Jesus as a carpenter shows how daily toil can be exalted and ennobled. It was fitting employment for the early years of the Son of God. During this period of work he gained all his humanly obtained knowledge. Daily toil may be made one of the great schools for learning life's lessons,— lessons of skill, of faithfulness, of self-denial, of experience, of science. Labor is not "glory," or "worship," or "life," as the poet says, in itself; but only when it is pervaded (1) by mind, (2) by a moral motive, love, truth, faith.

Photograph by Bonfils.

Carpenter's Shop.

ILLUSTRATION. "A certain Greek writer tells us of some man who, in order to save his bees a troublesome flight to Hymettus, cut their wings, and placed before them the finest flowers he could select. The poor bees made no honey. Now, sir, if I were to teach my boy, I should be cutting his wings, and giving him the flowers he should find himself."

8. THE NATIONAL TENDENCIES. *First.* The Roman dominion was irksome and galling. The people of God were subject to a foreign yoke. The taxes were heavy. Roman soldiers, laws, money, ever reminded them of their subjection, when they

ought to be free and themselves the rulers of the world. When Jesus was ten years old there was a great insurrection (Acts 5: 37) in Galilee. He who was to be King of the Jews heard and felt all this, and was filled with patriotic impulses.

Second. The Jewish hopes of a Redeemer, of throwing off their bondage, of becoming the glorious nation promised in the prophets, were in the very air he breathed.

9. THE TRAINING IN TRAVEL. The journeys of Jesus, year by year, to Jerusalem were an education whose benefits can scarcely be estimated.

10. THE BOOK OF HISTORY lay open before him. The scenes of a large portion of the heroic deeds of his nation, the victories and the defeats, the struggles for freedom, and the punishments for sin, were spread out before him, from the hills back of the city, whither he would make many boyish excursions. As Edersheim says, "There could not be a national history, nor even romance, to compare with that by which a Jewish mother might hold her child entranced."

11. COMMUNION WITH GOD. The silent meditations, the hidden years, like those of Moses in the wilderness, the lonely wrestlings with life's problems, like Jacob's at the brook Jabbok, the sweet hours of prayer, the opening of the soul to the divine influences, — were all needful to his growth in wisdom, and for his preparation for his life's work.

ILLUSTRATION. Plato says: "The child is a charioteer driving two steeds up the long life hill; one steed is white, representing our best impulses; one steed is dark, standing for our worst passions." Jesus had to choose between these, exactly as every child must choose, with a choice on which depends the eternal destiny.

LESSON III. — January 21.

THE PREACHING OF JOHN THE BAPTIST.

Luke 3: 1–17.

(MAY BE USED AS A TEMPERANCE LESSON.)

Read Malachi 3: 1–7; 4: 1–6. **Commit Verses 3–6.**

GOLDEN TEXT.

Prepare ye the way of the Lord. — LUKE 3: 4.

Illustration. See under II., "How We May Prepare the Way."

LEARN BY HEART.

Luke 3: 4–6, 16, 17; Mal. 3: 2, 3; 4: 6.

LIGHT FROM OTHER SCRIPTURES.

Parallel Accounts. — Matt. 3: 1–12; Mark 1: 1–8; John 1: 19–34.

Prophecies. — Isa. 40: 3–5; Mal. 3: 1–6; 4: 4–6.

Later Accounts of John.—Matt. 14: 1–12; Mark 6: 14–29.

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THE SECTION

includes the whole account of John's ministry. See "Parallel Accounts."

PLACE IN THE LIFE OF CHRIST.

The Preparation for His Public Ministry. — Six months before Jesus began to preach, and a year and three months during his ministry.

Events on the Chart, No. 11. — See the relation of John's ministry to that of Jesus delineated on the colored chart of the life of Christ, and the diagram in the Review Lesson of this quarter.

HISTORICAL SETTING.

Time. — John began to preach in the summer of A. D. 26; preached nearly two years. He was imprisoned March, A. D. 28, and martyred March, A. D. 29.

Place. — John preached in the wild, thinly inhabited region lying west of the Jordan and the Dead Sea as far north as Enon,

THE REFERENCE LIBRARY.

On the scene of John's ministry, see Geo. Adam Smith's *Historical Geography of the Holy Land*, pp. 261, 312–317, and Thomson's *Land and Book*, I., 366 (Harpers). Geo. D. Boardman's *The Divine Man*, "The Baptist's Heraldry" (Appleton); *Suggestive Illustrations* (Herrick); *The Great Poets and Their Theology* (Bapt. Pub. Soc.); sin, in Homer, p. 44, in Dante, 128, in Shakespeare, 198, in Milton, 263, in Goethe, 302, in Browning, 434, in Tennyson, 504; *The Two St. Johns*, by Stalker ($1.00, Am. Tract Soc.); Trumbull's *Studies in Oriental Social Life*, "The Voice of the Forerunner" and "Primitive Idea of 'The Way.'" Robertson's *Sermons*, Series I, "The Pharisees and Sadducees at John's Baptism," is very suggestive. For the dress and living of John, see Geikie's *New Testament Hours; Poems*, Geo. Croly; Longfellow's *Divine Tragedy*, "Repent, Repent."

LESSON PLAN.

SUBJECT: Preparing the Way of the Lord.

Circumstances as above.

I. The Hidden Years of John.

The story summed up in 1 : 80.
The long training in the desert.

Illustrations.

II. The Voice in the Wilderness (vs. 1–6).

The exact date.
The Word of God comes to him.
Fulfilling the prophecy.
Preparing the way.

Illustrations from history.

III. How John Prepared the Way (vs. 3, 7–14).

1. By his call to repentance.
2. By his promise of salvation.
3. By warnings.
4. By removing false excuses.
5. By showing that the day of judgment is at hand.
6. By requiring the fruits of repentance.

"Practical Notes."

IV. John Points to the Messiah (vs. 15–17).

1. By the announcement of his coming.
2. By a description of his superior power.
3. And of his cleansing work.

Illustration and application.

two thirds of the way to the Sea of Galilee, and on both sides of the lower Jordan.

Rulers. — Tiberius Cæsar, emperor of Rome, fifteenth year, but only thirteenth as sole ruler; Pontius Pilate was governor of Judea, first year; Herod Antipas, of Galilee and Perea.

Jesus was between 29 and 30 years old when John began to preach. He still lived at Nazareth.

THE PICTURE GALLERY.

John the Baptist, Ittenbach; *Infant Jesus and St. John*, Murillo, Guido Reni (London); *John the Baptist Preaching in the Wilderness*, Titian (Venice), Doré, Andrea del Sarto, in the Scalzo series; Ghirlandajo.

"In the traditional type, as in Botticelli's *Enthroned Madonna*, at Berlin, and in Raphael's *Foligno Madonna* of the Vatican Gallery, the Baptist is a strange, wild figure, gaunt and unkempt. In the Ghirlandajo type he is a handsome, dignified personage with long curling hair falling to his shoulders." — *Estelle M. Hurll, in Life of Our Lord in Art.*

SUGGESTIONS TO TEACHERS.

A Comprehensive View. — Take into the teaching the whole preparatory ministry of John. Make out of all the material one broad, comprehensive vision of John's work as a preparation for Christ's work: the man, the field, the people, the rulers, the effects, the baptism, the repentance, the longing for a better life, the new hope of the Messiah.

The Map for the field.

The Chart for the relation of John's mission to that of Jesus.

Place in the Life of Christ.

Illustrated by a graft, the work of John beginning first and then gradually growing less as Christ's work grows larger.

The Picture Gallery.

A Character Sketch of John.

Cooperative Study, for home investigation and reports to the class.

The early life of John.
The prophecies foretelling John.
Preparing the way.
John's appearance and manner of living.
The wrath to come.
Baptism of repentance.
Proofs of repentance.
The baptism of the Holy Ghost.
The winnowing fan.

The Quiz Box.

Repeat in Concert the verses under "Learn by Heart."

1. Now in the fifteenth year of the reign of [1] Tiberius Cæsar, [2] Pontius Pilate [3] being governor of Judæa, and [4] Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

[1] Comp. Luke 2: 1. [2] See Matt. 27: 2. [3] Chap. 2: 2. [4] V. 19; Luke 8: 3; 9: 7, 9; 13: 31; 23: 7; Matt. 14: 1; Acts 4: 27; 13: 1; comp. Mark 6: 14.

EXPLANATORY.

I. **The Hidden Years of John.** — John the Baptist was born about six months before Jesus, in the hill country of Judea. His parents were the priest Zacharias and his wife Elizabeth, the cousin of Mary; so that Jesus and John were second cousins. John was the child of prayer and of prophecy. He was a Nazarite, drinking "neither wine nor strong drink," and was filled with the Holy Spirit from his birth (Luke 1: 15).

The history of his first thirty years is recorded in one verse (Luke 1: 80). He grew in his bodily development, and waxed (grew) strong in spirit, in character, in knowledge, in devotion, in spiritual insight, in firmness of will. All this time he was in the deserts, not sandy wastes, but sparsely inhabited, wild, uncultivated regions, probably not far from his "hill country" home.

Compare the forty years which Moses spent in the desert before he entered upon his great work; and the long period of Elijah's youth before he appeared to King Ahab.

The object of this long period of retirement seems to have been (1) to prevent John from being under the influence of the pervading false idea in reference to the Messiah. (2) That he might have long and deep communion with God, both in nature and in revelation.

> In youth, beside the lonely sea,
> Voices and visions came to me;
> In every wind I felt the stir
> Of some celestial messenger.
> — *T. B. Aldrich, in Sea Longings.*

(3) From without he could best see the condition of the nation, could study its hopes, understand its sins and dangers, and learn the way by which alone it could be saved. These thoughts burned within his soul like the fires in the heart of a volcano, till when the hour came they suddenly burst forth as in a lava stream of fire.

ILLUSTRATION. The coral islands grow beneath the surface, unseen. The buds that open and bloom in spring were formed in the autumn, and were subjected to the long, cold winter. The hyacinth bulb must be kept some weeks in darkness if we would have from it the most perfect bloom.

ILLUSTRATION. "In observatories, astronomers have a new way of discovering stars. They place under the telescope, exposed to the open heavens, highly sensitive photographic paper, and leave it there until the paper takes a perfect image of the starry sky. When they remove it they often find new stars which previously escaped their notice, and which they would never have discovered by gazing through the telescope directly with the human eye. Now, in order to make that highly sensitive photographic paper do its delicate work, there must be perfect stillness. The least noise or vibration of the air would mar the impression of the heavens which the paper is taking." — *Hugh Macmillan, in Sunday-School Times.* Our souls must have times of stillness if they would receive the most perfect impression from heaven.

II. **The Voice in the Wilderness.** *The new prophet.* — Vs. 1–6. **1. In the fifteenth year of the reign.** The Greek for "reign" (ἡγεμονίας) "is a vague term applicable to the rule of emperor, king, or procurator" (governor) (*Int. Crit. Com.*), and hence would apply to the two years of the **reign of Tiberius Cæsar** as co-regent, equally as well as to his sole reign. It is generally thought that the appearance of John was in the thirteenth year of Tiberius as sole ruler, but the fifteenth from his beginning to reign in conjunction with Augustus Cæsar. **Pontius Pilate being governor of Judæa,** his first year. **And Herod.** Antipas, son of Herod the Great, who slew the children of Bethlehem. **Being tetrarch.** "Originally, as the name itself indicates, a governor of a fourth part of what had been a kingdom; now it designated a petty monarch of a small country dependent on the general dominion of Rome." — *Geo. R. Bliss, D. D.* **His brother Philip.** This Philip married Salome, the daughter of Herodias, by whose request John the Baptist was beheaded. He was the best of the Herods and ruled well for thirty-seven years. **Ituræa and Trachonitis.** A poor region northeast of Palestine, reaching north

2. Annas and Caiaphas being the high priests, [1] in the high-priesthood of Annas and [2] Caiaphas, [3] the word of God came unto [4] John the son of Zacharias in [5] the wilderness.

3. And he came into all the country region round about Jordan, preaching [6] the baptism of repentance [7] for the unto remission of sins;

[1] John 18: 13, 24; Acts 4: 6.
[2] See Matt. 26: 3.
[3] For vs. 2–17, see Matt. 3: 1–12; Mark 1: 2–8.
[4] John 1: 6, 7.
[5] Luke 1: 80; Josh. 15: 61; comp. Judg. 1: 16.
[6] Acts 2: 38.
[7] Matt. 26: 28; comp. chap. 1: 77.

to Mt. Hermon, and east to the desert. **Abilene.** So named from Abila, its capital, eighteen or twenty miles northwest of Damascus.

2. **Annas,** deposed by the Romans, but regarded by the Jews as the lawful high priest, **and Caiaphas,** his son-in-law, the high priest appointed by the Romans, and acting in that capacity. Luke gives exact dates and the names of the rulers, because he wished "to frame the gospel history into the great history of the world." — *Ewald.* **The word of God came.** "The usual formula for the divine commission of the prophets" (Jer. 2: 1; Ezek. 6: 1). It was a sudden overpowering influence that possessed John, made him realize his mission, and impelled him to go forth as God's messenger.

ILLUSTRATION. Compare Luther, who, when pressed to stay away from the Diet at Worms, where he was to be tried for heresy, said to the messenger, "Go tell your master that though there should be as many devils as there are tiles on its roofs, I would enter it." And again of his mortal enemy, Duke George, "If I had business at Leipzig, I would ride into Leipzig though it rained Duke Georges for nine days running."

So Mahomet, when his uncle, Abu Thaleb, pressed him to be silent, and not anger the chief people by his utterances, answered that if the sun stood on his right hand and the moon on his left, ordering him to hold his peace, he could not obey.

In the wilderness of Judea (Matt. 3: 1). The barren, wild, thinly peopled regions west of the Dead Sea and the lower Jordan.

THE APPEARANCE OF JOHN was like that of the great prophet Elijah in the popular mind. He was clothed in the coarse, rough cloth called sackcloth in the Scriptures. It was cheap, but admirable for keeping out the heat, cold, and rain. This mantle was girded around him with a leather girdle of undressed hide. His food consisted of locusts, closely resembling our grasshoppers, and of wild honey. All this was a natural as well as simple mode of living in those days in the wilderness.

HIS MISSION. 3. **The country about Jordan.** Note that the population went out to John, not he to their cities and synagogues. There are two methods of evangelization, both of which are good. One is to go out to men; the other is to attract men to you. "Speak the right word and men will hear it." Furnish the good food and men will go there to get it, as the doves flock to St. Mark's Square, in Venice, because at a certain hour every day food is scattered there for them. **Preaching.** Proclaiming, heralding. He was the herald of the Messiah and of the new kingdom. **The baptism of repentance.** Repentance openly confessed and pledged by baptism. The Greek word here, and commonly used in the New Testament for "repentance" (*metanoia*), signifies a change of mind, of purpose, as to sin. "The fundamental idea is not so much sorrow as a change, — a change, however, be it observed, not merely of conduct, but of the thinking and immortal part." — *Abbott.* "'Conversion' would be a more literal translation." — *Stalker.*

The Place.

The Method.

The Duty, Repentance.

BAPTISM was the method by which this purifying change was confessed. Public confession confirms the resolve, burns the ships behind us, helps to undo the evil example of the past, is an aid to others to change their lives, is one proof that the repentance is real. Dr. Geikie says, "Ablution in the East is, indeed, of itself, almost a religious duty. The dust and heat weigh upon the spirits and heart like a load; its removal is refreshment and happiness. It was, hence, impossible to see a convert go down into a stream, travel worn and soiled with dust, and in a moment emerge pure and fresh, without feeling that the symbol suited and interpreted a strong craving of the human heart."

Confession by Baptism.

For the remission of sins. "Assuring the penitent of forgiveness and of deliverance from the burden, penalty, and bondage of sin." — *Int. Crit. Com.* Remission of sins is more than the taking away of the punishment due for our sins. It is the being received back into the family of God, as his true

The Encouragement.

4. As it is written in [1] the book of the words of Esaias the prophet, saying, [2] The voice of one crying in the wilderness, Prepare ye Make ye ready the way of the Lord, [3] make his paths straight.

5. [4] Every valley shall be filled, [5] and every mountain and hill shall be brought low; [6] and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6. [7] And all flesh shall see [8] the salvation of God.

[1] Luke 4: 17; comp. Acts 8: 28.
[2] John 1: 23; cited from Isa. 40: 3–5.
[3] Luke 1: 76.
[4] Comp. Isa. 57: 14.
[5] Isa. 49: 11; Zech. 4: 7.
[6] Isa. 42: 16; 45: 2.
[7] Isa. 52: 10; comp. Psa. 98: 2, 3.
[8] Chap. 2: 30; Acts 28: 28; comp. Luke 1: 69, 71, 77; Tit. 2: 11.

children, so that we may draw near to God as to a loving father, who treats us as if we never had sinned. The sins are blotted out as if they had not existed.

4. Book . . . of Esaias. (Isa. 40: 3–5.) **The voice.** John is called "a voice" because: (1) He was the utterer of God's thought; (2) "the whole man was a sermon"; (3) because the emphasis and importance lay chiefly in the message, not in the messenger; (4) himself weak and insignificant, he yet produced a mighty effect on the souls of men. **Of one crying.** Heralding, proclaiming. **In the wilderness.** The world was, indeed, a moral wilderness when the time drew near for the coming of its King. **Prepare ye the way of the Lord.** "In the mountain regions, the washing of the hillsides by the heavy winter rains destroys, each year, a large portion of the best laid roads. In the desert regions the shifting sands, and in the more fertile regions the abundant growth of weeds and shrubbery, make Eastern roads well-nigh impassable, unless care is exercised for their frequent or special clearing. In many parts of the East the ancient roads were prepared or repaired only at the special call of the king, for his special service on an exceptional occasion." — *H. C. Trumbull, D. D.*

ILLUSTRATIONS. "On going from Cairo to the Pyramids, over an exceptionally good road, the traveler will not fail to be told that it was built for the Prince of Wales, or for the Empress Eugenie, or for the Khedive himself, or even, rarely, for Napoleon the Great." — *Prof. Isaac Hall.*

Ways Prepared in Egypt.

On the 1st of April, 1886, the boy emperor of China set out on his first journey beyond the confines of Peking, to visit the Eastern tombs, fifteen miles away, to worship his imperial ancestors. "For weeks before the eventful day, hundreds of men had been at work preparing a road for his majesty to travel; building bridges where rivers were to be crossed, and putting up eating halls, huge structures of matting at which the emperor and his followers could refresh themselves with a cup of tea and whatsoever more substantial they required." — *Mrs. H. P. Beach.*

The Way Prepared for the Emperor of China.

We see something similar when the Queen of England is to travel by railway; and when President McKinley came to Boston just after the great snow storm in 1899; and on a small scale in every mountain district.

5. Every valley. Ravines. **Mountain and hill.** All obstacles that made the road difficult or dangerous. Compare the way the road bed of a modern railway is prepared. **Crooked . . . be made straight.** New and shorter roads shall be built. **Rough ways . . . smooth.** By repairing the old roads.

6. And all flesh. All persons. The work is for the whole race.

THE NEED. The way for the coming of the kingdom of God was full of obstacles of every kind, — the military power of the Romans which had conquered the world; the throne of the emperor who was worshiped as God; the crimes and sins intrenched in customs, fashion, wealth, and the very structure of society; the pride, the learning, the prejudices of the whole Jewish nation; all the sins, and evils, and selfishness of the human heart. And still every unregenerate human heart is a wilderness abounding in obstacles to the coming of its king.

ILLUSTRATION. The voice comes to us, "Prepare ye the way of the Lord." (1) Fill up the valleys, the sins of omission, — defects of prayer, of faith, of love, of work. (2) Bring down the mountains of pride, sin, selfishness, unbelief, worldliness. (3) Straighten out all crooked places, crooked dealings with others, crooked ways of sin, settle difficulties, confess sins. (4) Smooth the rough places, — the harshness of temper and manner, the lack of courtesy, the coldness, the fault-finding, which are the little foxes that spoil the vines, the

How We May Prepare the Way.

7. Then said he / He said therefore to the multitude / multitudes that came forth / went out to be baptized of him, [1] O generation / Ye offspring of [2] vipers, who hath warned you to flee from [3] the wrath to come?

8. Bring forth therefore fruits [4] worthy of repentance, and begin not to say within yourselves, [5] We have Abraham to our / our father: for I say unto you, That / that God is able of [6] these stones to raise up children unto Abraham.

[1] Matt. 12: 34; 23: 33.
[2] Psa. 140: 3.
[3] Rom. 5: 9; Eph. 5: 6; Col. 3: 6; 1 Thes. 1: 10.
[4] Acts 26: 20.
[5] John 8: 39.
[6] Comp. chap. 4: 3.

flies in the precious ointment, the spots in our feasts of charity that mar the beauty of holiness.

III. **How John Prepared the Way.** — Vs. 3, 7–14.

1. BY HIS CALL TO REPENTANCE (v. 3).
2. BY HIS PROMISE OF SALVATION.
3. BY WARNING TO FLEE FROM THE WRATH TO COME.

7. **To the multitude that came forth.** This multitude included all classes, — the people of all grades, the unbelieving Sadducees, the formal Pharisees, the disreputable publicans, and even soldiers, whether Jewish or Roman we know not. The best preachers with a great message attract all classes. **To be baptized of him.** Some of them apparently as a substitute for repentance. **O generation**, offspring, brood, **of vipers.** Their actions sprang from the viper nature of sin in their hearts. The viper is "the most venomous and dangerous of the many poisonous snakes of Syria. It is of small size, gives no warning rattle, and closely resembles the gray rocks where it lives. It darts upon its victim unawares. This treacherous habit of the viper and the deadly poison of its bite gave point to the comparison." — *E. W. Rice, D. D.* **Who hath warned you to flee.** They had come to be baptized, not to repent, to go through a form, not to change their natures. Who had told them that the outward form would save them? What had made them think that there was any danger, since they claimed to be so good and to belong to the people of God? **From the wrath to come.** The punishment that must come upon the guilty nation, and the sinful individual, unless they forsook their sins (Mal. 3: 2; 4: 5; Luke 21: 5–26; Matt. 22: 13; and chap. 24; Rom. 2: 9). The result was as certain as the laws of God. The disease will work death. The fire will burn.

This was not denunciation, but warning. It was the cry of love. Its object was to keep them from suffering the wrath to come. The "vipers" were a mirror held up before them that they might realize what they really were.

LIBRARY. Pres. G. Stanley Hall's *Study of Fears* (Clark University, Worcester, Mass.). He says that all persons have fears and the question of life is, What do you fear? "Aristotle's conception of education, as learning to fear in due proportion those things worthy of being feared, would not serve badly as a definition also of courage."

4. BY TAKING AWAY THEIR FALSE EXCUSES.

8. **Bring forth therefore.** Prove by your lives that your repentance is sincere and true.

ILLUSTRATION. "The historian tells us that in the year 1471 Louis XI. executed a solemn deed of ownership, by which he conveyed to the Virgin Mary the whole country of Boulogne in France; but the wily king *reserved for himself all the revenues thereof.*" — *Louis A. Banks.*

Begin not to say within yourselves, as your secret hope and confidence. **We have Abraham to** (as) **our father.** We must be saved because we belong to the race of Abraham and the kingdom he founded, and are inheritors of the promises to him and his children, even if we do not repent, and whatever our character. Such hopes, says John, are absolutely vain. You must inherit Abraham's faith and character if you would inherit the promises to Abraham. **God is able of these stones.** Doubtless pointing to the stones that lay on the shore of Jordan, where he was baptizing. May there not be a play on the words *banim* ("children") *abanim* ("stones")? — *Camb. Bible.* **To raise up children unto Abraham.** "God can as easily make sons of stones as of a brood of vipers."—*Spurgeon.* Indeed he did change the stony hearts of publicans and sinners into children of Abraham by faith. (See Ezek. 11: 19; 36: 26, 27; and Gal. 3: 7–9.) Thus God could people his kingdom without the aid of Pharisees or Sadducees. Indeed, the kingdom of God could not be composed of such people unless they repented.

COMPARE Mark Antony's speech in *Julius Cæsar*:—

9. And (now also the ax is / even now is the axe also) laid unto the root of the trees: [1] every tree therefore (which / that) bringeth not forth good fruit is hewn down, and cast into the fire.

10. And the (people / multitudes) asked him, saying, [2] What (shall we do then? / then must we do?)

11. (He answereth / And he answered) and (saith / said) unto them, [3] He that hath two coats, let him impart to him that hath none; and he that hath (meat, / food,) let him do likewise.

12. (Then / And [4] there) came also publicans to be baptized, and (they) said unto him, Master, [2] what (shall / must) we do?

13. And he said unto them, [5] (Exact / Extort) no more than that which is appointed you.

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[1] Chap. 13: 7, 9; Matt. 7: 19; John 15: 2, 6.
[2] Acts 2: 37; 16: 30; 22: 10.
[3] Isa. 58: 7; Dan. 4: 27; Eph. 4: 28; Jas. 2: 15, 16; 1 John 3: 17; comp. chap. 18: 22.
[4] Chap. 7: 29; Matt. 21: 32.
[5] Chap. 19: 8.

"There was an Antony
Would ruffle up your spirits, and put a tongue
In every wound of Cæsar, that should move
The stones of Rome to rise and mutiny."

5. BY SHOWING THAT THE DAY OF JUDGMENT WAS AT HAND.

9. **The ax is laid** (is lying) **unto** (at) **the root of the trees**, all ready to cut them down when the time came. Yet there was a brief respite, with the possibility of such a change into fruit bearing that the ax need not be used. Compare the parable, Luke 13: 6–10.

The Jewish church was this tree. The ax laid at its root was perhaps the force already in operation which led to the destruction of the Jewish nation forty-four years later.

Ax at Root of the Tree.

LIBRARY. Josephus' *Jewish Wars*, and Charlotte Elizabeth's *Judea Capta* give vivid pictures of these times, and show how their own bad life was ruining the nation, and repentance would have saved it. It was equally true of the individual.

Bringeth not forth good fruit is hewn down. Because it takes the place of something better. Moreover, in Palestine the fruit trees are all taxed, whether they bear fruit or not, so that a fruitless tree brings its owner into debt. A few years ago, when taxes were heavy and olive products light, multitudes of olive trees were cut down on the spurs of Lebanon, to save taxes. Wicked men, and their use of ceremonial, their selfish opposition to the principles of the kingdom of God, stood in the way of its coming, and therefore they must be removed.

6. BY REQUIRING THE FRUITS OF REPENTANCE.

10. **What shall we do then?** To show that they truly repented. What good fruit should they bear, so that they would not be hewn down and cast into the fire?

11. **He . . . saith unto them.** To the multitudes in general as distinct from the particular classes mentioned in the next verses. **He that hath two coats.** Tunics; "the under and less necessary garment, distinguished from the upper and almost indispensable 'cloak' of Luke 6: 29." — *Int. Crit. Com.* "The principle here set forth is that of self-denying love, manifesting itself in acts. Compare Isa. 58: 7." — *Professor Riddle.* **He that hath meat** (food), **let him do likewise.** Because if one truly repents of sin, and is changed from selfishness to the love of God, these deeds of love will flow from him as naturally as pure water flows from a pure fountain, or good fruit grows on a good tree.

12. **Came also publicans.** Tax gatherers, collectors of the revenue. "Each of them was required to pay a certain sum to his superior, with the privilege of raising as much more as he pleased for his own profit." Thus there was abundant opportunity for extortion and oppression. See on publicans in Lesson II.

13. **Exact** (extort) **no more than that which is appointed you.** Do not give up your business, but do it in the right and just way, no matter what others do, or what losses come from your honesty. Such action at such cost would prove a change of heart and character. For it would cost a great deal, not only in giving up their opportunities for wealth, but in bringing down upon them the hatred of all the other publicans who wished to continue their evil practises.

14. And the[1] soldiers (likewise demanded of also asked) him, saying, And we, (what shall must) we do? And he said unto them, Do violence to no man, neither (accuse *any* falsely; exact *anything* wrongfully); and be content with your [2] wages.

15. And as the people were in expectation, and all men (mused reasoned) in their hearts (of concerning) John, [3] whether (haply) he were [4] the Christ, (or not);

16. [5] John answered, saying unto (them them) all, I indeed baptize you with water; but (one mightier than I cometh, 6 there cometh he that is mightier than I,) [7] the latchet of whose shoes I am not worthy to unloose: he shall baptize you [8] with the Holy Ghost and (with) [9] fire:

17. (Whose whose) [10] fan (is is) in his hand, (and he will) thoroughly (purge to cleanse) his (floor, threshing-floor,) and (will to) [11] gather the wheat into his garner; [12] but the chaff he will burn (up) with (13 fire unquenchable. unquenchable fire.)

[1] 2 Tim. 2: 4 (for mg.).	[5] John 1: 26; Acts 1: 5.	[10] Isa. 30: 24.
[2] 1 Cor. 9: 7 (Gk.).	[6] John 1: 15, 27; 3: 30, 31; Acts 13: 25.	[11] Matt. 13: 30.
[3] John 1: 19, 20.	[7] Isa. 5: 27. [8] John 1: 33; Acts 11: 16.	[12] Mal. 4: 1.
[4] See Matt. 1: 17.	[9] Comp. Isa. 4: 4; Mal. 3: 2, 3; Acts 2: 3.	[13] Mark 9: 43, 48.

14. And the soldiers. Omit *the*. Probably not Roman soldiers, but "armed men acting as police in Judea," — a perfectly legitimate business. **Demanded.** Too strong a word; rather "asked." **Do violence to no man.** They had large opportunity for robbery, violence, harassing, and blackmail. **Neither accuse any falsely;** *i. e.* in order to extort from him his property. — *Bliss.* The Greek word for *accuse falsely* is a compound one from *sukon*, "fig," and *phaino*, "to show," from which comes our "sycophant." "At Athens those were called 'sycophants,' whose business it was to inform against any one whom they might detect in exporting figs out of Attica; and as sometimes they seem to have extorted money from those loath to be exposed, the name 'sycophants' . . . was a general term of opprobrium to designate *a malignant informer, a calumniator, a malignant and base accuser for love of gain.*" — *Thayer's Gr.-Eng. Lex.* **And be content with your wages.** So as not to be tempted to make gain in unjust ways.

"Violence, falsehood, and avarice were the three precise sins to which the Roman soldier when on foreign soil was especially tempted." — *Geo. D. Boardman.*

NOTE they were not to leave the world, to become recluses, or monks, or hermits, but to live honestly and purely in it. They were not to shut themselves away from business, but to do it on holy and generous principles, to let heaven's light shine in all their dealings.

NOTE that such preaching was costly. Men did not then, any more than now, like to have their favorite and profit-giving sins denounced. Those who did not repent became enemies. It was such boldness that led to John's imprisonment and death.

COMPARE the Ephesian converts burning up their costly books of magic.

IV. **John Points to the Messiah.** — Vs. 15–17. This was the mission of John, and all he did and said had this aim.

15. Were in expectation. On the *qui vive*, all excitement and interest. **Mused.** Reasoned, questioned, argued. **Whether he were the Christ.** The Messiah. John was such a great prophet, the greatest of all prophets, with such noble and kingly qualities, that they questioned whether he were not actually the expected Messiah.

16. John answered. Showing that he was far from being the Messiah, for that mission required one infinitely greater than he. **I indeed baptize . . . with water.** I administer the outward ordinance and sign. **The latchet.** The lace or thongs by which the sandals were fastened. **Of whose shoes I am not worthy to unloose.** "As stockings were not worn, the feet would become soiled; and when persons entered a house the sandals were taken off and laid aside, so that the feet might be washed." — *Ripley.* This work belonged to the very lowest servants; and thus John expressed how much worthier the coming one was than he. **He shall baptize you with the Holy Ghost.** ("Ghost" is old English for "spirit.") The mightiest power in the universe for renewing the heart and bringing in the kingdom of God. It would be as easy to bring springtime without the sun as the kingdom of God without the Holy Spirit. **And with fire.** The symbol of the Holy Spirit. The sun is fire, the source of all light and heat, purifying, health-giving, the source of beauty, comfort, life, fruitfulness, and all cheer, and all power. The fire was visibly manifested on the day of Pentecost, as a symbol of the perpetual but invisible operation of the Holy Spirit.

17. Whose fan is in his hand. The fan is not a fan in our sense; it is a broad,

Winnowing Fan.

light, wooden shovel, with which the grain is thrown up to the breeze, so that the wind may carry off the lighter chaff while the heavier grain sinks down clean. **And he will thoroughly purge.** Cleanse, separate the good from the bad. His gospel, his invitations, his commands, the opportunities he presents, are forever testing men, separating the chaff from the wheat, the sheep from the goats. **His floor.** Threshing-floor, which is usually a circular area of beaten earth, surrounded by a low bank. It represents the world of men into which Jesus has come. **The wheat.** The good, the true members of his kingdom. **Into his garner.** Granary; the right place for the wheat; the kingdom of heaven; heaven. **But the chaff.** The refuse, the useless, representing all who continue in sin, unrepentant, good for nothing, harmful. Those who refuse to be converted, and thus to be made into good wheat. **He will burn with fire unquenchable,** that no power can put out or enable them to escape. The chaff is burned up (1) because it is useless; (2) it would again mingle with the wheat and destroy its best usefulness; (3) its ashes may enrich the ground and thus increase the crop of wheat. The good that bad men do, as in wars of conquest, is compelled to aid the kingdom of heaven, and the tragedy of their lives is made to do good as a warning.

COMPARE Matt., chap. 25. That is not real fire to try the gold, that does not burn out the dross.

ILLUSTRATION. Dante in his *Purgatory* presents a very vivid picture of the three steps from despair to hope. This mysterious staircase is very minutely described. "*The first step* was of polished white marble, the holiness of God, in which is seen the perfect ideal, and our sinfulness by contrast as we look in this mirror. *The second step* was a dark, cracked, and broken stone, suggesting the broken and contrite heart. *The third step*, upon which stood both feet of the angel who guarded the entrance, was a solid block of porphyry, red as the blood that spurts forth from the smitten vein. Surely we see nothing else in this but the blood of the Lord Jesus Christ shed as an atonement for us." — *Louis Albert Banks.*

Dante's Staircase.

LESSON IV. — January 28.

THE BAPTISM AND TEMPTATION OF JESUS.

Matthew 3 : 13–4 : 11.

Compare Luke 3 : 21, 22 and 4 : 1–13. Commit 3 : 16, 17.

GOLDEN TEXT.

This is my beloved Son, in whom I am well pleased. — MATT. 3: 17.

LEARN BY HEART.

Matt. 4: 1–11, if you can; Heb. 2: 18; 1 Pet. 1: 7; 5: 8; Rev. 2: 7; 3: 12.

THE SECTION

includes the account of the baptism and temptation in Matthew and Luke.

PLACE IN THE LIFE OF CHRIST.

The personal preparation of Jesus for his ministry.

Events on chart numbers 12, 13.

LIGHT FROM OTHER SCRIPTURES.

Parallel Accounts. — Mark 1: 9–13; Luke 3: 21, 22; 4: 1–13.

Why Christ Was Tempted. — Heb. 2: 16–18; 4 : 14–16.

Temptation. — Jas. 1: 2, 13, 14; Matt. 6: 13; 26: 41; 1 Cor. 10: 12, 13; 2 Pet. 2: 9; Eph. 6 : 11–13; 1 Pet. 5: 8; Deut. 8: 2.

Victory. — Rev. 3: 12; Jas. 1: 2, 3, 12; 1 Pet. 1: 7; Rom. 12: 21; Jas. 4: 7.

LESSON PLAN.

SUBJECT: Four Essential Preparations for the Best Life.

First. Baptism (3: 13–15).

Why Jesus was baptized.

Second. Receiving the Holy Spirit (v. 16).

Third. The Approval of God. A Divine Call (v. 17).

Fourth. The Testing by Temptation (4: 1–11).

I. What is temptation?
II. Two elements in temptation.
III. Two kinds of temptation.
IV. The reality of Jesus' temptation.
V. Temptation not necessarily sinful.
VI. The tempter.
VII. The form in which the tempter came.
VIII. Why Jesus was tempted.
IX. Flowers of comfort in the wilderness of temptation.

The First Temptation.—Through bodily appetites.

The attraction. Modern applications.
The sin. Examples.
The victory. Commandments.

Illustrations.

The Second Temptation. — Through the misuse of faith.

The allurement.
The wrong.
The victory.
Modern applications.
Misuse of Scripture.
Library.
Commandments.

The Third Temptation. — To gain success by wrong-doing.

The allurement. The victory.
The wrong. Modern applications.

Illustrations.

Poem. Library.

Consolation after Victory.

The great victory.
The consolation.
Milton's celebration of this victory.

HISTORICAL SETTING.

Time. — Probably about January, A. D. 27.

Place. — In some wilderness, probably the northern part of the wilderness of Judea just above Jericho, west of the Jordan. Tradition names Mount Quarantania. It was named Quarantania (which means a space of forty days) because Jesus was supposed to have passed his forty days of fasting in one of its caves.

Jesus about 30 years old (Luke 3: 23).

SUGGESTIONS TO TEACHERS.

Of the Four Preparations for the work of Christ, two we have studied: the silent years in Nazareth, and the mission of John the Baptist. The other two belong to the lesson for to-day.

Baptism in some form is for all a doorway into the highest life and largest usefulness.

A Mirror. — This lesson is a mirror in which we may see our own temptations and the way to victory.

Temptation comes at the beginning of every life, — the lions that stand near the gates of the celestial city.

Study these temptations carefully.

Read the story in the three evangelists.

Look up the Bible passages concerning temptation, and the helps they give toward overcoming.

Open Parliament. — For home thought, class reports, and discussion.

The need of baptism.
How a holy being could be tempted.
Why Jesus was tempted.
Why God allows us to be tempted.
A study of each temptation.
How we may gain the victory.
Compare with the temptation of Adam and Eve.

Question Box.

Repeat in concert several times the Scriptures that best sum up the truth of this lesson.

THE REFERENCE LIBRARY.

Discussion of the baptism of Christ is found in nearly all the books on the life of Christ. On the temptation, *Mosaics of Bible History*, pp. 67–77; Dr. Wace's *Central Points of Our Lord's Ministry* ($1.75, Whitaker); Dr. Boardman's *The Divine Man*, "The Temptation" ($1.50, Appleton's); Rev. George S. Barrett's *The Temptation of Christ* ($1.50, Macmillan). George MacDonald has two excellent sermons on the temptation, in C. S. Robinson's *Sabbath Evening*. In Milton's *Paradise Lost*,

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THE PICTURE GALLERY.

The Baptism of Jesus, Murillo (Seville), Doré, Giotto (Padua), Cima de Conegliano (Venice), Bellini (Vicenza), Francia (Dresden); *The Temptation of Jesus*, Ary Scheffer (Louvre), Doré, Cornicelius, Perugino (Vatican), Botticelli (Sistine Chapel), Tintoretto (Scuola di San Rocco), Domenicho Morelli, Tissot, Cornicelius.

Adam, tempted in paradise, yielded and was driven forth into a wilderness; but in *Paradise Regained*, Christ, the second Adam, was tempted in a wilderness, gained the victory, and opened the gates of paradise to his followers. Longfellow's *Divine Tragedy;* H. M. Thompson's *The World and the Man* ($1.25, Whitaker).

For illustrations, see Milton's *Paradise Regained*, Book 3; the Sirens and Circe, in Homer's *Odyssey* (the story of Circe is best told in Hawthorne's exquisite *Tanglewood Tales*); the tract, *Peter Parley;* Bunyan's *Pilgrim's Progress*, "The Battle with Apollyon"; Farrar's *Life of Christ in Art*, pp. 310–312; Rogers' *Greyson Letters*, "The Madman and the Devil"; Jacox's *Secular Annotations*, pp. 10, 143; story of St. Anthony's temptation in Foster's *Cyclopedia*, 5657.

13. [1] Then cometh Jesus [2] from Galilee to the Jordan unto John, to be baptized of him.

14. But [3] John (would have forbade: hindered) him, saying, I have need to be baptized of thee, and comest thou to me?

15. (And / But) Jesus answering said unto him, Suffer *it* (to be so) now: for thus it becometh [4] us to fulfil all righteousness. Then he (suffered / suffereth) him.

[1] For vs. 13–17 see Mark 1: 9–11; Luke 3: 21, 22; comp. John 1: 32–34.
[2] Chap. 2: 22.
[3] Comp. John 13: 6.
[4] John 9: 4.

EXPLANATORY.

THREE ESSENTIAL PREPARATIONS FOR THE BEST LIFE.

First. Baptism. — Vs. 13–15. **13. Then cometh Jesus.** Probably in January, A. D. 27, after John had been preaching six months; from Nazareth, his home in **Galilee**, being about 30 years old (Luke 3: 23). **To Jordan.** Probably at the ford near Jericho and not far from Bethabara (John 1: 28). **To be baptized of** (by) **him.** Why did Jesus wish to be baptized? (1) It showed where Jesus stood in relation to the preaching of John. It was a public renunciation of sin, and profession of the true religious life which John preached. It was taking sides with righteousness, against sin. (2) It was doing what he wished others to do. He expected his followers to make a public confession by baptism. Therefore, as their teacher and model, it was fitting that he should set them an example. (3) It was the solemn inauguration of his mission.

From a Photograph by Bonfils.
Fords of the Jordan.

14. John forbade him. The imperfect tense in the original implies that John was about to forbid him, as R. V., "would have hindered him." **I have need.** I am the sinful but repentant one. I am the inferior, only the doorkeeper, the preparer of the way.

15. Suffer. Permit. **Thus**

16. And Jesus, when he was baptized, went up straightway [out of / from] the water: and lo, [1] the heavens were opened unto him, and he [2] saw the Spirit of God descending [like / as] a dove, and [lighting / coming] upon him;

17. [And / and] lo, [3] a voice [from heaven, / out of the heavens,] saying, [4] This is my beloved Son, in whom I am well pleased.

1. [5] Then was Jesus led up of the Spirit into the wilderness [6] to be tempted of the devil.

[1] Acts 7: 56.
[2] John 1: 32, 33; comp. Luke 4: 18, 21; Acts 10: 38.
[3] John 12: 28.
[4] Matt. 17: 5; 2 Pet. 1: 17; comp. Psa. 2: 7; Isa. 42: 1; Eph. 1: 6; Col. 1: 13; 1 John 5: 9.
[5] For vs. 1–11 see Mark 1: 12, 13; Luke 4: 1–13.
[6] Comp. Heb. 2: 18; 4: 15.

it becometh us to fulfil all righteousness. For the reasons given above (v. 13). It was the right thing to do. Perhaps, also, as Jacobus says, "Our Lord was now at the age (the thirtieth year) of the priests at their entrance into office (Num. 4: 3)." He was priest as well as king, and, therefore, he would obey the law for priests. He entered "by the door, into the sheepfold."

Second. Reception of the Holy Spirit. — V. 16. **Went up straightway out of the water** and up the bank of the river. He was praying as he went (Luke 3: 21). Thus it was when he was transfigured. **The heavens were opened.** In Mark, R. V., "rent asunder." All that had hidden from him the view of his heavenly home and his Father above was rent asunder, and he saw into the very heaven of heavens. And the way was shown from heaven to earth. **He** (Jesus) **saw**, so did John (John 1: 34). **The Spirit of God descending like a dove.** The Holy Spirit descended not only in the *manner* of a dove, but in the bodily shape of a dove (Luke 3: 22). — *Alford.* "The dove was historically connected in the Jewish mind with the abatement of the waters after the flood." — *Abbott.* The symbol of salvation. "All along the ages it is the power of his gentleness and tenderness and meekness — his love, in short — that has been victorious. He has 'wooed and won.'" — *Morison.* The Spirit produces, in the hearts of those who dwell in the Spirit, the dove-like nature, — gentle, loving, attractive. The dove and the fire are complementary symbols expressing different aspects of the work of the Holy Spirit.

THE OBJECT was: (1) To illumine his nature to himself, "to complete his growing consciousness of his relation to God." (2) "It marked the official beginning of his ministry like the anointing of a king." — *Int. Crit. Com.* (3) It pointed Jesus out as the Son of God (John 1: 32–34).

Third. The Divine Testimony. — V. 17. **Lo, a voice from heaven.** Three times during our Lord's earthly ministry was a voice heard from heaven: (1) at his baptism; (2) at his transfiguration (Mark 9: 7); (3) in the courts of the temple during Passion Week (John 12: 28). **This is my beloved Son, in whom I am well pleased.** Thus God endorsed him and his mission, and showed to the Jewish nation that he was the Messiah. It must also have strengthened and confirmed the human Jesus as to his nature and his work.

PRACTICAL. These three are essential to every Christian; and in proportion as he has received them will he be fitted for any work, or mission, or reform, in promoting the kingdom of God.

1. He needs to publicly confess his faith in Christ, and to stand pledged on the side of righteousness.

2. He needs the baptism of the Holy Spirit, whose symbols are a dove and fire.

3. He needs the approval of God, manifest to himself and to others; a divine call and endorsement in some form.

A FOURTH PREPARATION, BY OVERCOMING TEMPTATION.

I. **What Is Temptation?** — 1. **Then was Jesus led up of the Spirit.** It was just after his baptism and he was full of the Holy Spirit (Luke 4: 1). It was some impulse of this Spirit that impelled him to go (Mark 1: 12). **Into the wilderness.** Where in solitude he could be absorbed in intense meditation, and fight for himself the great battle with temptation. Mark says he was "with the wild beasts" (*i. e.* without human companionship or help). **To be tempted of the devil.** For the whole forty days, according to Luke. It was not merely one sudden assault. The three temptations were either a summary of the whole forty days' experience, or the final assaults at the close.

TEMPTATION is the testing of a person: either to see what he is fit for, with the desire that he stand the strain; or with the intent to make him fall. The first is God's way; he *tests and tries* men. The second is Satan's way; he *tempts*. God never tempts men (Jas. 1: 13). But God does transform the temptations of Satan and of men into *trials* for their good.

II. **Two Elements in Temptation.** — (1) There is some strong allurement or attraction, and the strength of the temptation depends upon the intensity and continuity of the allurement. (2) There must be something wrong in the thing desired or in the way and conditions of attaining it.

III. **Two Kinds of Temptation.** — Temptation may come (1) as a sudden assault, as from an ambush or midnight attack, or (2) as a siege, a long-continued effort, wearying us out by unceasing repetition. Jesus experienced both kinds of temptation.

IV. **The Temptations of Jesus Were Real.** — In whatever form the temptations came, the battle was real. It was no sham fight. It was no mere form, for example's sake. Satan was in earnest, and intended to prevent the coming of the kingdom of heaven with every force he could muster, and every scheme he could devise. And Jesus knew that he could choose good or evil, and that the result for himself, for the human race, and for the kingdom of God depended upon his choice. There was no foreordained certainty of victory.

A man said lately that he could be very courageous in battle if he only knew that he would come out safely.

V. **Temptation Is not Necessarily Sinful.** — To the question how Jesus could be holy and yet be tempted, the reply comes by distinguishing between (1) the desire, which may be natural and right, and (2) the indulgence of that desire in forbidden ways. It is not sinful to be hungry, but it is sinful to satisfy that hunger by lying, or stealing, or disobedience. Eve did not sin in liking the forbidden fruit and in desiring knowledge. She sinned when she ate contrary to God's command. We are tempted by our natural desires, especially when the evil nature within us responds to outer temptation; when some of the garrison in the fort are traitors. Jesus was not thus tempted, and we sometimes think that, therefore, he was not tempted as strongly as we are. He was tempted through the good within him, through his desire to do good and to save the world, and the desire for good may be even more intense than desires fostered by evil. Professor Plummer, in the *Int. Crit. Com.* on Luke, with true insight, says: "The force of a temptation depends not upon the sin involved in what is proposed, but upon the advantage connected with it. And a righteous man, whose will never falters for a moment, may feel the attractiveness of the advantage more keenly than the weak man who succumbs; for the latter probably gave way before he recognized the whole of the attractiveness, or his nature may be less capable of such recognition. In this way the sinlessness of Jesus augments his capacity for sympathy; for in every case he felt the *full* force of temptation."

How Jesus, Being Good, Could Be Tempted.

VI. **The Tempter.** — Jesus was *tempted of the devil* (*diabolos*). In the original, the word is always with the article, and always in the singular number. Whenever the plural "devils" is used, it is the translation of another word, "demons." "Devil" means calumniator, slanderer, accuser, one who seeks by vile, false means to injure others by slandering God, misrepresenting the truth, and so leading men astray. The Hebrew "Satan" means "one who opposes," "an adversary," one opposed to God, to good, to the welfare of man, man's great enemy. He is the leader, the chief of evil spirits. It is no more unreasonable to believe in a personal devil than in bad men, bad leaders on earth. Denying the existence of the devil lays much heavier charges of evil on the nature of man than does the belief in Satan.

VII. **In What Form the Tempter Came to Jesus** we do not know, but we do know that he was tempted "like as we are." And this assures us of several things.

1. Satan could not have come as Satan, as Apollyon to Bunyan's Pilgrim, with horrible form and sulphurous and flaming breath; for he does not tempt us in that way. The appearance would drive us away, not attract us. It is not the drunkard in his wretched home, but the gilded saloon, the fascination of the early exhilaration of wine, that tempts men to intemperance.

> "Vice is a monster of so frightful mien
> As to be hated needs but to be seen."

2. If he came in bodily form at all, it must have been as an angel of light, or "in the guise of a friendly stranger, with gracious manner and plausible speech."

2. And when he had fasted [1] forty days and forty nights, he [was] afterward [an hungered. 2 hungered.]

[1] Comp. Deut. 9: 9, 18; 1 Kings 19: 8. [2] Comp. John 4: 6, 7.

3. "My own impression," says Dr. Boardman, "is that Satan came to him in a guise hardly distinguishable from his own mental operations." "Temptation is all the more effective because so insidious, seeming to rise out of our own minds." "Bunyan, who knew so well the windings of the human heart, has admirably illustrated this when he represents his Pilgrim, while walking through the Valley of the Shadow of Death, as horrified by what seemed to be his own blasphemies." Bunyan's picture is this: "Just as he was come over against the mouth of the burning pit, one of the wicked ones got up behind him, and stepped up softly to him and whispered grievous blasphemies to him, which he verily thought had proceeded out of his own mind."

Bunyan's Description.

PICTURE ILLUSTRATIONS. "Tintoretto, in his *Temptation of Christ*, in the Scuola di San Rocco, makes the tempter a beautiful angel with an evil face." — *Farrar's Life of Christ in Art.* "The picture owes a great part of its effect to the luster of the jewels in the armlet of this evil angel, and to the beautiful color of his wings. The armlet is seen by reflected light, its tones shining by inward luster, this occult fire being the only hint given of the real character of the tempter." — *Ruskin, in Stones of Venice*, 117: 41.

"Mrs. Jamieson gives a sketch of a curious picture by Lucas van Leyden in his plates for the New Testament, in which Satan is an old bearded man, whose cowl resembles a fool's cap, and whose clawed hoof is seen under his long robe. In St. Mark's at Venice, the tempter is a black monster with tail and claws and horns." — *Farrar.*

Pictures of the Tempter.

"In a recent picture by Cornicelius," says Miss Hurll, "our Lord is seated with his arms resting on a table, his face like that of one who has passed through deep waters, his eyes gazing absently out of the canvas seeing great visions." "The nature of these visions is indicated by a crown held just over his head by a shadowy figure in the rear, whose dark, sinister face can scarcely be seen. It is a profoundly impressive picture." — *Life of Our Lord in Art*, p. 93.

VIII. **Why Jesus Was Tempted.** — (1) God was putting it to the test whether Jesus was qualified for his office, — whether he would remain true to the spiritual idea of the Messiah. (2) In order to be the Saviour of tempted mankind, it was necessary that he himself should be tempted in all points like as we are, yet without sin (Heb. 4: 15). He must fight the battle to show us how to gain the victory, we having the same helps that he had. (3) There was, doubtless, need that the human Jesus should grapple with the great questions of his life, see clearly what was before him, and make his choice. Satan could not let such an opportunity go by. It was the real crisis of the world's history.

IX. **Flowers of Comfort in the Wilderness of Temptation.** — No one can enter upon the great world of life and usefulness without first being tempted and tried. Thus at the beginning of the Christian life comes the great temptation, — the battle as to who shall rule the soul: its success is *conversion*, the entrance upon the new and the true life. All who would become strong and useful must gain their power largely through victory over temptation. It is thus that the soul "builds itself larger mansions." It is a chief factor in education. Men gain victories only through battles. They cultivate courage through things that test courage. They grow in faith through the things that try their faith. They learn business by taking the risks of business. People without trials and temptations are always failures.

Again, the fact that Christ was tempted shows us that the fact that we are tempted is no proof that we are wicked. "Some sensitive natures conclude that they must be very sinful because they are so much tempted," says Wayland Hoyt, "whereas multiplicity of temptation is often rather an evidence of faithfulness and integrity. The strongest attacks are made upon the strongest forts. Repeated temptation argues the existence of resistance."

The First Temptation. Through Natural Appetites and Desires. — Vs. 2–4. **2. Fasted forty days and forty nights.** Being tempted all the time (Mark, Luke). He was probably thinking, praying, planning.

OLD TESTAMENT EXAMPLES. Moses (Ex. 34: 28) and Elijah (1 Kings 19: 8), representing the law and the prophets on the Mount of Transfiguration; each spent forty days fasting in the wilderness.

The Innocent Allurement.

He was afterward an hungered. When the reaction has begun, hunger asserts its

3. And [when 1] the tempter came [to him, and] said [unto him], If thou [be 2 art] the Son of God, command that [3] these stones [be made become] bread.

4. But he answered and said, [4] It is written, [5] Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. [6] Then the devil taketh him [up] into [7] the holy city, and [setteth he set] him on [a the] pinnacle of the temple,

[1] 1 Thes. 3 : 5. [2] See chap. 14 : 33. [3] Comp. Matt. 3 : 9. [4] Vs. 7, 10; Eph. 6 : 17. [5] Cited from Deut. 8 : 3; comp. John 4 : 34. [6] Luke 4 : 9. [7] Matt. 27 : 53; Neh. 11 : 18; Isa. 48 : 2; 52 : 1; Rev. 11 : 2; comp. Psa. 46 : 4; 48 : 1; Rev. 21 : 2; 22 : 19.

claims with a force so terrible that (as has been shown again and again in human experience) such moments are fraught with the extremest peril to the soul. — *Cam. Bible.*

3. **The tempter came to him.** In this hour, when his desire for food was strongest, and his powers of resistance weakest. Satan still watches his time, and attacks us when weary, sick, troubled, disheartened, and nervous.

COMPARE the accounts of divers in armor, who find it almost impossible to control themselves; and the stories of shipwrecked sailors, or of sieges, as that of Jerusalem, where women ate their own children, give some conception of the intense craving of Jesus' hunger at this time. No stronger temptation could come to man.

If thou be (art) **the Son of God,** if you really are God's Son, and hence are possessed of miraculous powers, **command that these stones,** probably pointing to one of the small round, flat stones lying near him, which looked like their loaves, **be made bread,** and thus satisfy your hunger, and at the same time prove that you have the powers of the true Son of God.

The Wrong in Yielding.

The temptation was very intense, but entirely innocent. What was the harm in yielding to his desire for food? None in satisfying his hunger, for he accepted food from the angels soon after (v. 10), but he refused to satisfy his appetite in Satan's way. To have worked a miracle for the purpose would have destroyed his power as a Saviour, for then he would not be tempted like as we are, and his humanity would have been merely in appearance.

The victory came through the truths and promises of God's Word.

4. **It is written.** In Deut. 8: 3, quoted from the Greek translation. **Man shall not live by bread alone.** By food for the body. This quotation referred to the experience of the Israelites in the wilderness, when, in answer to their bitter complaints of hunger from the absence of ordinary food, God sent them manna. God, by his Word, could give other kinds of food, in his own time and way. It had a lower meaning, referring to manna, and a higher, referring to spiritual food. Jesus meant (1) that God could feed him in other ways than by his doing wrong, as indeed he did soon after, for the angels ministered unto him; (2) that there was something higher, better, more needful than earthly food, even obedience, faith, love, character, righteousness.

The Means of Victory.

MODERN APPLICATIONS. Our bodies and our souls are full of desires, appetites, hungers, which are innocent in themselves, but which we are tempted to gratify in wrong ways, Satan's ways, in contradistinction to God's ways. This is the essence of most sins of the flesh, which work disease and death, as intemperance, gluttony, and social vices.

EXAMPLES. Eve losing paradise by eating the forbidden fruit. Esau selling his birthright for a mess of pottage. David blackening the close of his life by yielding to passion.

COMMANDMENTS BROKEN. I., II., VI., VII., VIII.

ILLUSTRATIONS. Satan pictures the rainbow, but shuts out the storm behind it. He shows the flowers at the beginning of the way, but veils the evils to which it leads.

"Insects with Wings, or Beautiful Sins," is the title of one of Dr. Gregg's sermons in *Our Best Moods.* Sin as a caterpillar is bad enough, but sin as a butterfly is a thousand times more dangerous, it being the same sin, only in an attractive form. (*Suggestive Illustrations on Matthew,* pp. 45–57. See also Moore's poem, "The Veiled Prophet of Khorassan.")

The Second Temptation. Through the Misuse of Faith. — Vs. 5–7. It is the expectation of results and blessings, without fulfilling the conditions.

5. **Taketh him up into the holy city.** Jerusalem, literally, or in spirit. **On a** (the) **pinnacle,** or rather, wing, **of the temple.** "Herod's temple had two wings, the northern and southern, of which the southern was higher and grander, hence probably *the* wing."

6. And [and] saith unto him, If thou be [art] the Son of God, cast thyself down: for it is written, [1] He shall give his angels charge concerning thee: and in their [And on their] hands they shall bear thee up, lest at any time [Lest haply] thou dash thy foot against a stone.

7. Jesus said unto him, It [Again it] is written, again, [3] Thou shalt not [4] tempt the Lord thy God.

[1] Cited from Psa. 91: 11, 12. [2] V. 4, 10. [3] Cited from Deut. 6: 16. [4] Comp. Isa. 7: 12.

— *M. R. Vincent.* The roof was flat and surrounded by a balustrade. From it one looked down six hundred feet into the valley of Hinnom.

6. **If thou be the Son of God.** Thus planting a doubt in his mind. **Cast thyself down.** Not into the valley of Hinnom, but into the court of the temple among the crowds.

WHAT TEMPTING ALLUREMENT IN THIS? (1) It would prove that he was indeed the Son of God. (2) It would seemingly prove his perfect trust in God. **For it is written,** in Psa. 91: 11, Septuagint (Greek) version then in common use. "The devil can cite Scripture for his purpose." **He shall give his angels charge,** etc. Satan's meaning is, You can do this act in perfect safety, for you rest on God's promise, which cannot be broken, and you honor God by your perfect confidence in his Word. (3) But most attractive of all was that, seeing him come in this way, the people would hail him as their Messiah. ***The Attraction.***

> "Reveal thyself by royal act and gesture,
> Descending with the bright triumphant host
> Of all the highermost
> Archangels, and about thee as a vesture
> The shining clouds, and all thy splendors show,
> Unto the world below."
> — *Longfellow, Divine Tragedy.*

The vision must have charmed him, as he saw the whole nation following him, the Roman yoke broken, the kingdom of God bursting upon the earth in sudden and unspeakable glory, instead of the long, slow, unnoticed process through an humble teacher, with few disciples, and a career ending upon the cross.

THE SIN in yielding was (1) that it was a (complete) misuse of God's Word: —

> "But then I sigh, and with a piece of Scripture
> Tell them that God bids us do good for evil.
> And thus I clothe my naked villany
> With old odd ends stolen forth of Holy Writ,
> And seem a saint when most I play the devil."
> — *Richard III., Act 1, Scene 3.*

> "Of all the arts sagacious dupes invent
> To cheat themselves and gain the world's assent,
> The worst is — Scripture warped from its intent."
> — *Cowper.*

LIBRARY. In Scott's *Ivanhoe* the Templar essays to corrupt the Jewess by citing the examples of David and Solomon. "If thou readest the Scriptures," retorts Rebecca, "and the lives of the saints only to justify thine own license and profligacy, thy crime is like that of him who extracteth poison from the most healthful and necessary herbs." ***The Wrong in the Act.***

(2) The act was one of presumption and credulity, not of faith. God had not promised such care to the reckless breaker of his natural laws. It was tempting God. (3) It would have been disobeying the Scriptures, which defined what the Messiah should do. Thus (4) it would have destroyed the whole value and power of his salvation, gaining him subjects, not children; outward homage, and not new hearts.

THE MEANS OF VICTORY was a right use of the weapon Satan had used against him. "Jesus met the temptation with the Word of God: a weapon that we too may use, like King Arthur's sword, 'which flashed with the flame of sixty torches, and with every stroke clove a man.'" — *J. L. Hurlbut.*

7. **It is written** (Deut. 6: 16) **again.** On the other hand, as explaining the words you quote. **Thou shalt not tempt the Lord thy God.** That is, "distrust God or test his power presumptuously." A case is described, Ex. 17: 1–7. — *Lutheran Com.* It is to demand that God should fulfil his promises to those to whom they are not made, and in circumstances in which they do not apply, or else appear to have dishonored his Word. ***The Victory.***

Whatever had happened to Jesus, had he yielded, the victory would have been Satan's. Either he would have been killed, and that would have ended his work; or if by chance he survived, he would have lost faith, obedience, character, and his whole mission to man.

8. [1] Again, the devil taketh him [up into unto] an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9. [And saith and he said] unto him, All these things will I give thee, if thou wilt fall down and worship me.

[1] Luke 4: 5.

MODERN APPLICATIONS. "It is the temptation of weak human nature to demand that the divine should give the good of regenerate holy states, without doing its part in laying down the self-life." — *Rev. John Worcester, D. D.* The attempt to build up the church or Sunday school by pandering to fashion or wealth, instead of by spiritual life. Men expect heaven without the faith and love that make heaven. They expect the fruit of victories without fighting the battles. They expect health, while they violate all laws of health. They expect results, while they refuse to use the means, and call it faith. They complain of God as bringing upon them the evils which are the result of their own sins and errors. They blame God for punishment, while they refuse to forsake their sins. They put themselves in needless perils, and blame God if he does not protect them.

LIBRARY. See Pres. Charles Cuthbert Hall's *Does God Send Trouble?* (Houghton & Mifflin).

THE COMMANDMENTS. All the commandments are connected with this temptation, when men break them, and yet expect that God will violate his own laws to preserve them from the consequences.

The Third Temptation. To Gain Success by Wrong-Doing. — Vs. 8–10.

8. **The devil taketh him up**, probably in vision or imagination, as there is no mountain from which can be seen with the natural eye **all the kingdoms of the world, and the glory of them.** Not only the splendid courts and cities like Rome, but the kingdoms of literature, art, and culture in Greece; the "barbaric pearls and gold" of the Orient; and possibly a vision of the future, with its glorious civilizations, with its redeemed peoples, fulfilling all that the prophets foretold, or John in Patmos saw of the new heavens and the new earth.

> "The kingdoms of the world thine eyes behold
> Like a great map unrolled."

"It was Satan's masterpiece."

The Allurement.

9. **All these things will I give thee.** In a measure Satan did have these things. Christ later called him the "prince of this world." On everything he had stamped his seal. "The trail of the serpent was over them all." The kingdoms were ruled largely according to Satan's principles. *Will I give thee.* I will use all my influence and power to make you the greatest worldly king, like Alexander or Cæsar.

Milton, in his *Paradise Regained*, pictures with matchless skill "our Lord as lost in meditation upon the means by which his kingdom can be founded and built up."

> "Victorious deeds
> Flamed in my heart; heroic acts, — one while
> To rescue Israel from the Roman yoke,
> Then to subdue and quell o'er all the earth
> Brute violence and proud tyrannic power."

The Wrong in the Proposal.

Satan offered him at once, without waiting long centuries for wrongs to cease, the very things he had come on purpose to gain. There will be no slow and painful process, no conflict, no persecutions, no great self-denials, no martyrdoms, no soul lost; but the new era, the good time coming, will burst at once into noontide glory over all the earth. He came to vanquish Satan, and lo! he would surrender himself. This offer must have been exceedingly attractive. It was an appeal to the highest motives and noblest feelings. It had greater power and attractions because it was the way the Jews expected the Messiah to rule, and the kind of kingdom they longed for. **If thou wilt fall down and worship me.** Satan does not mean a bald act of worship, a bending in outward reverence to the grim king of darkness. As Weiss says, "The suggestion that he would fall down before the actual devil and worship him is a suggestion which even he who is but moderately pious would without hesitation and with abhorrence refuse to entertain." Rather, Satan asked such an act of worship as when men worship money by loving it better than God; when they worship success by placing it before duty; a *real*, not a formal worship. Satan is too shrewd to insist on the *form* if he can gain the *heart*. It may have meant, as Bp. A. C. A. Hall suggests: "Flatter the people; be more politic in your teaching. Lower your standard a

10. Then saith Jesus unto him, Get thee hence, [1] Satan: for [2] it is written, [3] Thou shalt worship the Lord thy God, and [4] him only shalt thou serve.

11. Then the devil leaveth him, and, behold, [5] angels came and ministered unto him.

[1] See 1 Chron. 21: 1. [2] Vs. 4, 7. [3] Cited from Deut. 6: 13. [4] 1 Sam. 7: 3. [5] Chap. 26: 53; Luke 22: 43.

little; don't have so much to say about the cross, about self-denial; or: "Place yourself at the head of an insurrectionary movement. Upset the Roman usurper. Lead us on to victory." Christ was to give up his spiritual kingdom for a temporal; his spiritual power of love for armies, palaces, and outward honors; his converting the world for a ruling of the world.

10. Get thee hence, Satan. It was by this proposal that Satan revealed himself. This was the Ithuriel's spear that made everything it touched appear in its true nature, as Milton represents it in the temptation in Eden. Jesus may not, before this, have realized that the tempter was Satan; but now the robes of light fell off, and Satan stood undisguised before him, in all his hideous nature. To give up dying for the sins of the world, to give up converting the world, and let Satan *really* rule, — this could come only from *Satan*, the great *adversary* of all good. **For it is written** (Deut. 6: 13), **Thou shalt worship the Lord thy God.** The first and great commandment. There is none other worthy of worship, and there is no other way of gaining the true kingdom of God.

The Victory.

MODERN APPLICATIONS. We find this temptation in the attempts of the church to fulfil its mission by worldly power and pomp, by dictating to governments, by secularizing the church, by statecraft, and wars and persecutions. The result has always been a spiritual failure. It is the gaining any success by wrong-doing; attaining power, or wealth, or rank, or high ambitions, or political and social heights, by any kind of wrong-doing.

ILLUSTRATION. Virgil's story of the wooden horse entering through the walls of Troy.

ILLUSTRATION. There is a curious little picture in the Crystal Palace gallery of Munich, called *The Red Fisherman*. The devil in red costume is fishing for men who are like fishes in a pond. The bait on his hook consists of gold coins, but near him are other kinds of bait, — crowns, swords, wines, jewels.

"The Red Fisherman."

LIBRARY. N. P. Willis' *Poems*, "Parrhasius," shows how futile is ambition gained by sin; Robert Browning's *Poems*, "Bishop Blougram's Apology," shows the vanity of "success at any cost." In George Eliot's *Romola*, Tito Melema gradually deteriorates by yielding to temptation; Mrs. Browning's Andrea del Sarto presents a similar case; Irving Brown's poem, "The Bubbles of Life."

Consolation after Victory. — No greater victory has ever been recorded.

11. Then the devil leaveth him. "For a season" (Luke 4: 13). He was tempted again and again; at last in Gethsemane and on the cross. **And, behold, angels.** Spiritual beings; probably in visible form on this occasion. **Ministered** most naturally means "supplied him with food," as in the case of Elijah (1 Kings 19: 5); and with all spiritual support, comfort, and companionship. Milton thus celebrates this victory: —

"Straight a fiery globe
Of angels on full sail of wings flew nigh . . .
Then in a flowery valley set him down
On a green bank, and set before him spread
A table of celestial food, divine.
Ambrosial fruits fetched from the Tree of Life,
And from the Fount of Life, ambrosial drink
. . . And as he fed angelic choirs
Sung heavenly anthems of his victory."

LESSON V. — February 4.

THE FIRST DISCIPLES OF JESUS. — John 1: 35–46.

Read John 1: 19–51. **Commit Verses 35–37.**

GOLDEN TEXT.

They followed Jesus. — JOHN 1: 37.

LEARN BY HEART.

John 1: 29, 39; Isa. 53: 7; 1 Pet. 1: 19.

THE SECTION

includes the story of how Jesus gained his first five disciples (John 1: 29–51), together with their first journey together to Cana and Capernaum (John 2: 1–12).

Chart numbers 14 and 15.

LIGHT FROM OTHER SCRIPTURES.

The Lamb of God. — Ex. 12: 3; Isa. 53: 7; 1 Pet. 1: 19.

Peter's Change of Name. — Matt. 16: 15-18; Acts 4: 8-20.

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THE REFERENCE LIBRARY.

Attempted portraits of Christ, in Farrar's *Life of Christ in Art*, pp. 41, 52-61, 67-74, 77; Stalker's *The Two St. Johns*, "John's First Meeting with Christ" (Tract Soc., $1.00); Vance's *College of the Apostles* (Revell, 75 cts.). Mrs. Elizabeth Phelps-Ward's *The Story of Jesus Christ* ($2.00, Houghton, Mifflin & Co.) pictures the times. Pres. W. W. White's *Studies in the Gospel by John* has some capital charts (Revell, 50 cts.). President Hitchcock's *Religion and Science*, "Mineralogical Illustrations of Character." Louis Albert Banks' *Christ and His Friends* has three chapters on these verses (Funk & Wagnalls). Edward Everett Hale's *Ten Times One Is Ten*.

PLAN OF THE LESSON.

SUBJECT: Lessons from Jesus' Method of Gaining Disciples.

Review the series of preparations for the beginning of his public ministry.

In the political world.	Baptism.
Announcement by angels' song, and star.	Holy Spirit.
	Approval of God.
Training of youth.	Temptation.
Preaching of John.	Practical 1, 11.

Illustrations I., II., III.

I. The First Two Disciples: Andrew and John (vs. 35-40).

The testimony of John. Practical 1.
Following Jesus.
What seekest thou? Practical 4.
Come and see. Practical 4.

Illustrations V., VI.

II. Peter, and perhaps James, Become Disciples (vs. 41, 42).

Andrew seeks his brother. Practical 5.

Illustrations VII., VIII., IX.

Simon becomes Peter. Practical 7.

Illustrations X., XI.

PLACE IN THE LIFE OF CHRIST.

The beginning of his ministry. His first adherents. HIS FIRST YEAR, — THE YEAR OF BEGINNINGS.

HISTORICAL SETTING.

Time. — Two days in February, A. D. 27, directly after the temptation in the wilderness. Edersheim regards the two days as Saturday (the Jewish Sabbath) and Sunday.

Place. — Bethabara (or Bethany in R. V. and best texts, but not the one on the Mount of Olives). Probably two closely joined villages, one included in the other. The villages were probably at the ford of the Jordan nearly opposite Jericho, where one of the great roads crosses the river, or at a ford of a stream that enters the Jordan near the same place. But Conder and Edersheim place Bethany farther up the Jordan, about twenty miles southeast of Nazareth.

Jesus. — Thirty years old.

John the Baptist. — Thirty and one-half years old, having preached six or eight months in the wilderness.

THE PICTURE GALLERY.

John the Baptist Preaching in the Wilderness, Titian (Venice), Doré; *The Call of Peter and Andrew*, Duccio (in possession of Mr. R. H. Benson); Dürer's *Peter and John* (Munich); Thorwaldsen's *Statue of St. Peter* (Copenhagen); *St. Philip and St. James*, Hans Memling (Venice); *St. Mark*, Murillo (Madrid), Gerini (Prato); *St. John*, Raphael, Domenichino; *Heads of the Apostles*, after original drawings by Da Vinci, all at Weimar except *Thaddeus* and *Simon*, which are in England.

THE TRAVEL CLUB.

Trace on the map the journey from Bethabara to Galilee, to Cana and Capernaum, noting the places, rivers, lake, mountains and the historical events connected with them.

SUGGESTIONS TO TEACHERS.

Review the work of John and his mission, and how he recognized Jesus as the Messiah.

The First Disciples of Jesus had been disciples of John. New light came to those who used well what they had.

Note the different ways in which these became disciples of Jesus; the beginnings of their great careers.

III. **Philip Becomes a Disciple** (vs. 43, 44).

Finding a friend. Practical 6.

IV. **Nathanael (Bartholomew) Becomes a Disciple.**

Without guile. Any good thing from Nazareth.
We have found. Come and see.

Fireside Travels.

From the Jordan to Cana to see how Jesus confirmed the faith of these first disciples.

Practical Truths and Illustrations.

These may be used at the close of the narrative instead of being interspersed.

Character Sketches of these five men should be drawn distinctly and clearly.

Word Studies. — Note the most important titles in these verses; the key words, the most expressive words.

Word Pictures of several scenes.

Open Parliament for home study and class reports: —

The Lamb of God. Peter the rock.
Following Jesus. Any good out of
Come and see. Nazareth.

The Great Truths of the lesson.

Portrait of Jesus.

What Illustrations in this lesson of the grace and truth of Jesus (John 1: 14)?

35. Again (the next day after / on the morrow) John (stood, / was standing,) and two of his disciples;
36. (And looking / and he looked) upon Jesus as he walked, (he / and) saith, Behold, [1] the Lamb of God!
37. And the two disciples heard him speak, and they followed Jesus.
38. (Then / And) Jesus turned, and (saw / beheld) them following, and saith unto them, [2] What seek ye? (They / And they) said unto him, [3] Rabbi (which is to say, being interpreted, Master), where (dwellest / abidest) thou?

[1] See v. 29. [2] John 18: 4, 7; 20: 15. [3] V. 49; chap. 3: 2, 26; 6: 25; comp. John 20: 16; Mark 10: 51.

EXPLANATORY.

REVIEW OF THE PREPARATIONS FOR THE BEGINNING OF THE MINISTRY OF JESUS.

As we now come to the actual beginning of the ministry of Jesus, it is well to take a sweeping glance over the life of Christ up to this time, and note the steps which led to this hour, from which Jesus could enter upon his work, the various preparations through which he was enabled to begin his public ministry of salvation.

I. **His First Two Disciples: Andrew and John.** — Vs. 35–40. Everything was now ready for Jesus to begin his work. He must first secure some persons to believe in him. The natural place to look for these first disciples would be among the followers of John, those who had repented and confessed their change of life by baptism, whom John would naturally point to Jesus when he saw him.

When Jesus returned from the wilderness of the temptation, the day after John's interview with the Pharisees (vs. 19–28), John saw him, and pointed him out as the Messiah, whom he had baptized.

35. Again the next day after. Four successive days are noticed: (1) vs. 19–27; (2) v. 29; (3) v. 35; (4) v. 43. **John stood.** Was standing. **And two of his disciples.** Andrew (v. 40), and doubtless the apostle John, who writes this account. So nearly all commentators.

36. And looking. With a fixed, earnest gaze. **Behold the Lamb of God!** (The R. V. puts a comma after behold: an interjection, not a verb.) The day before he had added "which taketh away the sin of the world." John understood much more clearly than most of the Jews of his time the true method of the Messiah. John saw in Jesus the fulfilment of Isaiah's prophecy, in his fifty-third chapter, of one who should be led as a lamb to the slaughter; the one prefigured by the Passover lamb, and the lamb of the daily sacrifice, which were ever bringing to men their message of atonement for sin. Only by the sacrifice on the cross could the Messiah become the King of kings, the Prince of Peace, and Redeemer of the world.

The Lamb of God.

37. And they followed Jesus. For here was what their souls needed. Their repentance under John's preaching only made them feel more deeply the need of something more.

38. Then Jesus turned. Aware of their purpose, and glad to make their coming

39. He saith unto them, Come, and ye shall see. They came therefore and saw where he dwelt, abode; and they abode with him that day: for it was about the tenth hour.

40. [1] One of the two which that heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41. He first findeth findeth first his own brother Simon, and saith unto him, We have found [2] the Messias, which is, being interpreted, the Christ. Messiah (which is, being interpreted, 3 Christ).

42. And he He brought him to unto Jesus. And when Jesus beheld looked upon him, he and said, Thou art Simon the son of [4] Jona: John: thou shalt be called [5] Cephas, which is by (which is by interpretation, A stone. interpretation, 6 Peter).

[1] For vs. 40–42 comp. Matt. 4: 18–22; Mark 1: 16–20; Luke 5: 2–11.
[2] Chap. 4: 25; comp. Dan. 9: 25, 26 (mg.); 1 Cor. 1: 23 (mg.).
[3] Comp. Psa. 2: 2 (for mg.).
[4] Chap. 21: 15–17.
[5] 1 Cor. 1: 12; 3: 22; Gal. 1: 18, *al.*
[6] Matt. 16: 18.

easy and their welcome known. They might easily, poor fishermen, hesitate to speak to the great Messiah, the royal Son of David. **What seek ye?** What is your desire? What do you wish from me? "He turned, beheld, said. How exquisite and welcoming the courtesy! Like a June day to the shyest flower is our Lord to a seeking soul." — *Wayland Hoyt, D. D.* **Rabbi.** "A Jewish title of honor for men of learning, usually teachers." — *Professor Riddle.* **Being interpreted.** For the benefit of Greek readers, among whom this Gospel was written (probably at Ephesus). **Where dwellest thou?** Referring to his temporary abode, for there were few homes in the wilderness where John was. "A modest question, showing desire for further intercourse." It opened the way for an invitation, if Jesus were willing. "They desired extended and private conversation. The heart that hungers after Christ desires continued communion. 'Come not to sojourn, but abide with me.'" — *R. R. Doherty, Ph. D.*

39. **He saith unto them, Come and see.** Or as in R. V., "Come, and ye shall see." That was their true way of learning, by observation and experience. "His feeling is that if any man *wants to see him, he wants to see that man.* The old proverb, *Tres faciunt ecclesiam*, 'Three make a church,' is always true when one of the three is Jesus." — *Dr. C. F. Deems, LL. D.* President Garfield said that President Mark Hopkins sitting on a log with one student was a college. **And abode with him that day.** The remainder of the day; Edersheim thinks this was the Sabbath. Of course it was spent in religious conversation and learning the truth from Jesus. **It was about the tenth hour,** *i. e.*, about 4 o'clock P. M., according to Jewish reckoning from sunrise to sunset; or 10 o'clock A. M., according to the Roman reckoning, which is the one we now use, counting from midnight and midday. John, when he wrote, was in the Roman province of Ephesus.

40. **One of the two . . . was Andrew.** A name of Greek origin, signifying "man." He belonged to Bethsaida (v. 44), and was a disciple of John the Baptist. He resided afterward at Capernaum (Mark 1: 29). Of his subsequent history and labors nothing is certainly known. The greatest act, the most far-reaching of his life, was his bringing his brother Peter to Jesus. The other of the two was doubtless John.

II. **Peter, and perhaps James, Become Disciples of Jesus.** — Vs. 41, 42.

41. **He first findeth,** or better as R. V., "He findeth first." The common version implies that the first thing he did after leaving Jesus was to find his brother, which is probably true. The R. V. implies that both began immediately to seek each one his brother, and that Andrew found his first. This implies that John also found his brother James. "This view," says Professor Riddle, "which accords with the reticence of John about himself, is now generally accepted. James, the brother of John, therefore, in all probability, was included in this group of 'first' disciples." In this case Jesus would now have four followers. **We have found the Messias . . . the Christ.** *Messias* is the Greek spelling of the Hebrew word *Messiah*, which is the same as the Greek *Christ*, both meaning "anointed," "the anointed one." It was by anointing that kings and priests were set apart for their work. The Messiah was the king, high priest, deliverer, long promised and foretold, and for whom the Jews were eagerly looking.

42. **Jesus beheld him,** as if looking into his very soul. **Thou art Simon.** That is your present name. **Son of Jona.** The true reading is "John," as in the R. V. **Thou shalt be called Cephas.** *Cephas* is Aramaic (Syriac Aram is one name for Syria), the

43. The day following Jesus would On 1 the morrow he was minded 2 to go forth into Galilee, and he findeth Philip, and Jesus saith unto him, Follow me.

44. Now [3] Philip was of from Bethsaida, of the city of Andrew and Peter.

45. Philip findeth [4] Nathanael, and saith unto him, We have found him, of whom [5] Moses in the law, and the prophets, did write, Jesus [6] of Nazareth, [7] the son of Joseph.

1 Comp. v. 35; chap. 2: 1. 2 Comp. v. 28. 3 Chap. 12: 21. 4 Chap. 21: 2. 5 See Luke 16: 16; 24: 27. 6 See Matt. 2: 23. 7 Chap. 6: 42; Luke 3: 23.

modernized form of the Hebrew language, commonly used in Palestine at that time. **By interpretation, A stone.** Better as in R. V., "Peter," which (*Petros*) is the Greek for "stone," or "rock." This was a prophecy of Peter's future life and career. Whatever thou art now, thou shalt win the name Peter. It expressed the possibilities within him. It became his true name after much instruction, hard experiences, some falls, much prayer, and abiding with Jesus. This word to Simon

Simon's Name Changed to Peter.

"Came bearing prophecy,
Commissioned sweetly to unfold
A Possible to thee.

And God shall make divinely real
The highest forms of thy ideal."

John also became changed, young, impetuous, ambitious, yet bold, loyal, efficient, a son of thunder; he became the apostle of love, the nearest earthly friend of Jesus.

WHY DID JESUS GREET SIMON IN THIS WAY? Apparently it was to encourage him to become a follower of Jesus, and to keep up his courage and faith in his training for apostleship. For (1) it showed true insight into Peter's nature. He was generous, frank, good hearted, yet also "hot-headed, impulsive, rash, unstable" to outward appearance; but beneath the foam and moving waves on the surface lay a deep and abiding sea. Beneath the shifting sands of impulse lay the solid rock of a possible character that nothing could move from its firm foundation. Jesus saw the true nature and possibilities of Peter, and Peter knew that Jesus had found him. (2) The prophecy would help Peter to reach the ideal, to bring his deeper nature into control of his outward life, to keep up hope amid many failures and discouragements, and become a new man, whose very weaknesses would help the cause, and whose strength and faith would fit him to be a foundation stone of the city of God.

III. **Philip Becomes a Follower of Jesus.**—Vs. 43, 44. 43. **The day following.** Sunday, according to Edersheim. **Jesus would go forth into Galilee.** (1) The wilderness was not the place for his work. (2) In Galilee was his own home and that of his followers. (3) Here they could earn their living by their accustomed work. (4) Here they could reach their friends and acquaintances. (5) The Galileans were less prejudiced, more open to new ideas, less bound by customs; so that if he could gain a foothold there, and train a few disciples, he could more easily begin his work. **And findeth Philip.** The others had sought Jesus; Jesus himself finds Philip. He must have seen that Philip was ready for his invitation and that there was something in him which would make him a useful disciple and a possible apostle, although almost nothing is recorded of his labors, except this, that he brought Nathanael to Jesus. He was one of the "mute, inglorious Miltons," a "gem of purest ray serene" in "the dark, unfathomed caves" of the ocean of history. He was like the foundations of a building, out of sight, but doing great and useful work.

Philip means "lover of horses." Four persons of this name are mentioned in the New Testament. Philip the apostle and Philip the deacon (Acts 6: 5; 8: 5-12) are the most frequently confused.

44. **Was of Bethsaida.** "House of hunting or fishing," "fish town," near the mouth of the upper Jordan, where it enters the Sea of Galilee. **The city of Andrew and Peter.** Hence probably they were acquaintances.

IV. **Nathanael (Bartholomew) Becomes a Disciple.**—Vs. 45, 46. 45. **Philip findeth Nathanael,** of Cana in Galilee (John 21: 2). He was probably on his way home, and an acquaintance, if not before at least in the wilderness under the preaching of John. *Nathanael* is generally regarded as another name for Bartholomew. Nathanael in Hebrew means the same as the Greek *Theodore*, "the gift of God." Almost nothing is known of his history. Like Philip, he was one whose deeds are written in heaven rather than on

46. And Nathanael said unto him, [1] Can [there] any good thing come out of Nazareth? Philip saith unto him, Come and see.

[1] Comp. chap. 7: 41, 52.

earth, in the book of life rather than in the book of history. But his portrait is charmingly painted in v. 47, as "an Israelite indeed in whom is no guile," the ideal Israelite, summing up, as in a composite photograph, all the qualities which make an Israelite indeed, and true through and through. But, as Professor Adeney remarks, "do not let us suppose that the guilelessness Jesus admires is the silly readiness to follow anybody's leading without a question, which has led so many people to go astray." *The Guileless Israelite.*

ILLUSTRATION. True sincerity, unblinded by prejudice, undistorted by selfishness, is the condition of soul to which are given the largest and best truths and the richest spiritual blessings. It is like the windows of clearest and purest glass through which the light and visions of all that is without come undimmed and undistorted. Guile and prejudice are like the twisted spots in the glass, like frostwork or cobwebs on the windows.

We have found him, of whom Moses in the law. The Pentateuch, the five books of Moses, thus distinguished from the other books of the Old Testament (see Gen. 49: 10; Num. 24: 17–19; Deut. 18: 15). Trench calls this *The Eureka Chapter* (see Illustration V.). **And the prophets, did write** (Isa. 7: 14; 9: 6, 7; 52: 13–15; 53: 1–12; Ezra 34: 23–31; Dan. 9: 24–27). The disciples of John must have been continually questioning as to where the Messiah was of whom John preached. **Jesus of Nazareth, the son of Joseph.** This is the language, not of the evangelist, but of Philip. Joseph was the reputed father of Jesus, and Philip supposed this was true. It was the common and necessary designation of the relation between Jesus and Joseph. We use the term continually with regard to adopted children.

46. Can . . . any good thing come out of Nazareth? Nathanael, belonging to Cana, a neighboring city, with which there would undoubtedly be a rivalry, knew full well the reputation of Nazareth. Nazareth was a small town, with probably not the best reputation in the neighboring town, but not necessarily a rude, degraded, vicious, or disreputable place. Nathanael's surprise may have arisen from his expectation that the Messiah was to come from Bethlehem as foretold, and not from Nazareth.

"The age stands in doubt. Its coat of arms is an interrogation point rampant above three bishops dormant, and its motto is *Query?*" — *Prof. H. Van Dyke.*

Come and see. That was the true answer to such an objection (see above on v. 39). Nathanael went and met Jesus, was convinced, and became a disciple (vs. 47–51).

These five or six followers of Jesus, at the very beginning of their Christian experience, went with Jesus to Galilee and at Cana witnessed his first miracle, saw the glory of Jesus, and were confirmed in their faith (John 2: 11). Thus we see the small beginnings of the church of Christ, the tiny rill that grew into a mighty river.

PRACTICAL TRUTHS AND ILLUSTRATIONS.

I. SMALL BEGINNINGS. We are looking at the head waters of Christianity, and are to follow their course as they receive tributary after tributary, and increase to a great river, as of the water of life. We are looking at the grain of mustard seed of the parable, which we shall watch as it grows toward becoming a great tree, with its manifold fruits as in the paradise of God. *Illustrations I. and II.*

II. MANY GATES TO THE CITY OF GOD. We note first the contrast between this simple, natural, quiet coming to Christ and the sudden conversion of Paul. "There was no struggle, no agony; they saw the light, the fulness of grace and truth, and gladly and lovingly followed it." — *Bp. H. W. Warren.* Then we note the four methods by which these first disciples were brought to Jesus. It makes little difference by which of the twelve gates we enter, or from which direction, if we only enter; or by what method we come to Jesus, if we only really reach him.

ILLUSTRATION III. Some one once complained to a Methodist minister of the noise made in his meetings, saying that the temple was built without the sound of hammer or axe. The minister replied: "I am not building temples; I am blasting rocks." Some hearts of stone must be blasted; others come quietly, almost unconsciously, into the kingdom. Some climb the heights by reason; some are borne on the wings of song. The one really necessary question is whether they really follow Jesus.

III. SOME ARE BROUGHT TO JESUS BY THE TESTIMONY OF OTHERS, as the first two disciples, by the testimony of John the Baptist; Peter and Nathanael, by the testimony of fellow-disciples.

IV. SOME BY INVESTIGATION. *What seek ye?* asked Jesus of the two disciples who followed him. The answer each person makes to this question both tests and determines his character and his destiny. *What seek ye?* Truth, character, usefulness, love, the kingdom of God? For what port are you steering on the ocean of life?

"Not failure, but low aim, is crime."

"Each man that goes with his empty cup gets it filled with that which he wishes." You shall enter the treasure house the key of which you hold deepest in your heart.

Come and see. Find out the real facts, take off the false glasses of prejudice. See what Jesus has done for others; see what he has done for the world. The map of the world is one proof of Christianity. But the best, the convincing proof is to really go to Jesus, and become a Christian. Then you will say with the Queen of Sheba that the half has never been told.

ILLUSTRATION IV. Hawthorne compares Christianity to a grand cathedral with divinely pictured windows. Viewed from without, it is impossible to gain the slightest conception of the beautiful forms and radiant colors manifest to those who look at them from within.

ILLUSTRATION V. "We have found the Messiah." "The story has been told of the Greek mathematician Archimedes, that Hiero, King of Syracuse, set him to work on what is called the Crown Problem, namely, to ascertain whether the artist to whom he had given gold to make into a crown had cheated him by mixing the gold with alloy. Archimedes was puzzled till one day, in stepping into a bath, he noticed the water running over. Here was the solution of his problem. By putting the crown into a vessel of water and then an equal weight of gold, he could determine the fact and amount of alloy by the difference in the overflow. He was so overjoyed at his discovery that, forgetful of his nude condition, he rushed into the street for his home shouting, "Eureka! Eureka! I have found it!" This is the motto of California on account of the finding of gold. (See "Archimedes," in *Encyc. Brit.*, and "Eureka," in *Century Dict.*)

Eureka!

ILLUSTRATION VI. Some fail of finding because they do not see the real facts, but only incidental evils and outside appearances. Mr. Spurgeon tells a story of a man who was invited to come into an orchard and eat some of the fruit. He refused, for he said that he had picked up some of the apples by the roadside that fell from those trees, and they were poor and bitter. The owner replied that those trees were placed there on purpose, so that the boys would not be attracted into the orchard to steal. "But come inside, and there the apples are delicious." So it is with those who taste only the outside of Christianity, its self-denials, its labors, its restrictions, but do not experience its real blessings.

Testing the Orchard.

V. SOME BY INVITATION OF OTHERS. A large proportion of those who go to Christ are led thither by the invitation of others.

ILLUSTRATION VII. Edward Everett Hale's capital story, *Ten Times One Is Ten*, shows us clearly how the religion of Christ may be made to fill the whole earth by the personal effort of Christians. Out of this story grew the organizations of the King's Sons and the King's Daughters, each division of which consists of ten persons pledged to some special Christian work. The "Ten to Strangers" is one of these divisions in the Calvary Baptist Church of Washington, D. C. One part of their work is to go around to all the leading hotels of Washington each Saturday afternoon, and obtain the names of the young men who are guests for the Sabbath. To each of these they send a personal letter of invitation to the Calvary Baptist Church and Sunday School. The result is a very large attendance of young men at that church, more than at any other church in the city. Of course the "Ten to Strangers" are on hand to welcome those they have invited.

The "Ten to Strangers."

One incident was of interest. A young man at a certain hotel took his invitation from the post-office box, glanced at it, and threw it away. The clerk picked it up, put it in another envelope, and laid it in his box. At tea time he had this second invitation. He threw it away, but by the kindness of the clerk it was again put in an envelope, so that at bed time he had a third invitation. He was astonished, but threw it aside. However, at breakfast the letter of invitation in a new envelope was beside his plate. When he received this invitation the fourth time, he made up his mind that if any church would send him four invitations in one evening, it was time for him to go there and see what it meant.

ILLUSTRATION VIII. The parable of the leaven. Leaven is one example of a process which modern science is finding more and more to be frequent in nature, especially in the propagation of disease. In this process each living particle changes the particles nearest to it into a likeness to itself, if it is only placed in a material suited to its working. This leaven will change two thousand times its own bulk of meal in a few hours. "'The whole secret of the spread of Christianity over the world is in this figure of the leaven.' — *President Hitchcock.* Pasteur has demonstrated, to the acceptance of the whole scientific world, that ferments are not portions of lifeless organic matter, but are actual living organisms, and that the fermentation which they occasion is a necessary consequence of manifestation of their vital activity and growth." — *Prof. W. H. Thomson, M. D.* ***Process of Leavening.***

LIBRARY. President Hitchcock's *Religious Truth Illustrated from Science*, "The Catalytic Power of the Gospel"; Prof. Wm. H. Thomson's *Parables and Their Home*, "The Parable of the Leaven."

ILLUSTRATION IX. The Brotherhood of St. Andrew and Philip was named from the work of these two early disciples in leading others to Jesus. There were in February, 1899, four hundred and seventy-five societies with fourteen thousand members.

VI. THE USE OF SOCIAL LIFE. Note how the various relationships of life were used as a means of the increase of disciples,—teacher, family, friend, business, fellow-citizen. It is for this purpose that we are thrown into these various relations. Each one means "opportunity," the meal in which and through which the leaven works. Each one sought out the person nearest to him.

VII. SIMON IS TO BECOME PETER. There came not only to Peter, but to all these men, wonderful transformations of character by their association with Jesus. Jesus is still transforming men. He sees the possibilities in men, and gives them the new name of Rev. 2: 17.

ILLUSTRATION X. Fishermen were changed into apostles, the foundation stones of the New Jerusalem, the leaders of the kingdom that was to transform the world. The charcoal was changed into diamonds. They were far from faultless, but the faults were flaws in a jewel, not the crudeness of the charcoal.

ILLUSTRATION XI. In a gallery of one of the cities of Belgium there hang side by side two pictures by Rembrandt. One is the first effort of his youthful genius, a simple sketch, imperfect and faulty; "the other is his great masterpiece, which all men admire. So in the two names, Simon and Peter, we have first the rude fisherman who came to Jesus that day; and second the man as he became during the years when the friendship of Jesus had enriched his life." — *J. R. Miller.*

EXAMPLES. Jacob, the supplanter, became a prince with God, and the ancestor of a great nation. Matthew, the publican, became the apostle and author of the first Gospel. So Michael Angelo saw a marble angel in the neglected block.

LESSON VI. — February 11.

JESUS AND NICODEMUS. — John 3: 1–18.

Read John 2. **Commit Verses 14–17.**

GOLDEN TEXT.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. — JOHN 3: 16.

"This is the 'Golden Text' of the entire Bible."

Illustration. See under v. 16.

LEARN BY HEART

all of the lesson you can, especially vs. 3, 12–16.

THE SECTION

includes John 2: 23–3: 21, Jesus coming to the feast, his discourse with Nicodemus, and the remarks thereon.

Chart numbers 16, 17.

PLACE IN THE LIFE OF CHRIST.

In Time. — This discourse belongs to the early part of his FIRST YEAR, — THE YEAR OF BEGINNINGS.

HISTORICAL SETTING.

Time. — April, A. D. 27, about the time of the Passover, which was April 9–16. It was about two months after he had gained his first disciples, as we learned in our last lesson.

Place. — Jerusalem; the upper chamber of the house where Jesus was the guest, and which could be reached by outside stairway.

John still preaching in the wilderness of Judea.

THE PICTURE GALLERY.

Nicodemus Meeting Jesus at Night, Rembrandt, Tintoretto.

LESSON PLAN.

Introduction.

Why Jesus came from Galilee.
Miracles.
Cleansing of the temple.

SUBJECT: A Cluster of Great Fundamental Truths.

All gathering around the new birth, the new heart.

I. The Kingdom of God (vs. 1, 2).

Nicodemus.
His thought concerning the kingdom of God.
The outward kingdom.
The spiritual kingdom.

II. The New Birth (vs. 3–6).

Its necessity.

Illustrations.

Water and spirit.
What is the new birth?

Illustrations.

III. The Work of the Spirit (vs. 7, 8).

Comparison to the wind.

Illustrations.

Mistake corrected.
Blessedness of the Spirit's work.

IV. The Foundation of Faith (vs. 9–13).

The testimony of Jesus, the Son of God.

V. The Way of Salvation (vs. 14, 15, 18).

The serpent in the wilderness.
Faith the condition of salvation.

Illustrations.

VI. The Marvelous Love of God (vs. 16, 17).

The gospel in one verse.

Illustrations.

The love of God.
Love for a sinful world.

Illustrations.

God gave.
The faith-condition not a hindrance but a way.

In the Development of His Work we see how Jesus begins his life work, during its first three months.

1. He had gained five or six disciples.
2. He spent two months in Galilee.
3. He wrought miracles, which proved his authority and revealed his glory, his true inner nature.
4. He came to Jerusalem to the Passover, at which multitudes assembled for religious meetings.
5. He cleansed the temple, because it was a work that ought to be done, and the cleansing was a type of his work for the Jewish nation.
6. These things having awakened an interest, he propounded some of the essential fundamental truths of the kingdom of God. It is these that we study to-day.

THE TRAVEL CLUB.

Let us go with Jesus from Bethabara to Cana, thence to Capernaum (2: 12), noting with whom, why, and whom he might find there; and thence return with him to Jerusalem.

SUGGESTIONS TO TEACHERS.

Note the gradual growth of the kingdom of God, and the early steps in the ministry of Jesus.

The Central verse is v. 16, the "Golden Text."

A Word Study of this verse may be helpful, drawing from the scholars the words that seem to them most important, as *loved*, *so believeth*, *whosoever*, *life*.

The Cluster of Truths is very important, pertaining to the kingdom of God and eternal life, and the conditions of enjoying them.

A Character Sketch of Nicodemus.

A Word Picture of the interview and conversation.

Open Parliament: —

The character of Nicodemus.
The progress of Christ's work.
The kingdom of God.
The new birth.
The testimony of Jesus.
The love of God.
The necessity of faith in Jesus.
A summary of the great truths, and their connection.

THE REFERENCE LIBRARY.

Every *Life of Christ* contains a study of these verses; "Gilbert, in his *Student's Life of Christ*, gives a very helpful study of this episode" ($1.25, Macmillan).

LIGHT FROM OTHER SCRIPTURES.

The New Birth. — Ezek. 11: 19, 20; Ezek. 36: 26, 27; John 1 : 12, 13; 2 Cor. 5: 17; Eph. 4: 22–25; 5: 26, 27; Gal. 5: 22, 23.

The Love of God. — Isa. 49: 15; 54: 8–10; Jer. 31: 3; Rom. 5: 8; 8: 32; Hos. 11: 4, 8; Eph. 2: 4, 5; Rev. 1: 5; 1 John 4: 9, 10.

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The References are new, copyrighted, and used by permission of the syndics of the University Presses of Oxford and Cambridge. (See page 3.)

Stevens' *Johannine Theology*, "The Doctrine of Eternal Life," and "The Nature of Spiritual Life" ($2.00, Scribners); Starbuck's *A Study of Conversion*, one of the psychological investigations at Clark University, Worcester ($1.00); Kid's *Social Evolution;* Prof. Austin Phelps on *The New Birth;* Professor Drummond's *Natural Law in the Spiritual World*, "Biogenesis"; Lyman Abbott's *Commentary on John* ($1.50, Barnes); *American Commentary* ($2.00, Bapt. Pub. House); T. B. Meyer's *Life and Light of Men* ($1.00, Revell), and all commentaries on John. *Suggestive Illustrations on John* ($1.25, Herrick) furnishes several pages of illustrations on this lesson. Dr. Gregg's *Facts that Call for Faith*, "Regeneration" ($1.00, E. B. Treat).

1. There / Now there was a man of the Pharisees, named [1] Nicodemus, [2] a ruler of the Jews:

2. The / the same came to Jesus / unto him [3] by night, and said unto / to him, [4] Rabbi, [5] we know that thou art a teacher come from God: for no man can do these miracles / signs that thou doest, [6] except God be with him.

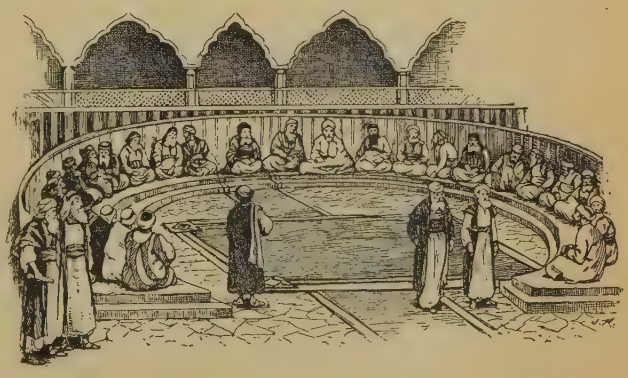
[1] John 7 : 50 ; 19 : 39.
[2] See Luke 24 : 20.
[3] Comp. John 12 : 42.
[4] See John 1 : 38.
[5] Comp. John 9 : 29 ; Matt. 22 : 16.
[6] Acts 10 : 38 ; comp. John 5 : 36 ; 9 : 33 ; Acts 2 : 22.

EXPLANATORY.

In this discourse with Nicodemus Jesus presents a cluster of essential fundamental truths concerning the kingdom of God and the work of redemption, which is the bringing of men into the kingdom of God. It is a royal diadem set with priceless jewels.

I. **The Kingdom of God.** — Vs. 1, 2. Jesus came to Jerusalem from Galilee to the Passover festival. During the feast he cleansed the temple, and taught in its pillared cloisters or porches.

1. **There was a man of the Pharisees.** The strictest sect of the Jews, holding the most correct opinions (Matt. 23: 3) and looking for the Messiah. Many of them were very bad, mere whited sepulchers, but the best of them, like Nicodemus and Paul, were the best soil for planting the gospel truths. **Nicodemus.** A Greek name in common use. All we know of him is recorded here and in John 7: 50; 19: 39, which implies that he became a disciple. **A ruler of the Jews.** "*Archon*, a Greek term, applied to the members of the Sanhedrim."—*Canon Tristram*. He appears to have been a scribe, a teacher of the law (v. 10), a man of wealth and prominence. His position as a member of the Sanhedrim, the Jewish supreme court and senate or parliament combined, was one of great dignity and influence. He must have been of a deep religious nature, and the two further notices of him show him, the first on the way to the Christian life (John 7: 50), and the second (John 19 : 39) as probably decided for Christ.



Sanhedrim in Session.

2. **Came to Jesus by**

Journeys of Jesus.

From his leaving Nazareth to begin his ministry; his baptism, temptation, return to Cana, to Capernaum, and thence back to Jerusalem for the Passover, where he discoursed to Nicodemus. From Fall of A. D. 26 to Spring of A. D. 27.

night. Not probably from fear, but (1) from common prudence, for why should he commit himself before he knew more about Jesus? (2) If so prominent a man had been seen consorting with Jesus, everybody would have known it, and great efforts would have been made to prevent his going farther. (3) The quiet evening hour, away from "the madding crowd," was the best time for his purpose. It is well to note that his going at all implies strength of character, unprejudiced desire for the truth, earnestness, and honesty of purpose.

LIGHT FROM THE ORIENT. Dr. William Wright says, in the *Sunday-School Times*, that he has known well such men as Nicodemus. One Mohammedan used to come to him by night, "and always brought a quantity of wares in which he dealt, as if he were coming for trade purposes. Had he professed Christ openly at Damascus, he would most certainly have been put out of the way; but he lacked the fiber of which martyrs are made."

Rabbi. Teacher, master; a very respectful address. **We know.** And he soon gives his reason. **Thou art a teacher come from God.** Not that he was a believer in Jesus as the Messiah, but was sure that there was some divine influence upon him. **For no man can do these miracles.** Signs. **Except God be with him.** The signs were not only miraculous, but of a kind worthy of a prophet. He came for light, for answer to the puzzling questions of which the very air was full. "To him that hath shall be given." It was his open mind awakened by study, his hunger for more truth, that made it possible for him to understand the larger truths that Jesus brought to him.

THE JEWISH CONCEPTION OF THE KINGDOM OF GOD. Nicodemus felt that he was in the kingdom of God. He had not a doubt of it. He was a Jew, a teacher, a leader in the nation that, since Abraham, had been the kingdom of God. There was no other outward kingdom of God on earth.

The Messiah was promised to them. All the glories and possibilities of the new heavens and the new earth, the millennial days, "the good time coming," were to flow from the Jews. And he expected the Messiah to be the royal monarch of this kingdom and to triumph outwardly over all nations. It was inconceivable that he, Nicodemus, was not in the kingdom.

ILLUSTRATION. Max O'Rell says that when he came to this country one of the first questions asked him was whether he liked America. But "an Englishman or a Frenchman will never ask you what you think of England or France." "The Frenchman does not doubt that his country is beyond competition," and the Englishman is perfectly persuaded that his England is the first and foremost country in the world.

THE TRUE CONCEPTION OF THE KINGDOM OF GOD is that condition or state where God reigns as king, where he is the supreme object of love and service, where his will is the law, and men obey it as naturally as they breathe, and where all his subjects are formed in his holy image and inspired with his spiritual life. But this in its completion must have some external form.

Only we must remember that being a part of the external form, as of the Jewish nation or the Christian church, does not make one a member of that kingdom, unless he also belongs in spirit and life to the spiritual kingdom.

LIBRARY. Geo. D. Boardman's *The Kingdom* ($1.50, 1899, Scribners).

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be [1] born [2] again, anew, he cannot [3] see the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the [a] second time into his mother's womb, and be born?

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born [4] of water and of the Spirit, he cannot enter into the kingdom of God.

6. [5] That which is born of the flesh is [6] flesh; and that which is born of the Spirit [7] is spirit.

[1] See John 1: 13.
[2] Comp. 2 Cor. 5: 17; Gal. 6: 15; 1 Pet. 1: 3, 23; Jas. 1: 17; 3: 15, 17 (for mg.).
[3] V. 36.
[4] Comp. Ezek. 36: 25–27; [Mark 16: 16;] Acts 2: 38; Eph. 5: 26; Tit. 3: 5; Heb. 10: 22.
[5] 1 Cor. 15: 50.
[6] John 6: 63.
[7] Comp. John 4: 24 (mg.).

II. **The New Birth.** — Vs. 3-6. **3. Jesus answered.** Not to a spoken question, but to the condition he was in, to his needs, to the deeper questions of his soul. **Verily, verily.** In the original, the Hebrew words, "Amen, amen," in Greek letters, "most assuredly," emphatically true. **Except a man** (any one) **be born again,** or "anew," as in R. V., margin, *from above.* Whosoever is *born anew*, or is *born from above*, is born again. So Nicodemus understood it (v. 4). "Anew" implies "again." **He cannot see the kingdom of God.** The declaration is explicit that a new spiritual life is necessary, not only to enter into, but even to form any correct conception of the kingdom of God. — *Abbott. He cannot see the kingdom of God.* Not only cannot enter it, but cannot see it, cannot understand what it is, or realize its glory. One must feel love to even know what love is.

ILLUSTRATION. As one born deaf can know nothing of the entrancing delights of music, or as one born blind cannot conceive of the glories of vision, so, without spiritual life, no one can understand the nature of the kingdom of God.

"'Oh, where is the sea?' the fishes cried,
As they swam the crystal clearness through,
'We've heard from of old of the ocean's tide,
And we long to look on the waters blue.
The wise ones speak of the infinite sea;
Oh, who can tell us if such there be?'"

LIBRARY. Professor Scripture's experiments with the color blind in his *Thinking, Feeling, Doing* (Chautauqua Century Press).

4. Born when he is old. Nicodemus was old in the outward kingdom of God. To expect still a birth into the kingdom of God was inconceivable. He, in his own view, was already born into the kingdom.

5. Jesus replies by repeating his truth with emphasis. **Except a man be born of water and of the Spirit.** Jesus now adds *born of water* to *born of the Spirit.* As *water* is not repeated, the emphasis lies on *the Spirit.* To understand this, note several things in the circumstances: (1) John was baptizing with water as a symbol of repentance. (2) Baptism symbolized the cleansing of the soul from sin. (3) Baptism symbolized the outward profession, the entering into the visible kingdom. (4) Nicodemus was familiar with the rite with this signification. (5) His mind rested on the outward kingdom of God. Jesus, therefore, says to him, You must not only be born of water, *i. e.*, enter the outward kingdom as you have done, but you must also be born of the Spirit, or you are not really in the kingdom. (6) Jesus enforces this truth by the statement of a general principle.

6. That which is born of the flesh. The visible man, including "the appetites, desires, faculties which govern the body." — *Dods.* **Is flesh,** is of the same kind as that from which it

From Photograph by Wilson.
Upper Room (Showing Outside Stairway).

is born. Outward things can bring men into only the outward kingdom. **That which is born of the Spirit is spirit.** Relating to the spiritual life of the soul, thus bringing men into the real, spiritual kingdom of God.

NOTE. This shows us the two senses in which men are the children of God: one expressing the fact that they are created with mind and faculties like God's, and the other referring to those who are made in his moral image.

WHAT IS THE NEW BIRTH? "The new birth is not a constitutional change, the impartation of new faculties or new powers to the soul. It is a greater change than this: a change of character; the supreme inclination of the affections is changed. A converted man thinks, reasons, remembers, imagines, now; and he did all these before conversion. A regenerate heart feels, desires, loves, hates, now; and it did all these before. But the chief subjects of thought, of love, of hatred, are changed; they are revolutionized. It is the most radical change of which human character is susceptible. It is a change from sin to holiness." — *Professor Phelps, in The New Birth.*

THE NEW BIRTH IS BUT THE BEGINNING OF THE NEW LIFE. The birth of a child is but the beginning of its life. It is to grow, develop, unfold its powers, be disciplined and trained almost without limit or end. The sprouting of a seed is but the beginning of the plant's life, but you cannot develop the plant unless it is alive. No plant can grow from a grain of sand. The child must be born before it can be trained and cultured into a man.

The seeds of all the virtues are there, but all are imperfect. Some parts develop faster than others.

YE MUST BE BORN AGAIN is not a hard command, a repulsive doctrine, but a blessed privilege, — the privilege of a higher life, of heavenly experiences, of diviner living, of worthier being. It is not an obstacle, but a door; not a bar, but a gate; not a hindrance, but a stairway, — even steps to glory.

ILLUSTRATION. The term "regeneration" (*born again*) is for the kingdom of God, a synonym of the political term "naturalization." It is in form "born of water," "taking out his papers," and in spirit, making a person to be filled with the national spirit and principles, and binding him for life and for death in a new allegiance. — *So Dr. Gregg, in his Facts that Call for Faith.* "*Conversion* is like entirely and wholly refitting an old ship, and employing it in the service of a new and better master. By nature a man is full of vanity, sailing under colors of the world. Now, when Christ meets a man, and apprehends him in conversion, he takes him off all the ends he had in himself, takes possession of the ship, puts in a new pilot, a new compass, and turns its prow another way; and all the lading the ship contains which he dislikes he throws overboard, and fills it with a better cargo." — *G. S. Bowes, B. A.*

Old Ship with New Master

ILLUSTRATION. The following extract from an address, spoken in a bazaar by an English missionary to a Brahmin and Hindoo crowd, is interesting as illustrative of the way in which gospel truth is carried home: "A great and deadly serpent entered into a house, and made its abode in a hole in the wall. The family was greatly alarmed, and the neighbors came running to know what was the matter. 'A snake, a deadly snake, has come here to live. Oh, what shall we do?' Said one, 'Have the house thoroughly whitewashed.' Said another, 'Have it painted, too, and send for a carpenter to mend all the doors and windows.' Said a third, 'Send for a Brahmin to utter a *mantra*' ('sacred voice' in Sanskrit). Well, the house was whitewashed and painted, and the learned Brahmin came and repeated the *mantra;* and the family, reassured, ate, drank, and slept in the house in peace. About a month afterwards, one dark night, when all were asleep, the snake came out of his hole and bit the father, and he died. Two nights after, the reptile bit the son, and he died, too. Brother, do you know the meaning of this parable? The house is the body; the hole in the inner wall is the heart; the serpent is sin. By all your washings and daubings and ceremonies, you will no more get sin out of your heart than they got the serpent out of that house by lime and paint. Christ is the only remedy." — *Anon.*

The Serpent in the Heart.

ILLUSTRATION. "There is a life so high, pure, and rich that it cannot be attained by any culture of any present faculties, however excellent. It must be born. No culture makes a rose a bird, bird a man, natural man a spiritual child of God. How glad we are! There is more for us than we ever anticipated or could acquire. How much richer life is after birth than before! How little can the unborn know of the wider life of the born! As little do the first-time born know of the life, hopes, joys, and spiritual possibilities of the second-time born." — *Bishop Warren.*

7. [1] Marvel not that I said unto thee, Ye must be born [2 again, anew].
8. [3] The wind bloweth [4] where it listeth, and thou hearest the [sound, voice] thereof, but [canst not tell, knowest not] whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
9. Nicodemus answered and said unto him, [5] How can these things be?
10. Jesus answered and said unto him, Art thou [a master, the teacher] of Israel, [6] and [knowest, understandest] not these things?

[1] John 5: 28. [2] See v. 3. [3] Comp. Eccl. 11: 5; Ezek. 37: 9. [4] 1 Cor. 12: 11. [5] John 6: 52, 60. [6] Comp. John 9: 30.

LIBRARY. Dante's *Inferno*, *Purgatorio*, and *Paradiso* express the experiences of a soul turning from sin to heaven. See Lowell's *Essays*, "Dante."

THE GIVING NEW HEARTS to men is the only way by which the regeneration of the world can be accomplished. To see this clearly think of two worlds, one of which is peopled with persons whose hearts are filled with love, and whose highest purpose is to serve God and man; the other with those in whom selfishness is supreme. In which would you rather live? Changing the form of government will not save a nation. Reorganizing society will not make the world good. First, new hearts, and then reorganization. Señor Echegaray, in a speech on "In what does the strength of nations consist?" declares that in the last analysis the strength of all human society must be sought for in the individual, not in new political organizations. "By no political alchemy," says Herbert Spencer, "can we get golden conduct out of leaden instincts."

III. **The Work of the Spirit.**—Vs. 7, 8. 7. **Marvel not.** For the same mystery is seen in natural things with which you are familiar. **Must be.** There is no escape from this law. It would be as easy to change the law of gravitation as this law. But when men see the blessedness of this law of Christ, they will thank God for the privilege that they may be born again.

8. The wind bloweth. The term for *wind* in Hebrew and Aramaic, as well as in Greek, was also the term for *spirit*, the immaterial in man being represented in a metaphor by the invisible but life-giving breath. We may, with Canon Liddon, imagine that in the upper room the wind was heard in the pauses of the conversation. **Where it listeth** (pleaseth), *i. e.*, according to its own unknown laws, and not according to our pleasure or will. **Thou hearest the sound thereof,** etc. You see the results, but you cannot tell the causes, which are beyond our reach. Even to-day, when we have daily reports from the weather bureau, no one knows where and when a storm will arise. They see the storm and its direction, and can tell with great probability to what place it is going and when it will get there. But for beginning and end they know not whence it cometh or whither it goeth. **So is every one that is born of the Spirit.** The Spirit's methods we cannot know, but the *facts* of the new life are as plain and certain as that the strong wind bends the forest trees. We may not know the day nor the hour when we are born again, but we may know the fact by the fruits, as we know not how life works in a peach tree, but that it does work is proved by the peaches that grow on it. The methods are an enigma, the fact is clear and well known.

ILLUSTRATION. Because there must be a new birth, it does not follow that a person must know the exact hour or even year of his conversion. The new life is like the coming of spring after winter; no one can tell by appearances the day or the week when winter changes to spring: the fact is enough. Very often it is impossible to see when the sun rises, but the day does come after the night. A ship reverses her course often in a large circle, but it is not easy to point out the exact time or place when the reversal begins.

A Mistake Corrected.

A GREAT BLESSING is this work of the Spirit implanting new life, aiding our choices, giving us the power we need. Whether alone, or amid great revival experiences, this power within us brings us help, salvation, and new life.

COMPARE John 16: 8–11; Isa. 32: 15; 44: 3, 4; Acts 2: 16–18; Rom. 8: 26; Eph. 5: 9.

IV. **The Foundation of Faith.**—Vs. 9–13. 10. **Art thou a master,** that is, teacher, **and knowest not these things?** You will find this truth in the Scriptures you teach (Ezek. 11: 19; 18: 31; 36: 26; Jer. 24: 7; 31: 33). Have you studied the Scriptures enough to teach, and not noticed this great truth?

11. Verily, verily, I say unto thee, [1] We speak that we do know, and testify / bear witness of that we have seen; and [1] ye receive not our witness.

12. If I have / told you earthly things, and ye believe not, how shall ye believe, if I tell you of / heavenly things?

13. And [2] no man hath ascended up to / into heaven, but [3] he that came down from / descended out of heaven, *even* the Son of man, [4] which is in heaven.

14. And [5] as Moses lifted up the serpent in the wilderness, even so must the Son of man [6] be lifted up:

15. That / that whosoever believeth / may [7] in him should not perish, but / s have eternal life.

[1] See v. 32.
[2] Prov. 30: 4; comp. Acts 2: 34; Eph. 4: 9.
[3] V. 31; John 6: 38, 42, 62; 1 Cor. 15: 47; comp. Rom. 10: 6.
[4] Comp. John 7: 34.
[5] Num. 21: 9; Wis. 16: 5–7.
[6] John 8: 28; 12: 32, 34.
[7] Comp. John 15: 4; 16: 33; 1 John 5: 12, 20.
[8] V. 36.

11. **We speak that we do know.** The *we* may possibly include his disciples. They knew the truth from experience. It was not theory but personal knowledge.

12. **If I** (now he speaks for himself) **have told you earthly things.** Things written and experienced in the earthly existence, which any one can put to the test, and verify. **How shall ye believe, if I tell you of heavenly things?** Those truths which could not be learned without a revelation from heaven; divine forgiveness, the perfect, free, universal love of God, the divine nature of Christ, the atonement, the reality of life beyond the grave, the way to obtain it, the blessedness of heaven, the glories of the Messiah's kingdom on earth.

13. **No man hath ascended up to heaven,** and brought back the testimony of an eye-witness, **but he that came down from heaven.** The "Word" of 1: 1–3, 14, who "was with God, and was God," and therefore knew absolutely the things which he revealed to men about spiritual and heavenly things. **Even the Son of man.** Thus showing that he was the one who had come down from heaven. The *Son of man* is the true representative of humanity; not only God, but a real man, with all the feelings, hopes, temptations, possibilities of man; the ideal man, showing what man may become. **Which is in heaven.** His home is in heaven, and he maintains continually a vital connection with heaven. So far as heaven is a state and a character, Jesus was always in heaven. The whole universe is heaven to him, for his senses are all open to perceive and receive. We are in ignorance and darkness without this revelation of Jesus Christ. These higher things are not theories, but facts attested by the witness of the only person who knows.

ILLUSTRATION. "As the fabled hero brought celestial fire among men in a hollow reed, Jesus brings the fire of that 'eternal life' in the reed of his humanity." — *Maclaren.*

V. **The Way of Salvation.** — Vs. 14, 15, 18. **14. As Moses lifted up the serpent in the wilderness.** Jesus now uses an illustration which makes clear some of the heavenly things he came to reveal. Study the story in Num. 21: 4–9. Great numbers were bitten by the fiery serpents in the wilderness, and many died. The bite was incurable. "Travelers tell us that to this day a mottled snake with fiery red spots upon its head abounds at certain seasons in the Arabah (the desert south of the Dead Sea). So inflammable is its bite that it is likened to fire coming through the veins." — *L. A. Banks.* The serpent poison, like that of sin, pervaded the whole system, produced great pain, and ended in death. Moses was directed to make a brazen serpent, and place it upon a pole, and carry it through the camp, so that all could see; and whosoever looked upon this brazen serpent was cured. The looking was an act of faith, implying repentance and a return to obedience and God. **Even so must the Son of man be lifted up.** On the cross. The cross still holds up Jesus before the world, the best known and most exalted person in all history.

POINTS OF COMPARISON. (1) The painful and deadly nature of sin, like the bite of the fiery serpents. (2) It is incurable by human power. (3) The *mode* of lifting up, so that *all* may see. (4) The *design* was similar — to save those who were dying. (5) The *conditions* of cure were the same — looking, believing.

15. **That whosoever believeth in him.** Accepts him as Teacher, as Guide, and as Lord. Believing is the act of receiving the new life from God. *Whosoever* is better for each one than if he were called by name; for the same name might belong to another. But *whosoever* includes everybody, the meanest and wickedest, as well as the greatest and best. **Should not perish.** From the effects of sin, which naturally end in destruction of the

16. For [1] God so loved [2] the world, [3] that he gave his only begotten Son, that whosoever believeth [in on] him should not [4] perish, but have [everlasting eternal] life.

[1] Rom. 5: 8; Eph. 2: 4; 2 Thes. 2: 16; 1 John 3: 1; 4: 9, 10.
[2] See John 1: 29.
[3] Rom. 8: 32.
[4] John 10: 28.

soul. **But have eternal life.** Be born again, have the new spiritual life by which he shall grow into a perfect man in Christ Jesus, and live forever in heaven. Eternal life is the life which nothing can destroy, which endures beyond the grave, and grows fuller and richer as the ages roll on. It is a present possession of the Christian, and does not begin with the world to come, though it continues in it. It is more than mere endless existence. It is goodness, fulness of life, joy, peace, love. It is the kind of life lived in heaven, the kind of life God lives.

WHY IS FAITH MADE THE CONDITION OF SALVATION? (1) Faith is not an arbitrary condition of salvation, as if a certain act must be done or ceremony performed in order to be saved, but in the very nature of things faith leads to salvation. (2) Faith is so accepting the testimony of Christ as to do what he says and to follow his directions. He knows the way, and we trust him as a guide. He brings promises from God, and we accept them as true. (3) Faith is the act of choosing God as our God, of devoting ourselves to him, opening our hearts to his influences. To do this is the beginning of salvation; for this life is salvation.

ILLUSTRATIONS. Food provided will not save a starving man unless he eats. Schools and libraries will not make him learned unless he studies. A check, though signed by the richest man, will not do any good unless one has faith to present it. The doctor cannot cure a man who will not trust him enough to take his medicines and obey his directions. A guide cannot lead us through the forest unless we believe him enough to follow him.

Thus we see the truth of v. 18. **18. He that believeth not is condemned already.** As a starving man is condemned to starvation if he will not believe the messenger who proclaims where food can be obtained; or as a prisoner, condemned for his crimes, who will not believe in the offer of pardon from his king, remains in his chains and his prison cell.

VI. **The Love of God.** — Vs. 16, 17. V. 16 is not only the CENTRAL VERSE of this lesson, but of the Bible. All the Bible circles around this verse, as the planets around the sun.

Note how many great words of salvation are found in this verse.

Luther calls this verse THE LITTLE GOSPEL, or THE LITTLE BIBLE. For the whole gospel, yea, the whole Bible, is condensed in these few words.

Illustrations.

On the tiny retina of the eye is pictured a wide extended landscape in its minutest details — mountains, rivers, forests, fields, cities, villages.

Peter Bayles, in the days of Queen Elizabeth, wrote the whole Bible in so small a space that it could be enclosed in the shell of a common walnut.

In our day, I am told that the whole Bible has been photographed on thin plates, so that all together it would make a package only as large as a fair-sized pea.

So the whole Bible, the whole gospel, the whole scheme of redemption, is condensed into the few words of this verse.

This verse is said to be "the best thing ever put in human speech." "Infinite riches in a little room." The treasure room of the London Tower. The *Salon Carré* of the Louvre.

16. **God so loved.** With the greatest conceivable love, love put to the highest possible test. **The world.** Not merely heavenly beings, angels, and seraphim, and saints, but this poor, sinful, unworthy world, so far from him in character. It was this wonderful fact which the angels sang on the fields of Bethlehem.

The Marvelous Love of God.

ILLUSTRATION. It has been objected to the gospel that it was not possible that the infinite God should select this little obscure corner of the universe as the place where his only Son should live and die for the salvation of the minute inhabitants thereof. But (1) it is altogether probable that the work of redemption for the universe is done in this world: that here is raging the great battle between good and evil, for all worlds and all times. But the magnitude of the issue has nothing to do with the size of the battlefield. Who counts the inhabitants of Waterloo, or Bunker Hill, or Sebastopol, in order to learn what was done on those battlefields? (2) The sympathy and thought of a family always go forth most freely to the helpless,

17. For [1] God sent not [his/the] Son into the world [2] to [condemn/judge] the world; but that the world [through him might be saved./should be saved through him.]

18. [3] He that believeth on him is not [condemned: but/judged:] he that believeth not [is condemned/hath been judged] already, because he hath not [4] believed [in/on] the name of the only begotten Son of God.

[1] John 5: 36, 38; 6: 29, 57; 7: 29; 8: 42; 10: 36; 11: 42; 17: 3; 20: 21; Rom. 8: 3; 1 John 4: 9, 10, 14.
[2] John 5: 45; 8: 15; 12: 47; comp. John 5: 22; [8: 11;] Luke 9: 55 (mg.).
[3] John 5: 24; comp. Mark 16: 16. [4] See 1 John 5: 13.

the sick, the wandering ones. So it is in the great family of God. All the good in the universe naturally turn to this lost and sinful and sorrowing world.

That he gave his only begotten Son. There has been an impression that Christ came to make God love men instead of hating them. One or two of our hymns, wrongly understood, have favored this impression. But here we are told that God's love was the origin of salvation for men; that Christ came because God loved men before he came. Tennyson's poem, "The Victim," expresses the demand of Odin and Thor for a victim, but bears no resemblance to the feelings of God, who gave up his Son because he loved men. *His only begotten Son.* This is the highest possible expression of his love. It shows how much God's love to men cost him. Nature gives us many hints of God's love; but there is so much which is terrible, which seems contrary to love, that we cannot be sure that God loves us, except by this gift of his Son. The argument is irrefutable, a morning star shining unclouded in every dark night of trouble. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8: 32). **That whosoever believeth.** The offer is unlimited. The only condition — faith — is not arbitrary, but is the necessary condition of salvation. It is no more a hindrance than the stairs are a hindrance to coming out from a burning building, or a road is a hindrance to reaching a place. Faith is a way to salvation, a means of attaining it.

17, 18. Not . . . to condemn the world. Or R. V., "to judge," for the world was already in sin, condemned, under judgment, as v. 18. **But that the world through him might be saved.** The condemnation is no part of the gospel, any more than the disease is a part of the doctor's remedy. He often has to make men feel that their hidden disease is dangerous that men may be willing to be cured; but his work is to cure.

LESSON VII. — February 18.

JESUS AT JACOB'S WELL. — John 4: 5–26.

Read John 3: 22–4: 45. **Commit Verses 11–14.**

GOLDEN TEXT.

God is a Spirit: and they that worship him must worship him in spirit and in truth. — JOHN 4: 24.

LEARN BY HEART.

Vs. 10, 14; Rev. 22: 17; Isa. 55: 1.

LIGHT FROM OTHER SCRIPTURES.

Symbolism of Water. — Divine consolation (Psa. 46: 4; Isa. 8: 6). Divine assistance (Isa. 41: 17, 18; Ezek. 36: 25). The Holy Spirit (Isa. 44: 3; John 7: 37–39).

The Water of Life. — Matt. 5: 6; John 7: 37–39; Rev. 22: 17; Psa. 23: 2; Isa. 12: 3; 44: 3; 55: 1, 2; Joel 2: 28.

THE SECTION

includes chap. 4: 1–43. Chart number 20.

PLACE IN THE LIFE OF CHRIST.

The close of his FIRST YEAR, — THE YEAR OF BEGINNINGS. Close of the JUDEAN MINISTRY.

HISTORICAL SETTING.

Time. — December, A. D. 27. About eight months after the last lesson.

Place. — Samaria, at Jacob's well, near Sychar, at the foot of Mt. Gerizim.

Rulers. — Tiberius Cæsar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, tetrarch of Galilee.

THE TRAVEL CLUB.

Go with Jesus from Samaria northward to Cana, Nazareth, and Capernaum.

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LESSON PLAN.

Review. — "Historical Setting," "Pictures," "Map."

I. **Jesus and John.**

Jesus gaining more disciples.

II. **Jesus Leaves Judea.**

III. **Arrives at Sychar** (v. 5).

IV. **Jacob's Well** (v. 6).

Description.
Jacob's well a type.
Jesus sitting by earthly wells.

Illustrations.

V. **An Unlikely Pupil** (v. 7).

A character study.

VI. **The Wise Approach** (vs. 7, 8).

A conversation.

Illustrations.

VII. **An Obstacle Removed** (v. 9).

The difficulty.

Illustrations.

VIII. **A Lesson on the Living Water** (vs. 10–12).

Illustrations.

IX. **The Thirsts of the Soul** (v. 13).

For what men thirst.
Growth by thirsts.

X. **The World Cannot Satisfy These Thirsts.**

Illustrations.
Library.

XI. **The Water of Life Satisfies the Thirsts of the Soul** (vs. 14, 15).

XII. **Conviction of Sin and Need** (vs. 16–19).

XIII. **A Lesson in Worship** (vs. 20–24).

XIV. **She Finds the Messiah** (vs. 25, 26).

XV. **She Makes Him Known to Her Friends.**

Jesus. — Now about 31 years old, at the close of his first year's ministry, chiefly in Judea.

John the Baptist preaching at Enon, near the Jordan, between Jericho and the Sea of Galilee.

THE REFERENCE LIBRARY.

On Sychar, see Thomson's *Land and Book*, II., 206; and Geo. Adam Smith's *Historical Geography* (pp. 333, 334, 365–375). The relations of the Samaritans to the Jews are graphically described in H. C. Trumbull's *Studies in Oriental Social Life*, and in Stapfer's *Palestine in the Time of Christ* (pp. 120–125). Stevens' *Johannine Theology*, on "Eternal Life." Farrar, Edersheim, Geikie, Andrews, each in their *Life of Christ*, give help on this lesson. Trench's chapter on this subject, in his *Studies in the Gospels*, is extremely interesting. Macduff's *Noontide at Sychar* also contains much that is excellent and suggestive.

THE PICTURE GALLERY.

Jesus and the Woman of Samaria, Doré, Alligny; a picture from an ancient sarcophagus in Mrs. Jameson's *Life of Our Lord in Art;* a painting by Duccio in the possession of Mr. R. H. Benson.

SUGGESTIONS TO TEACHERS.

Review briefly the year that is now nearly completed, with a summary of results. Note all the first things.

Contrast the interview with Nicodemus, and that with the Samaritan woman, — in the character of the persons, rank, intelligence; method of teaching and the selection of truths taught.

Take up the story in order, — each event and each truth.

A Character Sketch of the Samaritan woman.

Note the Remarkable Sayings in this chapter.

The Characteristics of Christ and his methods shown in this interview.

Research and Discussion:—

The opposition of Jews and Samaritans.
The living water.
Different methods in dealing with Nicodemus and the Samaritan woman.
True worship.

Word Pictures of the different scenes.

5. Then cometh he / So he cometh to a city of Samaria, which is called Sychar, near to the parcel of ground [1] that Jacob gave to his son Joseph:
6. Now / and Jacob's well was there. Jesus therefore, [2] being wearied with his / his journey, sat [3] thus on / by the well: and it / It was about the sixth hour.

[1] V. 12; Gen. 33: 19; 48: 22; Josh. 24: 32.
[2] John 19: 28; comp. Matt. 4: 2; 8: 24; 21: 18.
[3] John 13: 25 (for mg.).

EXPLANATORY.

Journeys of Jesus.

From Judea, by way of Sychar, to Capernaum, to Jerusalem for the Passover, return to Nazareth, and thence to Capernaum. Late Autumn, A. D. 28, to Spring of A. D. 29.

In the earlier verses of this chapter we have a hint of two scenes. John is preaching in Judea. Jesus is preaching in Judea. There are crowds around each of them. But as we watch we see the crowds around Jesus growing faster than those around John. This was natural, for Jesus had more to give the people than John had. It was also the proof of John's success. His work was to bring men to Jesus. And yet it required a noble spirit of self-renunciation in John.

Jesus and John.

> Others shall sing the song,
> Others shall right the wrong,
> Finish what I begin,
> And all I fail to win.
>
> What matter, I or they?
> Mine or another's day,
> So the right word be said,
> And life the sweeter made?
> — *Whittier.*

ILLUSTRATION. John must decrease, and Jesus increase, is illustrated by a graft in a young tree. The old branches must be cut away or decay, while the new graft grows and flourishes. See Moody's *One Thousand and One Thoughts from My Library* ($1.00, Revell), p. 214.

One result was that the Pharisees became more bitterly opposed to Jesus, and would seem to have tried to awaken jealousy and a conflict between the disciples of Jesus and the disciples of John. It was therefore best that there should be a wider separation between the two companies.

Jesus Leaves Judea for Galilee.

ILLUSTRATIONS. Wait till the scaffolding has been taken away before furnishing the house. Let the plowing be finished before sowing the seed in the same field.

5. **Then cometh he,** on his way from Judea to Galilee. **A city . . . called Sychar.** The ancient Shechem between Mts. Ebal and Gerizim. *Sychar* means drunken town, or lying town. — *Vincent.* **That Jacob gave to his son Joseph.** (See Gen. 33: 18–20; 48: 22.) "Few places in Palestine, after Jerusalem, have had so much of Bible history connected with them." (See Gen. 12: 6; 37: 12; Josh. 8: 33; 20: 7, 8; 24: 1; 24: 32; Acts 7: 16; 1 Kings 12: 1; 12: 25.) Abraham, Jacob, Joseph's bones from Egypt, the great meeting on entering Canaan, the decision to divide the kingdom, etc., are all connected with this place.

Arrives at Sychar.

6. **Now Jacob's well was there.** "One of the few sites about which there is no dispute." This well, measured in late years by Captain Anderson and by Lieutenant Conder, is seventy-five feet deep, and eight or nine feet in diameter. It was formerly much deeper, but has been filled up for thirty feet or more with rubbish. There are plenty of other springs in the neighborhood, but "the

Jacob's Well.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, [1] Give me to drink.

[1] John 19: 28; comp. Matt. 4: 2; 8: 24; 21: 18.

waters of Jacob's well have a great local reputation for purity and flavor amongst the natives of El-Askar and Nablus. . . . The numerous springs of water at Nablus are, from the nature of the soil, mostly of very *hard* water, very '*heavy*,' as the natives express it. They not unjustly attribute many of their complaints to this cause, and speak with longing of the 'light' waters of Gaza and various other places. Now Jacob's well has a reputation amongst them of containing cool, palatable, and refreshing water, free from the deleterious qualities of their other supplies of water." — *Dr. Henry Baily, in The Quarterly Statement of the Palestine Exploration Fund.* **Jesus therefore, being wearied with his journey.** He was not weary of his work, but only in his work.

From a Photograph by Wilson.

Jacob's Well, Sychar.

ILLUSTRATION. George Whitefield, as he was going out to preach in Exeter, N. H., the sermon which proved to be his last, being "more fit to go to bed than to preach," looked up and said, "Lord Jesus, I am weary *in* thy work, but not weary *of* it."

Sat (was sitting) **thus on** (by) **the well**, probably on the low curb usually placed around wells (Ex. 21: 33), resting, and waiting for the return of his disciples (v. 8).

ILLUSTRATION. Jacob's well was a type of the sources of earthly good. As God has made the world full of streams to satisfy our bodily thirst, so he has made it full of springs to satisfy our natural longings and desires. And by each fountain of earthly good Jesus still sits, pointing men to the higher and better things of which it is a hint and a type. By earthly pleasure he points to heavenly and spiritual joy; by earthly riches he teaches us of treasures in heaven; by earthly love he points to heavenly love; by earthly desires to heavenly desires; by earthly activity and business to zeal and earnestness in the kingdom of God.

Jesus Sitting by Earthly Wells.

It was about the sixth hour. Either noon, according to Jewish reckoning, or 6 P. M., according to one method of Roman reckoning, which many learned men think was used by John.

7. **There cometh a woman of** (out of) **Samaria.** Not the city of Samaria, seven miles away, but from the country of Samaria; one of Samaritan race and religion. **To draw water.** Why did she go so far to draw water when there were abundant fountains close at hand? (1) Because the water was so much better than the hard water flowing from the limestone rocks. "The excellence of various supplies of water and their respective qualities are a favorite topic of conversation with Easterns, and in a hot climate, and where other beverages are almost unknown, it is not surprising to find that the natives are great connoisseurs as to the quality of water. It is not uncommon in the East to send to a great distance for a supply of drinking water, as you may know, especially by those who can afford to do so. The woman of Samaria may, if poor, have been hired to convey the water for some richer person. When at Nablus I used to send to a certain spring some miles or so from my house for drinking water." — *Dr. Henry Baily.* (2) Dr. Trumbull thinks that she did not come from the city, but that "this was the well of the cornfields, dug there for the express purpose of providing water for those employed in the sowing and the reaping of those fields. Women were often engaged in the labor of the fields, or in ministry to laborers there, and this Samaritan woman seems to have been so employed. Commonly,

8. (For his disciples were gone away unto the city to buy meat.)
For his disciples were gone away into the city to buy food.
9. Then saith the woman of Samaria
The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no Samaritan woman? 1 (For Jews have no dealings with the Samaritans.)
dealings with the Samaritans.
with Samaritans.)

1 Eccl. 50: 25, 26; Luke 9: 53; comp. John 8: 48; Ezra 4: 3, 10; see Matt. 10: 5.

From a Photograph by Bonfils.

Female Water Carrier (Armenia).

the women drew water for the men." — *Studies in Oriental Social Life.*

A Character Study. — The woman of Samaria was a most unlikely disciple. She was entirely different from the women who ministered to Jesus, such as Mary and Martha of Bethany, Salome, and the wife of Chuza. (1) She was disreputable; (2) rather bold and free in her manners; (3) with a rather coarse attractiveness; (4) of some native ability; (5) of open soul; (6) a Samaritan; (7) of a perverted religious training. One would think she would be almost repulsive to Jesus, and yet he so saw the open mind, and the possibilities of her nature, that he spoke to her his choicest truths. Dr. Fairbairn says, "It is strange that Christ should often speak his most remarkable words to the least remarkable persons." What a comfort this is to us!

An Unlikely Pupil.

A Conversation. — Jesus saith unto her. The reason is given in the next verse. The disciples had gone to the city half or three fourths of a mile away (8) **to buy meat**, food. "Not *meat*, but 'provisions,' the plural being used in the Greek." — *Professor Riddle.* **Give me to drink.** In regard to Oriental customs it is not considered "improper for a man, though a stranger, to ask a woman to let down her pitcher and give him to drink." — *Dr. Van Lennep, Bible Lands*, p. 44. Jesus asked for the water because he needed it, but he used the request as the best means of preparing the way for his teaching. "The way to gain another's good-will is not at first by doing but by receiving a kindness." — *Abbott.*

The Wise Approach.

"It was an act full of the nicest tact, and exhibiting perfect knowledge of the human mind. He asks a favor, and puts himself under an obligation. No line of proceeding, it is well known to all wise people, would be more likely to conciliate the woman's feelings towards him and to make her willing to hear his teaching." — *Bishop Ryle.*

ILLUSTRATION. This wisdom appears still greater when we consider the significance among the Orientals of giving to drink. "Among us even an enemy might ask or receive a drink of water without fear of compromising himself or his opponent; but not so in the East. There the giving and receiving of a drink of water is the seeking and the making of a covenant of hospitality, with all that that covenant implies. It is not, indeed, like a covenant of blood or a covenant of salt — indissoluble; but it is like the covenant of bread sharing, which makes a truce, for the time being, between deadliest enemies." — *H. C. Trumbull.*

The Covenant of the Cup.

ILLUSTRATION. In Scott's *The Talisman*, King Richard of England and his knights were entertained by Saladin, but when the Templar, who had just committed a foul murder, was about to drink, ere the cup reached his lips the saber of Saladin "left its sheath as lightning leaves the cloud," and smote off the Templar's head. Saladin had not intended to punish thus, but he said: "If I had permitted him to taste of my cup, how could I have, without incurring the brand of inhospitality, have done him to death as he deserved? Had he murdered my father, and afterward have partaken of my food and my bowl, not a hair of his head could have been injured by me."

9. **How is it that thou, being a Jew.** "Jesus would be recognized as a Jew by his dress. The color of the fringes on his garments was probably white; that of Samaritans would be blue. Doubtless other peculiarities indicated his nationality." — *Professor Riddle.* The language certainly had local peculiarities, such as we find in different parts of every country, and which betray the part to which any one belongs. **Askest drink**, etc. "The

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee [1] living water.

11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12. [2] Art thou greater than our father Jacob, [3] which gave us the well, and drank thereof himself, and his children, sons, and his cattle?

[1] John 7: 38; Jer. 2: 13; 17: 13; comp. Gen. 26: 19 (mg.); Isa. 55: 1; Ezek. 47: 1, etc.; Zech. 14: 8; Rev. 21: 6; 22: 2, 17.
[2] Comp. John 8: 53.
[3] V. 5.

wonder of the Samaritan woman was that a Jew should seek, by asking and receiving drink, to make a friendly compact with a member of a hostile race." — *Trumbull, Studies in Oriental Social Life.* **For the Jews have no dealings with the Samaritans.** A remark thrown in by the writer to give the reason for her surprise. They have no dealings of friendly intercourse. "This ill-will, however, did not extend beyond familiar intercourse, for in such matters as buying and selling intercourse was allowed." — *C. C. Tittmann.* The violence of this hatred was thus expressed: "He who receives a Samaritan into his house, and entertains him, deserves to have his own children driven into exile." — *Light of the Nations*, pp. 151, 152.

COMPARE the feeling toward the Jews so universal in the Middle Ages (see Shakespeare's *Othello*), so strong still in Russia and France; not wholly extinct even in England and America. "The attitude of even good men, men who seek to help others, and are willing to work in the slums, toward other races, toward Jews, and negroes, and the working classes, is one of toleration rather than sympathy, or of superior to inferior rather than of brother to brother." ***Obstacles Removed.***

NOTE that the very relation of the Jews to the Samaritans who were partly of Jewish and partly of heathen origin, and whose religion was partly the same as that of the Jews, since they accepted the first five books of the Bible — all this intensified the rivalry.

ILLUSTRATIONS. The rivalry between business men is far greater between those in the same business, or the same city, than between those whose business is so different that there is no danger of collision. So it is with churches that are nearly alike and those which are their antipodes in doctrine.

THE DIFFICULTY was that if Jesus were too free with the Samaritans, he would prejudice his cause with the stricter Jews. But he went straight forward in the path of duty, leaving the consequences with God. The greater the mind, the nobler the character, the more assured the position, the less power there is in prejudice.

10. If thou knewest the gift of God. His son, the Messiah, and the salvation he was bringing to man. **Thou wouldest have asked of him.** Emphasize the *thou* and *him*. "Spiritually, our positions are reversed. It is thou who art weary, and footsore, and parched, close to the well, yet unable to drink; it is I who can give thee the water from the well, and quench thy thirst forever." — *Cam. Bible.* **And he would have given thee living water.** "That is, perennial, springing from an unfailing source (Gen. 26: 19), ever flowing, fresh (Lev. 14: 5)." — *Westcott.* "Living water denotes the gift of the Holy Spirit. This was preeminently the promised gift of the Father (see especially Isa. 44; Joel 2), beautifully and most aptly symbolized by the fresh, springing water, which, wherever it comes, makes the desert rejoice and everything live (Ezek. 47: 9)." — *Schaff.* And is the source and life of every virtue, of every good, including all the fruits of the Spirit (Gal. 5: 22, 23).

ILLUSTRATION. "A ship, after long buffetings with the storm, driven hither and thither, and making no port, was without water; and its crew, fainting with thirst, hailed a passing vessel with the cry, 'Water, water!' The answer came back, 'Let down your buckets; you are surrounded with fresh water.' They were off the coast of Brazil, in the outflow of the Amazon, which pushes its tide of living waters away out into the Atlantic a hundred miles." — *Sunday-School Times.* ***A Lesson on the Living Water.***

11. Sir, thou hast nothing to draw with. That is, the usual leathern bucket and line. Note her change of tone. "*Sir*, or *Lord*, reveals the dawn of reverence. Unconsciously she give utterance to a spiritual truth — the water of life beyond our reach, but the rope of faith long enough to reach it." — *Rev. William Mowatt, M. A.*

12. Art thou greater than our father Jacob? Can you dig a better well, or find sweeter water?

13. Jesus answered and said unto her, Whosoever / Every one that drinketh of this water shall thirst again:

13. Whosoever drinketh of this water shall thirst again. This water satisfying only bodily thirst for brief periods, and a type of all worldly supplies for the deeper thirsts of the soul.

Thirst is the type of the intense human desires which impel men to activity, and in the satisfying of which lie happiness, life, and progress. Absence of physical moisture from a man's body for a day or two brings indescribable distress, and if continued long will cause death.

"Traverse the desert, and then you can tell
What treasures exist in the cold, deep well.
Sink in despair on the red, parched earth,
And then you may reckon what water is worth.
The gnawing of hunger's worm is past,
But fiery thirst lives on to the last."
—*Eliza Cook.*

This expresses the pain of unsatisfied desires of the soul. For every person is full of wants, longings, desires, hopes, both of the body and of the soul. There are the thirsts for pleasure, for power, for money, for respect, for love, for knowledge. There are thirsts for the friendship and love of God, for forgiveness, immortal life, holiness, happiness, usefulness, heaven, a larger sphere, and broader life. The larger the soul, the more and greater are its thirsts. Civilization, progress, goodness always increase the thirsts of the soul.

The Thirsts of the Soul.

The greatness of any being is measured (1) by the number of his desires and thirsts; (2) by their quality; (3) by their capacity, intensity. True education teaches men what to love and what to hate, what to desire and what to loathe.

All growth of the soul is by means of these hungers and thirsts, and their satisfaction. It is a sickly soul that has no appetite.

Heaven is not the quiet of "Nirvana," but larger vision, more and purer desires to be satisfied. You cannot be satisfied without the *desires*. Every time we thirst after righteousness, and the thirst is satisfied, we have a larger vision of what righteousness is, a more heavenly thirst, and a larger, fuller, sweeter satisfaction.

LIBRARY. Compare the discussion between Socrates and Callicles in Plato's *Gorgias*, 494.

"*Socrates:* The life, then, of which you are now speaking is not that of a dead man, or of a stone, but of a cormorant; you mean that he is to be hungering and eating?

"*Callicles:* Yes.

"*Socrates:* And he is to be thirsting and drinking?

"*Callicles:* Yes, that is what I mean; he is to have all his desires about him, and to be able to live happily in the gratification of them."

THIS WORLD CAN NEVER SATISFY THE SOUL. Its ambitions, its thirsts after wealth, power, pleasures, are never satisfied by what this world can give. Even the common bodily appetites are but partially satisfied without the spiritual and the heavenly. Eating, to be perfect, must be accompanied by a clear conscience, generosity to the hungry, "the feast of reason and the flow of soul." Much less can this world satisfy the spiritual thirsts of the soul.

ILLUSTRATIONS. Seeking satisfaction in this world is like trying to quench the thirst by drinking the salt waters of the sea. The more we drink, the thirstier we are.

"Dropping buckets into empty wells
And growing old in drawing nothing up."

It is like a mirage, appearing water while it is a desert.

EXAMPLES. Solomon tried all that the world can give, and under the most favorable circumstances, yet found all to be vanity and vexation of spirit. Alexander conquered the world, but it did not satisfy his soul.

The World Cannot Quench These Thirsts.

THIRST IN A RUSSIAN MINE. There is a Russian story of one who entered a diamond mine in search of great riches. He filled his pockets with great gems, and then threw them away to make room for larger ones. At length he became very thirsty, but there was no water there. He heard the flow of rivers, but they were rivers of gems; and he hastened forward at the sound of a waterfall, but it was a cascade of jewels. He was very rich in precious stones, but he was dying of thirst, and his riches were worse than useless.

14. But but [1] whosoever drinketh of the water that I shall give him [2] shall never thirst; but the water that I shall give him shall become [3] in him a well of water springing up into everlasting unto eternal life.

15. The woman saith unto him, Sir, [4] give me this water, that I thirst not, neither come all the way hither to draw.

16. Jesus saith unto her, Go, [5] call thy husband, and come hither.

17. The woman answered and said unto him, I have no husband. Jesus said saith unto her, Thou hast well said, saidst well, I have no husband:

18. For for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst this hast thou said truly.

[1] Comp. John 6: 35, 51, 58; 7: 37.
[2] Comp. Isa. 49: 10; Rev. 7: 16.
[3] John 7: 38.
[4] Comp. John 6: 34.
[5] John 16: 8.

LIBRARY. Johnson's *Rasselas* describes one who in the happy valley was so discontented that he with great difficulty climbed over the mountains and escaped. Willis' *Poems*, "Parrhasius,"

> "Ambition only gives,
> Even of bitterness, a beaker *full!*"

14. Whosoever drinketh of the water that I shall give him. Observe the representation throughout that the water is a gift from Christ to humanity. God's good things can never be bought. Sin has wages, its rewards can be bought, but eternal life is God's gift.

> "'Tis heaven alone that is given away,
> 'Tis only God may be had for the asking."
> — *Lowell.*

Shall never thirst. This does not contradict the Beatitudes, "Blessed are those that hunger and thirst after righteousness," but it declares that there is an unfailing supply always at hand for the thirst. Life is made up of a succession of thirsts and their satisfaction. There is no enjoyment unless there is a thirst, and unless the thirst be satisfied. This satisfaction is what is promised in this verse. The reason follows. The water that satisfies is not from without, an external supply, that may fail or be far away, but **shall be in him a well** (a fountain, a spring) **of water springing up into** (unto) **everlasting life** (compare John 7: 38, 39). "The issues of the new life are wonderful," expressing itself in every good word and work, every fruit of the spirit, every cleansing, life-giving, beautifying influence upon the world. The water to be living must flow forth. As many sided as man is, so many sided is the religion of Jesus. As he has made music for the ear, light and beauty for the eye, water for thirst, food for hunger, so he has something to meet every want and satisfy every thirst of man. Even the wants of our physical nature are not perfectly satisfied except through him. Our food is not perfect unless we eat and drink to the glory of God, and have with it not only "the feast of reason and the flow of soul," but the flow of gratitude and love. Our natural wants must be transfigured to be perfect. Jesus transforms the whole life, and makes the desert to blossom like the rose. The living waters are inexhaustible because there is no limit to the sources of supply, just as the fountains and springs are filled from the limitless ocean, by means of God's "cloud chariots." The well is deep, down into the very secret places of the earth. God's spiritual wells are deep. They reach down into the very depths of his nature and his providence. We must often go deep in order to obtain the best results of the living water. There are more of the influences of God's Spirit waiting for us than we can receive. We might as well expect to breathe all God's air, or use all his sunlight, as to exhaust the gifts of his Holy Spirit he is urging us to receive.

The Water of Life Satisfies the Thirsts of the Soul.

15. Sir, give me this water. Her soul is being awakened, and yet she does not fully comprehend his meaning. Hence the next lesson he teaches her in the following verses, the consciousness of her sin and need.

16. Go, call thy husband. A natural request, but leading to her confession of sin.

18. Thou hast had five husbands. Dr. Van Lennep (*Bible Lands*, p. 557), referring to the terrible frequency of divorces among Jews and Muslims at the present day, says: "We have known a man not 40 years of age who had successively married and put away a

19. The woman saith unto him, Sir, I perceive that [1] thou art [2] a prophet.

20. [3] Our fathers worshipped in [4] this mountain; and ye say, that [5] in Jerusalem is [6] the place where men ought to worship.

21. Jesus saith unto her, [7] Woman, believe me, [8] the hour cometh, when ye shall [9] neither in this mountain, nor yet at in Jerusalem, shall ye worship the Father.

22. [10] Ye worship that which ye know not: what: [11] we know what worship that which we worship: know: for [11] salvation is [12] of from the Jews.

23. But [13] the hour cometh, and now is, when the true worshippers shall worship the Father [14] in spirit and [in] [15] truth: for such doth the Father seeketh such to worship him.
16 seek to be his worshippers.

24. God [is] is a Spirit: and they that worship him must worship *him* [in] spirit and [in] truth.

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1 John 9: 17; comp. John 6: 14.
2 Luke 7: 16, 39; see Matt. 21: 11.
3 Gen. 12: 6, 7; 33: 18, 20; Deut. 11: 29; 27: 12; Josh. 8: 33.
4 Judg. 9: 7.
5 See Deut. 12: 5.
6 Comp. John 11: 48.
7 John 2: 4.
8 V. 23; John 5: 25, 28; 16: 2, 25, 32.
9 Zeph. 2: 11; Mal. 1: 11; 1 Tim. 2: 8.
10 Comp. 2 Kings 17: 28–34; Acts 17: 23.
11 Psa. 147: 19, 20; Isa. 2: 3; Rom. 3: 1, 2; 9: 4, 5.
12 Matt. 2: 4, 5; Acts 13: 23; Rom. 11: 26.
13 V. 21.
14 Comp. Rom. 8: 15; Eph. 2: 18; 6: 18; Phil. 3: 3.
15 Psa. 145: 18; comp. John 1: 17.
16 Comp. John 6: 44.

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dozen wives. . . . Women, too, not far advanced in age, are sometimes met with who have been married to a dozen men in succession."

19. I perceive that thou art a prophet. Both from his knowledge of her past life and from his treatment of her sin. Jesus kindly shows the woman her sinful character, convinces her of sin, in order that she may feel her need and then seek for the waters of eternal life. This convincing of sin and need as a preparation for further light and life is illustrated everywhere. No one will seek a physician unless he feels sick, or take food unless hungry, or read good books without a thirst for knowledge.

20. Our fathers worshipped in this mountain. Doubtless pointing to Mt. Gerizim, at the foot of which they were standing. This was doubtless an oft discussed and puzzling question. We see how her religious nature is unfolding; but she was like many inquirers in our day, who seek to satisfy their consciences and meet their religious wants by answers to various religious questions rather than by turning immediately from sin.

21. Jesus saith unto her. His answer is admirable, the plain truth told in a way not to repel her. **The hour** (the time) **cometh, when ye shall,** etc., *i. e.*, when ye shall **worship the Father.** Showing the loving and attractive side of God, drawing us to worship above, but unrestricted by time or place.

22. Ye worship ye know not what. Better as in R. V., "Ye worship that which ye know not: we worship that which we know." The two questions at issue between Jews and Samaritans were those of *holy place* and *holy Scripture*. By rejecting the full revelation of God, they were ignorant of much they might have known of God's nature, and law, and kingdom, and promises. **For salvation is of the Jews.** Literally, the *salvation*, the expected salvation, *is of the Jews, i. e., proceeds from* them (not *belongs to* them). — *Cambridge Bible.*

A Lesson on Worship.

23. But the hour cometh, and now is. The new day has dawned; the Messiah has come. **When the true worshippers.** Who worship not in forms merely, but with the heart. **Shall worship the Father.** The true object of worship, God, presented in that aspect which most calls out sincere, loving, heartfelt worship. **In spirit** designates the worship of the mind and heart, a real, spiritual worship as distinguished from a merely formal worship. **In truth** designates sincerity of worship in the true way. **For the Father seeketh such to worship him.** The seeking, the longing for worship is not on our part alone. The Father loves to have true worship, even as parents delight in the love and reverence of their children.

24. God is a Spirit. Essentially, absolutely spirit. Therefore true worship must be of the Spirit.

25. The woman saith unto him, I know that [1] Messias (Messiah) cometh (which is called Christ): when he is come, [2] he will tell (declare unto) us all things.
26. Jesus saith unto her, [3] I that speak unto thee am *he*.

[1] See John 1: 41. [2] Deut. 18: 18; comp. v. 29. [3] John 9: 35–37.

25. I know that Messias cometh. "Messias" is the Greek form of the Hebrew *Messiah*, as *Christos* is the Greek translation of it. **He will tell us all things.** What Jesus had been telling the woman implied that he could tell all things. Therefore she thought that possibly he might be the expected one. *She Finds the Messiah.*

26. I . . . am he. Your judgment is right. All that has been foretold of the Messiah is true of me. The woman accepted the truth, for she immediately went out and invited her friends to come. As soon as she recognized the good news and received it in her heart, she spread the news abroad.

ILLUSTRATION. There is an Oriental legend of a fountain into whose waters a good angel infused the mysterious power that a new fountain rose and gushed wherever some drops fell on the barren plain, so that a traveler carrying a portion of this water could safely traverse any desert however wide or dry, because he took with him the secret of unfailing springs; and he could impart their waters to others. *Oriental Story.*

"Wild and fanciful the legend; yet may not meanings high,
Visions of better things to come, within its shadow lie?
Type of a better fountain to mortals now unsealed,
The full, free salvation in Christ our Lord revealed!

"Beneath the cross those waters rise, and he who finds them there
All through the wilderness of life the living stream may bear;
And blessings follow in his steps, until where'er he goes
The moral wastes begin to bud and blossom as the rose."
—*Anon., in Foster's Cyclopedia of Poetry*, Vol. 2, 4093.

LESSON VIII. — February 25.

JESUS REJECTED AT NAZARETH. — Luke 4: 16–30.

Read Matthew 4: 13–16; Mark 1: 14, 15; John 4: 46–54.

Commit Verses 17–19.

GOLDEN TEXT.

He came unto his own, and his own received him not. — JOHN 1: 11.

LEARN BY HEART.

Vs. 18, 19; Luke 1: 74, 75, 79; John 1: 14; 20: 31.

LIGHT FROM OTHER SCRIPTURES.

Imprisonment of John. — Matt. 14: 3–5; Mark 6: 17, 18; Luke 3: 19, 20.

Second Rejection at Nazareth (early in A. D. 29). — Matt. 13: 53–58; Mark 6: 1–6.

The Object of the Gospel. — Isa. 61: 1, 2; Luke 1: 74, 75, 77, 79; John 1: 14; 20: 31; 2 Cor. 5: 18–20.

THE SECTION

includes the first three months of the second year of Jesus' ministry: The healing at the pool of Bethesda and discourses thereon (John 5); the imprisonment of John the Baptist (Luke 3: 19, 20); the departure into Galilee (Matt. 4: 12; Luke 4: 14, 15); the rejection at Nazareth (Luke 4: 16–30); and the making his home in Capernaum (Luke 4: 31).

Chart numbers 22–28.

PLACE IN THE LIFE OF CHRIST.

The beginning of
THE GREAT GALILEAN MINISTRY.
The fourth month of
HIS SECOND YEAR, — THE YEAR OF PRINCIPLES.

HISTORICAL SETTING.

Time. — April, A. D. 28, after April 5, the close of the Passover that year.

Place. — Nazareth, in Galilee.

Jesus. — Thirty-one years old.

John the Baptist. — Just imprisoned in Castle Macherus by Herod.

Disciples. — Jesus now had five or six disciples who followed him more or less steadily, preparing to become apostles a few months later. They were Peter, John, Andrew, Philip, Nathanael (Bartholomew), and perhaps James, the brother of John.

THE PICTURE GALLERY.

The Vale of Tears, Doré (London); *Healing the Sick*, West, Schönherr; stereoscopic or photographic pictures of Nazareth, Capernaum, Sea of Galilee.

LESSON PLAN.

Galilee in the Time of Christ.

In population.
Character.
Business.
Around the lake.

A Sabbath Service at Nazareth (v. 16).

The synagogue service.
Practical.

The Text (Isa. 61: 1, 2; vs. 17–19).

THE SUBJECT: The Good News Jesus Brought.

Introduction.

Authority behind the sermon.

I. Good News for the Poor.

How the gospel helps the poor.

II. Good News for the Broken-hearted.

How fulfilled at the present day.

III. Good News for the Captives.

Literal and spiritual.

IV. The Gospel of Light.

Three kinds of blindness.

Illustration.

V. The Gospel of Liberty.

VI. The Year of Jubilee.

Application to the Times (vs. 20, 21).

One Effect of the Address (v. 22).

The Discussion (vs. 22–27).

Jesus the citizen.
Parables quoted.
Examples brought forward.
Several illustrations.

The Rejection of Jesus (vs. 28–30).

Practical.

Illustrations.

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FIRESIDE TRAVELS WITH JESUS.

From Sychar to Cana, to Capernaum, to Jerusalem. A side trip to Macherus Castle, where John was imprisoned. Return to Nazareth, to Capernaum. Accompany the travels with pictures of the places.

THE REFERENCE LIBRARY.

Of Galilee, the scene of several lessons, Hon. Selah Merrill's *Galilee in the Time of Christ* gives a remarkably clear and interesting description. Prof. Geo. Adam Smith's *Historical Geography of the Holy Land* stands first and best in its realm ($4.00, Armstrong); MacCoun's two small volumes on *The Holy Land in Geography and History* have special features of great value to teachers ($1.00 each, Scribners). For an account of Nazareth see the above books and *Land and Book;* Farrar's and Geikie's *Life of Christ;* on synagogues and their services see Edersheim's *Life of Christ*, 1: 430–450, and his *Social Life*, 249–264, 265–280; Farrar's *The Herods* gives a good account of the Herod who imprisoned John ($1.00, Herrick & Co.); on "a prophet in his own country," see Jacox's *Secular Annotations*, 1: 143–147.

SUGGESTIONS TO TEACHERS.

A Brief Glance at the intervening history.

Note the change of place for the ministry of Jesus.

Take your scholars on a journey with Jesus, noting especially the country in which he is now to labor for a year and a half.

Descriptions of Nazareth and of the synagogue and its worship.

A Study of how to preach the gospel.

A Study of what the gospel is.

A Study of the effects of the gospel.

Open Parliament: —

The gospel.
What it does for men.
The difficulties of Christian work among friends.
A prophet in his own country.
The two effects of the gospel.

The Question Box.

16. [1] And he came to [2] Nazareth, where he had been brought up: and as his custom was, he went [3] into the synagogue on the sabbath day, and stood up [4] for [5] to read.

[1] For vs. 16–30 comp. Matt. 13: 54–58; Mark 6: 1–6.
[2] Luke 2: 39, 51.
[3] V. 31; see Mark 6: 2.
[4] Comp. Acts 17: 2.
[5] Acts 13: 15, 27; 15: 21.

EXPLANATORY.

After nearly a year in Judea, Jesus entered upon his great Galilean ministry.

Galilee in the Time of Christ.— The Holy Land, with what can be learned of its manners, and customs, and history, has been called the fifth Gospel, because it throws so much light on the written Gospels.

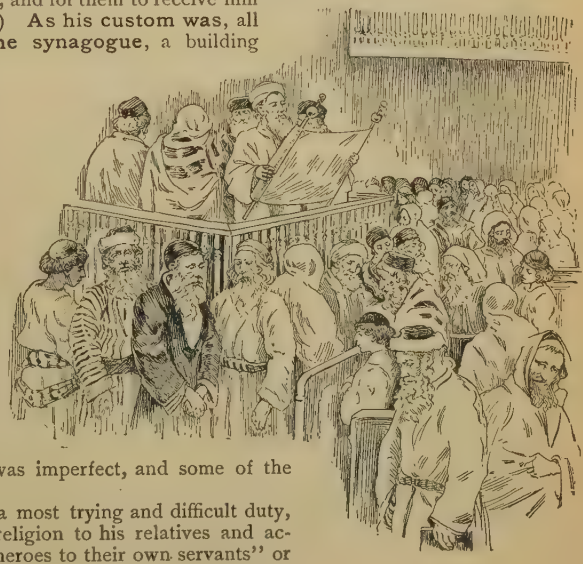
1. Galilee was very *populous*, containing according to Josephus at least three millions of people, including 204 towns of over 15,000 inhabitants.

2. It was a very *fertile country*, well watered from the mountains of Lebanon on the north. It was full of trees, orchards, gardens, grain fields, vineyards. The Talmud says, "It is easier to raise a legion of olives in Galilee than to bring up a child in Palestine."

3. It was a *business* country, full of varied activities, manufactures, fisheries, exports of oil and fruits. "This garden of the Lord is crossed by many of the world's most famous highways." It had contact with the outer Roman and heathen world.

4. The *lake of Galilee* was the very center of population and industry. There were nine cities, of over 15,000 inhabitants each, upon its shores. "The lake was surrounded by an almost unbroken line of buildings,—city walls, houses, synagogues, wharves, and factories"; "Greek architecture, castles, theaters, hippodrome, amphitheater, Greek villas, and, higher up the slope, a Roman camp." It was like the Thames above London. The waters "were covered with a numerous fleet of 4,000 vessels, from ships of war down to fishing boats." (See the picture at the beginning of this book.)

A Sabbath Service at Nazareth. — V. 16. **Nazareth, where he had been brought up.** He came to preach now among those who had known him from his youth. His family were in moderate circumstances. He had lived among them for twenty-eight years, and had worked with them, and for many of them, as a carpenter. His handiwork was doubtless in many of their homes. In the audience were some of the very men with whom he had played in their boyhood days. It was this fact that made it difficult for him to tell them the truth about himself, and for them to receive him as the Messiah. (See on v. 24.) **As his custom was,** all his life long, **he went into the synagogue,** a building that took the place of our modern church. Usually a square room, with a platform and pulpit for preaching at one end, and behind was the ark containing the rolls or books. The reading desk was on a platform in the center. The arrangement can be seen in the modern orthodox synagogues of the Jews. The women were within a latticed partition. **And stood up for to read,** as was usual when reading from the law.



Jewish Synagogue

PRACTICAL SUGGESTIONS. 1. Jesus had the good habit of attending church on the Sabbath. He did not excuse himself because the teaching was imperfect, and some of the Pharisees were hypocrites.

2. He faithfully performed a most trying and difficult duty, that of speaking the truths of religion to his relatives and acquaintances. Few men are "heroes to their own servants" or in their own families. It is difficult to realize when a boy has

17. And there was delivered unto him [1] the book of the prophet (Esaias. Isaiah.) And (when he had) opened the book, (he and) found the place where it was written,

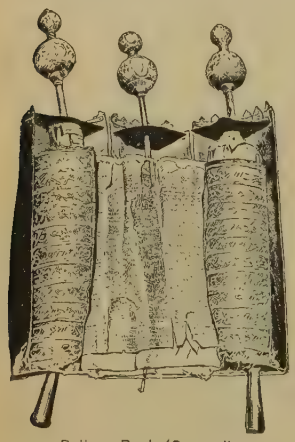
18. [2] The Spirit of the Lord [3] (is is) upon me, (because Because) he (hath) anointed me to [4] preach (the gospel good tidings) to the poor; [5] (he He) hath sent me (to heal the brokenhearted, to preach to proclaim release) deliverance to the captives, (and And) [6] recovering of sight to the blind, [7] (to To) set at liberty them that are bruised,

[1] Luke 3: 4; comp. Acts 8: 28.
[2] Cited from Isa. 61: 1, 2.
[3] V. 1; comp. Acts 1: 2.
[4] Matt. 11: 5; comp. Luke 6: 20.
[5] Psa. 146: 7, 8.
[6] Comp. Isa. 42: 7; John 9: 39; Acts 26: 18.
[7] Isa. 58: 6.

grown to man's estate. It was still more difficult to realize that one with whom they had lived, whom they had seen in ordinary dress, about ordinary duties, without rank, education, or wealth, could be so infinitely superior to them as to be the Messiah. It may be for this reason that Jesus waited so long before he preached the good news in his boyhood's home. He would, for their sakes, wait until he had been received by others, and had proved his authority by wonderful works in other places where they would be believed. So Arthur Helps makes his wisest character in *Friends in Council* say that if he had a difficult or unpopular measure to pass through Parliament, he would first gain a reputation and influence in other things, and then bring all this power to bear upon his desired reform.

3. The faithful work Jesus had done as a carpenter, his beautiful character in his youth and early manhood, his spotless reputation, would all have a strong influence in making his friends receive the truth. A single bad piece of work, or act of selfishness, or outburst of temper would have greatly marred his power.

The Text. — Vs. 17–19. (Isa. 61: 1, 2.) 17. **And there was delivered unto him the book.** In the form of a roll, or double roll, taken from the sacred chest behind the pulpit.



Roll or Book (Opened).

Rolls like this were found in the ruins of Pompeii, and hundreds of them are in the museum at Naples. They are charred, but show the form of the rolls used in the time of Christ. For Pompeii was destroyed A. D. 79, only forty-one years after the time of this lesson. **Of the prophet Esaias.** The Greek form for *Isaiah*. **And . . . found the place.** Not necessarily any appointed lesson, but the passage he wanted. **Where it was written.** In Isa. 61: 1, 2. The quotation follows somewhat closely the Greek translation.

THE SUBJECT: THE GOOD NEWS JESUS BROUGHT.

Introduction: The Authority behind the Sermon. — **18. The Spirit of the Lord.** Jehovah, the eternal, almighty God. Jesus was wholly dominated and guided by the Holy Spirit (Luke 4: 14; John 3: 34). There was no resistance, or perversion, or prejudice in the nature of Jesus which would mar in any way the power of the Spirit working through him. We always have to consider the personal equation in every human being, even the best, who is guided by the Spirit. Phillips Brooks says that the best part of a sermon is the man behind it. **Because he hath anointed me.** Set apart, divinely appointed, as kings and priests were by the ceremony of anointing.

I. **Good News for the Poor: Infinite Supplies for Every Need.** — **Preach the gospel.** Good news, Good spell, *i. e.*, story; or *God*, which is short for "good," and *spell*. **To the poor.** "In Scriptural language *the poor* represent all who are destitute of good necessary to their perfection and happiness, especially those who feel their want and are disconsolate." — *John Mason*. It includes the literally poor in this world's goods, the afflicted, those who are sinners and exposed to eternal death, those who are subject to calamities from which they cannot save themselves. It includes especially the poor in spirit (Matt. 5: 3; 11: 28), through which poverty the person is able to receive the supplies for all wants. Jesus brings supplies for every need; living water for every thirst; heavenly

food for every hunger; help for every trouble, riches of grace, of comfort, of peace, for all poverty.

ILLUSTRATION. That *the gospel is for the poor* is very clearly seen in comparing the advantages of the poor in Christian lands with their condition in all others. In no other lands are the poor so near the rich in advantages. The gospel is for the poor: they can worship in the most expensive buildings. Printing has made Bibles so cheap that the poorest can read them, and learn to read them in free schools which are better than most private schools of the rich. Colleges are endowed so that the poor can have the highest education. Public libraries and galleries of art are open to all. The poor can ride as fast in railroad cars as the rich, can have their daily papers, can enjoy music, and most of them home comforts such as only kings and princes could have had a few hundred years ago. Much is yet to be done in carrying out the spirit of the gospel; but it is well to see what wonders have already been accomplished. The larger part of the distressing poverty comes from rejecting the gospel and its principles.

Gospel for the Poor.

II. **Gospel for the Broken-Hearted: Comfort, Relief, a Nobler Life.** — **To heal the broken-hearted,** overwhelmed with sorrow for their sins, or their losses and sufferings. These Christ came to heal. For them he wrought many miracles. He cared for and sympathized with them in bodily sufferings, and at the same time led them to higher things. His best healing was the revelation of the Father's love, and of immortal life, and the leading of the sufferer to faith in God and salvation from sin. And Jesus is doing the same to-day.

1. The gospel multiplies friends, and sympathy, and aid to the sick.

2. It inspires the spirit which builds hospitals, and asylums, and provides every possible means for relieving distress, especially of the poor and friendless.

3. It cultivates, encourages, and makes possible the true science, which is discovering the nature of disease, and the true remedies, skill in nursing and surgery, and the triumphs of modern medical investigation.

4. The gospel conquers disease by giving victory to the soul. (*a*) God makes all things work together for good to those that love him. (*b*) He manifests his own especial presence. (*c*) He gives larger and sweeter spiritual life. (*d*) He gives new experiences and revelations of his goodness. (*e*) God may sometimes now work wonders of healing.

> "The healing of his seamless dress
> Is by our beds of pain,
> We touch him in life's throng and press,
> And we are whole again."

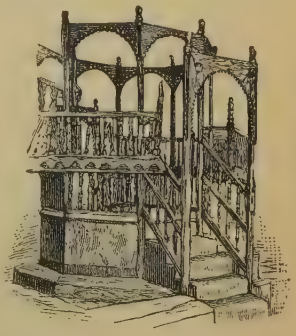
III. **Gospel for Captives: Deliverance.** — **To preach** (a different word from *preach* in the first part of the verse), to herald, to proclaim aloud to all. **Deliverance to the captives.** To all captives, whether in material or in spiritual captivity. Witness what the gospel is doing for prison reform, for the abolition of slavery and the slave trade, for the Indian races. According to Sir John Lubbock in *Uses of Life*, England spent more than $500,000,000 for the liberation of slaves. But especially to the captives of sin and Satan, the slaves of evil habits, of intemperance, of fashion, of worldliness, does Jesus sound the trumpet of deliverance. "He breaks the chains of reigning sin." He opens the prison doors.

IV. **The Gospel of Light.** — **Recovering of sight to the blind.** There are three kinds of blindness:—

1. Blindness of the body.

2. Mental blindness — ignorance, low ideals.

3. Moral blindness — ignorance of God, of righteousness, of heaven, of the possibilities of the soul, of highest hopes and joys of true life. Jesus came to cure them all. (See Lesson VIII., Third Quarter.)



Reading-Place in the Synagogue at Tiberias.

V. **The Gospel of Liberty.** — **To set at liberty them that are bruised.** The wounds and bruises caused by sin, wounds of the conscience, wounds of the heart, crushed by heavy and hopeless burdens, the victims of outrage and oppression.

THE GLORIOUS LIBERTY OF THE CHILDREN OF GOD is (1) freedom from the chains and bondage of sin, which hold back the soul from doing right. Even "when I would do good evil is present with me." (2) It is freedom from

19. [1] To preach proclaim the acceptable year of the Lord.

20. And he closed the book, and [he] gave [it again] it back to the minister, attendant, and [2] sat down: [And] and the eyes of all [them that were] in the synagogue were [3] fastened on him.

21. And he began to say unto them, [This day is] To-day [4 hath] [5] this scripture [been] fulfilled in your ears.

22. And all bare him witness, and wondered at the [6] gracious words words of grace which proceeded out of his mouth: [And] and they said, [7] Is not this [8] Joseph's son?

23. And he said unto them, [Ye will surely] Doubtless ye will say unto me this proverb, parable, [9] Physician, heal thyself: whatsoever we have heard done [10 in] at Capernaum, do also here in [thy] thine own country.

[1] Lev. 25: 10; comp. Isa. 49: 8; 2 Cor. 6: 2.
[2] Matt. 26: 55; [John 8: 2;] comp. Matt. 5: 1; 13: 2.
[3] Acts 3: 4; comp. Luke 19: 48.
[4] See Matt. 1: 22.
[5] Mark 12: 10; Acts 8: 35.
[6] Psa. 45: 2.
[7] Comp. Matt. 13: 55; John 6: 42.
[8] Luke 2: 27; 3: 23.
[9] Comp. Luke 23: 39; Matt. 27: 42.
[10] Matt. 11: 23; Mark 2: 1–12; John 4: 46–53.

the curse of the law and the forebodings of conscience. (3) It is mental freedom. Nothing gives so much mental freedom as the gospel. (4) It is freedom from corroding cares and anxieties. (5) It is the freedom of Christian action. The Christian's life is the free outflowing of his nature, like the morning song of a bird. Laws, like fences by the roadside, are not restraints, but guides.

VI. **The Year of Jubilee Has Come.** — V. 19. **To preach** (herald, the same as the second *preach* in v. 18) **the acceptable year of the Lord.** The year or era in which God has been pleased, for the best of reasons, to bring these blessings to the people. God's chosen opportunity had come. The allusion is, no doubt, to the great year of jubilee, every fiftieth year (Lev. 25: 8–17). This was the great year of the Jews, full of unnumbered blessings. The Jewish captives were all set free. To those who by reason of poverty had been compelled to sell their homestead, the family landed property was now restored (except houses in walled towns), no matter how often nor for what cause it had been alienated. This was a glorious type of what Jesus does for men, giving rest and liberty, and restoring the homestead of the soul, all that the soul was created to be and to enjoy.

Application. — Vs. 20, 21. **20. And he closed the book.** By rolling up the roll. Notice how the quotation stops when it comes to the fearful sentence, "and the day of vengeance of our God." The time for that had not yet come. If they believed and obeyed, it would never come. When they rejected him, then they would see that awful day of retribution written over the sky, like the *mene, tekel, upharsin* blazing on the walls of Belshazzar's palace. **And . . . gave it . . . to the minister.** The attendant. **And sat down.** "The habitual position of a Jewish teacher." — *Professor Vincent.* So that his sitting down was the signal that he was about to speak.

21. This day is this scripture fulfilled. This prophecy was originally spoken to the exiles in Babylon. They were poor, oppressed, broken-hearted, away from home, blind to the goodness and promises of God. Then the prophets came with glorious promises and invitations; visions of hope, of a new kingdom, of a prosperous nation, of a time when "Gentiles should come to their light and kings to the brightness of their rising," "when the waste places should break forth into joy, and sing together."

Now Jesus says, Those prophecies, fulfilled in a measure to your fathers, are now to have their fuller, larger, and more glorious fulfilment. I myself am the Messiah, through whom these promises shall be realized. Believe on me.

> "I give you the end of a golden string:
> Only wind it into a ball, —
> It will lead you into heaven's gate
> Built in Jerusalem's wall."

One Effect of the Address. — V. 22. **And all bare him witness.** Both friends and enemies. Of the facts there could be no doubt. **And wondered at the gracious words.** They were indeed marvelous, beyond any event in the history of the world, "full of grace and truth." Doubtless there were those who believed, though the tide of opinion was against him, and even his brothers at this time did not believe in his claims (John 7: 5).

The Discussion. — Vs. 22–27. **Is not this Joseph's son?** The question with some might be one of wonder and admiration that their fellow-citizen could attain such a high position. With others it would contain a sneer at the stupendous pretensions of a common village carpenter. *The Citizens.*

23. Ye will surely say. Jesus shows that he knows their thoughts. *Jesus.*

24. And he said, Verily I say unto you, [1] No prophet is accepted / acceptable in his own country.

25. But of a truth I say unto you, / I tell you of a truth, many widows were in Israel in the days of Elias, / Elijah, when [2] the heaven was shut up three years and six months, when there came a great famine was throughout / over all the land;

[1] See Matt. 13: 57. [2] 1 Kings 17: 1; 18: 1; Jas. 5: 17; comp. Rev. 11: 6.

The Citizens Quoting a Proverb.

This proverb. Greek, *parabola*, "parable," "denoting any kind of figurative discourse, whether a complete narrative or a short sentence couched in an image, like proverbs." — *Godet.* **Physician, heal thyself.** Prove by healing your own sickness that you can heal the diseases of others. If the physician cannot heal himself, his claims are false. **Whatsoever we have heard done in Capernaum.** Jesus had only the December before healed a nobleman's son at Capernaum (John 4: 46–54); and this was doubtless one example of many cases. **Do also here in thy country.** Let us see some of your miracles. If you cannot do them here and now, then the stories we have heard are doubtless exaggerations or delusions.

The Citizens Making a Demand.

Jesus Answering by a Proverb.

24. No prophet is accepted in his own country. A general truth, the statement of a common experience. No matter what Jesus should do there, they would not accept him. The principle expressed in the proverb would be too strong for them.

ILLUSTRATION. The great Julius Cæsar, who "bestrode the narrow world like a Colossus," "notwithstanding his fiery energy and lightning-like swiftness of thought and act, was of a rather fragile make, and an almost feminine delicacy of texture." His friend Cassius had once saved him from drowning in the Tiber, and bore him on his shoulders,

> "As Eneas did from the flames of Troy upon his shoulder
> The old Anchises bear";

and had seen him in a fever, and heard him groan,

> "And that same eye whose bend doth awe the world
> Did lose its luster."

Cassius could not understand how Cæsar was so much greater than he, and exclaimed:—

> "It doth amaze me,
> A man of such a feeble temper should
> So get the start of the majestic world,
> And bear the palm alone."

(See the whole passage in Shakespeare's *Julius Cæsar*, Act I., Scene 2.)

ILLUSTRATIONS. "Montaigne adverts to this man or that having been a miracle to the world, in whom neither his wife nor his servant has ever seen anything remarkable. 'Few men have been admired by their own domestics.'"

Consuelo, "advising Anzoleto to quit Venice, reminds him that no person is a prophet in his own country. This is a bad place for one who has been seen running about in rags, and where any one may come to you and say, 'I was his protector. I saw his hidden talent. It was I who recommended him and procured his advance.'"

Dr. O. W. Holmes declares that the opinions of relatives as to a man's power "are commonly of little value, not so much because they overrate their own flesh and blood, as some may suppose, as because, on the contrary, they are quite as likely to underrate those whom they have grown into the habit of considering like themselves." — *Jacox.*

LIBRARY. Jacox's *Secular Annotations*, Series I., pp. 143–147, contains a number of other instances.

PRACTICAL. We sometimes think that it would be easier to believe in Christ if we had seen him and heard him, but on the contrary it is much easier for us than for the people of Palestine. We have far greater proofs, and centuries of results to aid our faith. Distance lends not so much enchantment as reality to the view. We seldom see a mountain when close to it.

Jesus Answers by Examples.

25. But I tell you of a truth. Jesus now brings two examples, from their own history, of great prophets whom they all revered, acting in precisely the way they had blamed him for doing. They wrought miracles for others in these cases, and not for their own countrymen. **Many widows were in Israel in the days of Elias.** Greek form of *Elijah*. (See 1 Kings 17: 1–24 for this story.)

26. But[and] unto none of them was Elias[Elijah] sent, save unto Sarepta, *a city* 1 but only to Zarephath, in the land of Sidon, unto a woman *that was*[that was] a widow.

27. And 2 there were many lepers were in Israel in the time of Eliseus[Elisha] the prophet; and none of them was cleansed, 3 saving[but only] Naaman the Syrian.

28. And they were all filled with wrath[they] in the synagogue, when[as] they heard these things, were filled with wrath,

29. And[and they] rose up, and thrust[4 cast] him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast[throw] him down headlong.

30. But he [5] passing through the midst of them went his way,

[1] 1 Kings 17: 9.
[2] Comp. 2 Kings 7: 3.
[3] 2 Kings 5: 1–14.
[4] Comp. Num. 15: 35; Acts 7: 58.
[5] John 8: 59; 10: 39.

26. Sarepta. Greek form of *Zarephath*. On the shore of the Mediterranean, near Sidon.

27. And many lepers. (For this story, see 2 Kings 5: 1–14.) Leprosy was then and still is very common in Palestine. **Eliseus.** Greek form of *Elisha*.

The Rejection of Jesus. — Vs. 28–30. **28. And all . . . were filled with wrath.** The tense (aorist) implies a sudden outburst. "Truth embitters those whom it does not enlighten."

They were angry (1) because he would not show them special favor; (2) because of his superior claims, expecting them to accept him as their superior, as their teacher; (3) because of the implication that God overlooked them in his gifts, which he bestowed upon others.

"*What* then! were they in *his* estimation (and he but the 'carpenter'!) no better than Gentiles and lepers? This was the climax of all that was intolerable to them." "At these words their long-suppressed fury burst into a flame. The speaker was no longer interrupted by a murmur of disapprobation, but by a roar of wrath." — *Farrar*.

29. And rose up. Broke up the service irreverently and rushed forth. — *J., F., and B.* **And thrust him.** With violence. They were a furious mob. **Unto the brow of the hill.** As the Roman mob led unpopular persons to the top of the Tarpeian Rock and thrust them down. The town of Nazareth was not built upon the brow of the hill, but on the side of a mountain, and the cliff overhangs the town as an eyebrow over the eye. Dean Stanley says that "such a cliff as is here implied is found in the abrupt face of a limestone rock about thirty or forty feet high, overhanging the Maronite convent at the southwest corner of the town." — *Sinai and Palestine*.

30. But he passing through the midst. It is not said that this was miraculous. "It seems at times that the divinity within Jesus shone forth with awe-producing power" (John 18: 6; 10: 39; 8: 59). — *G. W. Clark*. **Went his way.** He returned once more several months later (Matt. 13: 54–58) to give them one more opportunity to repent. But they then, as now, madly threw away their blessings, and, like swine, trampled the divine pearls under their feet.

PRACTICAL. Others besides these citizens of Nazareth reject their best friends, and those who proclaim the most precious truth, imagining that to destroy the preacher will destroy the truth he preaches; as if tearing down the fire bell would put out the fire, or removing the danger signal would save one from destruction.

ILLUSTRATION. In *Books Condemned to Be Burnt*, Canon Farrar says: "The first printed work by an Englishman that was so treated was actually the gospel. The story is too familiar to repeat, of the two occasions on which Tyndale's New Testament in English was burnt before old St. Paul's; but in pausing to reflect that the book which met this fiery fate, and whose author ultimately met with the same, is now sold in England by the million (for our A. V. is substantially Tyndale's), one can only stand aghast at the irony of the fearful contrast which so widely separated the laborer from his triumph. But perhaps we can scarcely wonder that our ancestors, after centuries of mental blindness, should have tried to burn the light they were unable to bear, causing it thereby to shine the brighter."

"Books Condemned to Be Burnt."

EXAMPLES. "For years England was wildly merry at Turner's expense. The newspapers cartooned his paintings. Reviewers spoke of them as color blotches." But in time men discovered that "Turner's great landscapes were as rich in imaginative quality as

those of any artist of all ages." "Witness also the contempt our age once visited upon Browning, whose mind is slowly becoming recognized as one of the rich gold mines of our century. Witness the sport over Ruskin's *Munera Pulveris*, and the scornful reception given to Carlyle's *Sartor Resartus*." "Strange that Florence gave Dante exile in exchange for his immortal poem! Strange that London gave Milton threats of imprisonment for the manuscript of *Paradise Lost!*" — *N. D. Hillis.*

LESSON IX. — March 4.

JESUS HEALING IN CAPERNAUM. — Mark 1: 21–34.

Read Luke 5: 1–11. **Commit Verses 32–34.**

GOLDEN TEXT.

And he healed many that were sick. — MARK 1: 34.

LEARN BY HEART.

Mark 1: 32–34; Matt. 4: 16; Isa. 55: 1; Matt. 11: 28–30.

LIGHT FROM OTHER SCRIPTURES.

Parallels. — Luke 4: 31–41; and Matt. 8: 14–16 with vs. 29–34.

Jesus' Works of Mercy.—Luke 4: 18, 19; John 1: 14; 2 Cor. 8: 9; Matt. 11: 28–30; Matt. 9: 35, 36; 23: 37.

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THE INTERROGATION POINT.

This is a club of the scholars that meets occasionally, when special subjects come up. The condition of membership is that each one is to have some earnest question to ask. The subject this week is THE MIRACLES OF JESUS.

THE PICTURE GALLERY.

Jesus Healing the Sick, Schönherr, Doré, Benj. West in the Pennsylvania hospital, Hofmann; Doré's *Vale of Tears; Christ the Consoler*, Ary Scheffer, Plockhörst; one in Tissot's *Life of Christ*.

THE SECTION

includes the coming of Jesus to Capernaum (Matt. 4: 13–16; Luke 4: 31); the call of the four by the Sea of Galilee (most fully told in Luke 5: 1–11); and the busy Sabbath in Capernaum reported in our lesson for to-day.

Chart numbers 28, 29, 30.

PLACE IN THE LIFE OF CHRIST.

The early part of his SECOND YEAR.

Early in the GREAT GALILEAN MINISTRY.

In the development of his work we have here a massing of miracles: (1) to show the authority behind his teaching; (2) to be object lessons revealing the loving nature of the gospel; and (3) to be acted parables of the spiritual blessings of the gospel.

HISTORICAL SETTING.

Time. — April, A. D. 28, on a Sabbath day soon after the rejection of Jesus by his fellow-citizens and acquaintances at Nazareth (see last lesson).

Place. — Capernaum, on the northwest shore of the Sea of Galilee. Here was Jesus' home for the time, the center of his work in Galilee.

Jesus. — Between 31 and 32 years old. He had been preaching nearly one and one half years of his three and one half years' ministry.

John the Baptist. — Thirty-two years old, a prisoner in Herod's castle of Macherus, beyond the Jordan.

THE REFERENCE LIBRARY.

Commentaries on Mark and Luke. The latest on Mark is *The Gospel According to Mark* with the Greek text (the introductions are especially helpful), by Prof. H. B. Swete ($3.75, Macmillan).

LESSON PLAN.

The Connection.

Jesus makes his home at Capernaum.

SUBJECT: Witnesses to Jesus that He Is the Saviour of Men.

I. The Witness of His Teaching (vs. 21, 22).

Ruins of the synagogue.
A busy Sabbath.
Teaching with authority.

II. The Witness of His Power over Evil Spirits (vs. 23–28).

Unclean spirits.
Let us alone, the cry of wicked men.
Practical.

III. The Witness of the Cure of Peter's Wife's Mother (vs. 29–31).

Fevers at Capernaum.
Mothers-in-law.

IV. The Witness of Many Miracles of Many Kinds (vs. 32–34).

A wonderful evening scene.
Doré's *Vale of Tears.*

A STUDY OF MIRACLES.

I. What Is a Miracle?

Illustration from a watch.
Library reference.

II. Miracles Natural to Christ.

III. Miracles as a Witness to the Authority of Jesus.

Illustration.
Matthew Arnold's argument.

IV. Miracles as Object Lessons.

V. Contrast between the Two Kingdoms.

VI. Moral Miracles.

Illustrations.

VII. Miracles as Types of the Beneficent Effects of the Gospel.

Illustrations.

On miracles see Wardlaw, Trench, Taylor, MacDonald, Howson; Professor Bruce's *Miraculous Element in the Gospel;* Professor Delitzsch's *A Day in Capernaum* (75 cts., Funk & Wagnalls).

Dr. Nevius on *Demon Possession* ($1.50, Revell Co.) is a fresh treatment of the subject (1895). *The Person and Kingdom of Satan*, Edward H. Jewett, D. D. (Whitaker, New York, 1889).

R. F. Horton's *Cartoons of St. Mark*, "The Cartoon of Healing"; Trumbull's *Studies in Oriental Social Life*, "Calls for Healing in the East"; Geikie's *New Testament Hours*, "The Great Physician."

SUGGESTIONS TO TEACHERS.

Connect this lesson with the last.

The Calling of the Four to be constant companions.

The Massing of Miracles in this lesson and its purpose.

Pictures of the Sea of Galilee and of Christ healing the sick.

The Witnesses to Christ and his mission, the proof that he is the Messiah.

Modern Proofs confirming to us the testimony of the gospel that Jesus is our Saviour, the Saviour we need.

Light from the Orient on the need of healing.

Open Parliament on subjects to be assigned to different scholars the previous Sabbath: —

What is a miracle?
Why are they massed together?
How do miracles witness to the nature of Jesus?
How do they illustrate the gospel?
Why so many kinds of miracles?
What modern proofs take their place in our day?

The Great Truth of this lesson.

The Characteristics of Jesus shown in this lesson.

EXPLANATORY.

THE CONNECTION. When Jesus had passed safely through the angry mob at Nazareth who were attempting to throw him down from the cliff which overlooked their city, he went to Capernaum, which he made his home and the headquarters of his work in Galilee (Luke 4: 31), according to the prophecy of Isaiah (9: 1, 2) (Matt. 4: 14–16).

Jesus Makes His Home in Capernaum.

One morning, while walking by the Sea of Galilee, he entered Peter's fishing boat, and preached to the multitudes on the shore. Then he bade Peter and Andrew go a-fishing with their nets; and although they had toiled all night long and caught nothing, they let down the nets, and enclosed so many fishes that they had to call their partners, James and John, to help them, and even then there were so many fishes that both boats nearly sank under the load. These men were our early acquaintances of Lesson V. They then became disciples of Jesus, but did not

The Calling of the Four.

21. [1] And they (went / go) into Capernaum; and straightway [2] on the sabbath day [3] he entered into the synagogue and taught.

22. And [4] they were astonished at his (doctrine / teaching) for he taught them as (one that had / having) authority, and not as the scribes.

[1] Matt. 4: 13; for vs. 21–28, see Luke 4: 31–37.
[2] See Mark 6: 2.
[3] V. 39; see Matt. 4: 23.
[4] See Matt. 7: 28, 29.

accompany him all the time. They went home to earn their living. Now Jesus bids them be permanent followers and help him in his growing work. Henceforth for all their lives they were to be fishers of men. It was a call to higher work, for which their fisherman's experience was a training. And they went with him to the city of Capernaum, where we find him in to-day's lesson.

I. **The Witness of His Teaching.** — Vs. 21, 22. **21. And they went into Capernaum,** from the seashore. He went into the city to spend the Sabbath where there was a place of worship. **And straightway,** as soon as the service opened. **On the sabbath day he entered into the synagogue.** Equivalent to our church and its services. If the present ruins of Tel Hum be the site of Capernaum, as the majority of scholars think, then the lately discovered ruins of a synagogue are probably the ruins of the very synagogue in which Jesus preached, and which was built by the Roman centurion whose servant Jesus healed (Luke 7: 1–10). (See Lesson IV., Second Quarter.) "The walls were 74 feet 9 inches long by 56 feet 9 inches wide, and 10 feet thick. It appears to have been better finished than any other synagogue in upper Galilee, and to have been ornamented more profusely. The interior was divided into five aisles by four rows of columns." — *Col. Edward Wilson, in the Century Magazine.* ***Ruins of this Synagogue.*** **And taught.** It was common to ask any suitable person, especially if prominent, to speak at the synagogue services, which were more like our prayer meetings or Sunday school than our more formal church services. This Sabbath was one of the most busy days recorded in Jesus' life. It is a good example of two of the ways in which Jesus spent his Sabbath hours. ***A Busy Sabbath.*** (1) He attends divine worship and takes part in it. (2) The rest of the Sabbath he spends in doing good to all needy ones within his reach. These two things express the spirit of Christianity and the right method of Sabbath keeping.

22. They were astonished at his doctrine. Rather teaching, including both what he taught and the manner and spirit of his teaching. **For he taught them as one that had authority.** (1) Not as an expounder of others' opinions. His teaching was fresh, independent, and original. (2) He spoke with the authority of one who *knows*. He knew the way to heaven, for he had been there; he knew the principles of the kingdom of God, for he was God; and he spoke, therefore, with the authority of an expert. It is just this speaking with authority, and not by inferences, and guesses, and hopes, that the soul needs and that distinguishes Christ's religion from all others. (3) What he said was unalloyed truth, and therefore came with the authority of truth to the souls of men, — the one made for the other by the Creator of both. (4) His conduct and character gave Jesus great personal power in his teaching. The teacher will speak with authority just in so far as the truth is *a part of his own being*, and has been made real

From a Photograph by Wilson.

Ruins of Synagogue at Tel Hum (Supposed Site of Capernaum).

23. And straightway there was in their synagogue a man with an unclean spirit; and he cried out,

24. Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.

[1] See Matt. 8: 29.
[2] Comp. v. 34; Acts 19: 15; Jas. 2: 19.
[3] John 6: 69; Acts 3: 14; Rev. 3: 7; comp. Luke 1: 35; Heb. 7: 26; 1 John 2: 20.
[4] See Matt. 12: 16.

to him in the workshop of his own experience. **And not as the scribes**, who merely interpreted and repeated the teachings of others, a very formal teaching, with an infinite number of rules.

II. **The Witness of His Power over Evil Spirits.** — Vs. 23–28. This event took place in the synagogue during the service on Sabbath morning.

23. **And there was in their synagogue.** Coming among the audience to hear and see, doubtless in one of his quiet periods, which are common in such cases. **A man with an unclean spirit.** Or, more literally, "*in*" *an unclean spirit;* that is, a man under the influence of an unclean spirit; just as we say, *a man* "*in*" *drink*, or, more pleasantly, *a man* "*in*" *love*. For the time being the man is absorbed, as it were, in love or in drink. So the demoniac was absorbed, as it were, *into* the demon, and was completely under its power, or, as we may say, *within* its power. This was usually connected with disease, especially with indulgence in sensual lusts. While the possession does not imply that the victim was the worst of men, like Judas when 'Satan entered into him,' or Ananias when 'Satan filled his heart,' yet at some point the victim must have yielded to the tempter, as Faust to Mephistopheles; for the soul is a castle which Satan cannot enter without permission from within.

UNCLEAN SPIRITS. Demons are called unclean because they are impure, unholy, defiling, and produce such effects both in the body and the spirit of those whom they possess. The outward filth was a type of the moral defilement. The devil's characteristic work is to ruin both body and soul.

"The men of that time (St. Bernard's) say that the air swarmed with angels; and if not with angels, then with devils, that armies of evil spirits were ever on the wing, that they encamped in invisible companies to waylay and deceive or counsel and succor the sons of men." — *Morison.*

LIBRARY. Dr. Nevius, in his *Demon Possession and Allied Themes* (1895), gives some very interesting testimony from his forty years' observation in China. Canon Fremantle's recent translation of *Jerome*, p. 201, speaks of Paula on her journey from Rome to Bethlehem as seeing at Samaria demons screaming under different tortures, men howling like wolves and hissing like serpents.

And he cried out, Luke says, "with a loud voice." The excitement of the crowds brought on an attack. The presence and teaching of Jesus aroused the antagonism of the demon.

24. **Let us alone.** One word in the original; an exclamation of indignation and surprise. **What have we** (the unclean spirit representing the whole body of evil spirits) **to do with thee.** Why do you interfere with us? **Art thou come to destroy us?** The Saviour, so far as appears, had not been formally interfering with the demon; but his preaching was contrary to their nature, his character was opposed to theirs, his whole mission was the exact opposite of theirs; so that everything he did and said tended to destroy their influence.

PRACTICAL. The cry of wicked men is here illustrated by their allies, the unclean spirits. The mere presence of good men is an interference. All their efforts to save men from those who oppress them, to put down bad practises, to enforce good laws, to overthrow intemperance, gambling, and all that panders to vice, to stop dishonest gains, seem to bad men like an unwarrantable interference. They bid ministers, churches, reformers attend to their own business and let them alone.

Let us Alone.

I know thee. As one belonging to the invisible world, he knew something of what was going on there. As a part of the principality of evil warring against God and good, he was aware of the massing of the divine forces at this time in the world.

25. **And Jesus rebuked him.** The testimony of such a being hurt the cause he

26. And when the unclean spirit, 1 had torn tearing him, and 2 cried crying with a loud voice, he came out of him.

27. And they were all 3 amazed, insomuch that they questioned among themselves, saying, What thing is this? 4 what a new doctrine is this? for teaching! with authority commandeth he he commandeth even the unclean spirits, and they do obey him.

28. And immediately his fame spread abroad throughout the report of him went out straightway every where into all the region of Galilee round about Galilee.

29. 5 And forthwith, straightway, when they were come 6 out of the synagogue, they entered came into the house of Simon and Andrew, with James and John.

30. But Now 7 Simon's wife's mother lay sick of a fever, and anon straightway they tell him of her.

31. And and he came and 8 took her by the hand, and lifted raised her up; and immediately the fever left her, and she ministered unto them.

1 Mark 9: 26.
2 Mark 5: 7; Acts 8: 7.
3 Comp. Matt. 8: 27.
4 Acts 17: 19.
5 For vs. 29–34, see Matt. 8: 14–16; Luke 4: 38–41.
6 Vs. 21, 23.
7 1 Cor. 9: 5.
8 Mark 9: 27; Acts 3: 7; 9: 41.

favored. **Hold thy peace.** Literally, "be muzzled." It is a word for a beast. — *Morison.* The same verb is used in the calming of the winds and waves of Mark 4: 39.

26. And when the unclean spirit had torn him. Luke says that the demon threw the man down in the midst of the crowd (Luke 4: 35). This proves the malignity of evil spirits and their great power to do mischief. They will do all the harm they can, and only cease when compelled by the command of Christ.

PRACTICAL. So it is ever apt to be when devils are cast out of men. Satan will not easily leave his prey. So was it when the Israelites were being delivered from slavery in Egypt; their bondage was for a time made worse. So evil habits show unusual power when we try to cast them off. So often matters seem worse than ever just before a revival of religion.

Came out of him. He had to obey, however unwillingly.

27. What new doctrine . . . ? Teaching. The teaching was new, concerning deliverance and salvation, and confirmed by such power. **Authority.** Right and power. Both acknowledged by the unclean spirit.

28. Immediately his fame. Rather as R. V., the report of what he had done spread through all the region of Galilee.

III. **The Witness of the Cure of Peter's Wife's Mother.** — Vs. 29–31. The Sabbath day, after the synagogue services.

29. They entered into the house of Simon and Andrew, who, though natives of Bethsaida (John 1: 44), seem to be now living in Capernaum. All the chosen four went with Jesus.

30. Simon's wife's mother. This distinctly implies that Peter was married, and makes it strange that the Roman Catholics should lay so much stress on the celibacy of the clergy.

NOTE. The French version charmingly translates *wife's mother* "*belle mère*," "beautiful mother." Peter and his family had none of that insipid nonsense about mothers-in-law which defiles so many would-be-witty people with stale jokes. Peter's wife was a part of himself; and he would not have been worthy to be an apostle, nor even a lowest disciple of Jesus, had he not cared for his wife's mother as he would for his own.

Lay sick of a fever. Luke calls it a great fever, of a severe, malignant, and dangerous type. The quantity of marshy land in the neighborhood, especially at the entrance of the Jordan into the lake, has made fever of a very malignant type at times the characteristic of the locality, so that the physicians would not allow Josephus, when hurt by his horse sinking in the neighboring marsh, to sleep even a single night in Capernaum, but hurried him on to Tarichæa. — *Geikie.*

31. He came and took her by the hand. To express his kindly sympathy and courtesy, and to make it evident that the miraculous cure came from him. Luke says, he "rebuked the fever," commanded it to go, as if it were an enemy. **Immediately the fever left her.** Obedient to Jesus, as in the case of the centurion (Matt. 8: 8, 9). **And she ministered unto them.** Such a fever invariably leaves the patient weak. The

32. And at even, when the sun did set, they brought unto him all that were diseased, sick, and them that were [1] possessed with devils.

33. And all the city was gathered together at the door.

34. [2] And he healed many that were sick of with divers diseases, and cast out many devils; and [3] he suffered not the devils to speak, because they knew him.

[1] See Matt. 4: 24. [2] See Matt. 4: 23. [3] Mark 3: 11, 12; comp. Acts 16: 17, 18.

period of convalescence is always long and trying, often full of danger. The fact that she ministered unto them, *i. e.*, served in the ordinary duties of the household, shows that the cure was instantaneous and complete.

"The brow grows cool, the pulse beats calm,
Health pours through every vein like balm." — *Geo. L. Taylor.*

IV. **The Witness of Many Miracles of Many Kinds.** — Vs. 32–34. **32. And at even, when the sun did set.** Was setting. They came at this time (1) because the Sabbath had then ended, and the people felt free to come. (2) It was the cool of the day, and pleasanter for the sick to come. (3) The report of the wonderful cures of the prophet had spread widely by this time. **Diseased.** With various kinds of sickness (Luke). **Possessed with devils.** These are mentioned in particular because they were much in evidence, they were the most difficult cases, and the contrast between the state of sickness and of health was greatest. ***A Wonderful Scene.***

33. Gathered together at the door of Peter's house (v. 29).

34. And he healed many. Not that some were left unhealed, but that he healed them all (Matt. 8: 16), and there were many. **And suffered** (or permitted) **not the devils to speak.** For the same reason that he silenced the demon in the earlier part of this lesson. **Because they knew him.** Knew that he was the Christ, the Son of God, and were tempted to proclaim the fact, and, perhaps, to plead with him that he "torment them not before the time." Jesus did not desire the testimony of demons even when they spoke the truth.

THE VALE OF TEARS. Few collections of paintings, scarcely the supreme Salon Carré of the Louvre, have produced so great an effect upon me at the first view as Doré's magnificent Christian pictures in London, and especially the last picture he finished just before his death, *The Vale of Tears*. At the head of a deep valley stands Christ, and all the light of the picture shines from him. All kinds of human suffering are gathered there for him to heal. The lame walk, the lepers are cleansed, the sick are restored. A dying mother holds out her child to him, conquerors hand him their swords, and kings take off their crowns before him. It is the vision of the redemption of the world.

A STUDY OF MIRACLES.

As this is the first lesson which describes the miracles which Jesus wrought, it may be well to spend much of our time in studying the place of miracles in the mission of Jesus.

I. WHAT IS A MIRACLE? A miracle is the personal intervention of God by his will into the chain of cause and effect in nature. It is not "breaking of the laws of nature," nor "the suspension of the laws of nature," nor any change in the laws of nature, but simply God's doing with his infinite power the same *quality* of action, though vastly greater in degree, that we do every hour when we exert our personal will amid the forces of nature. I lift up a book. The act is a new personal force, which marks the power of my will. It breaks no law of nature, suspends none. It is the same when God, by his infinite power, lifts up a mountain or raises the dead. It is his personal will touching nature and showing that God himself is there; just as a friend can grant a favor, or the owner of a factory stop a part of the machinery to rescue a child caught in the wheels.

ILLUSTRATION. "I regard a miracle," said uncle, "to be merely such an interference wi' the established coorse o' things as infallibly shows us the presence and the action o' a supernatural pooer. What o'clock is it wi' you, sir, if you please?" "It is half-past twelve, exactly; Greenwich time," replied Smith. "Well, sir," said uncle, pulling a huge old timepiece from his pocket, "it's ane o'clock wi' me. I generally keep my watch a bitte forrit. But I may hae a special reason noo for setting my watch by the railway; and so, see ye, ***Nature of Miracle Illustrated by a Watch.***

I'm turnin' the hauns o't around. Noo, wad ye say that I have violated the laws o' a watch? True, I hae dune what watchdom, wi' a' its laws, cooldna hae dune for itself; but I hae dune violence to nane o' its laws. My action is only the interference o' a superior intelligence for a suitable end; but I hae suspended nae law, violated nae law. Weel, then, instead o' the watch, say the universe; instead o' moving the hands, say God acting worthily of himsel'; and we hae a' that I contend for in a miracle; that is, the unquestionable presence of an almighty hand working the divine will. And if he sees fit to work miracles, what can hinder him? He has dune it aftener than once or twice already, and wha daur say that he'll not get leave to do't again?"

Library. In W. C. Prime's *Along New England Roads* (Harpers, 1892), "A Village Discussion," there is a capital illustration of the same truth, where one holds a jack-knife, which the law of gravitation would cause to fall, but the will of the holder sends it up to the ceiling, driving the blade into the beam, but without breaking or suspending the law of gravitation. (See *Gospel for an Age of Doubt*, p. 420.)

II. Miracles Natural to Christ. If there is a personal God, it is as natural that he should work a miracle, for sufficient reasons, as it is that the owner of a factory should interfere to save a child who is caught in the machinery, or for a physician to interfere with the natural progress of a disease. To accept a miracle when proved is scientific. Even such scientists as Professor Huxley (*Popular Science Monthly*) agree to this. It is simply a question of proof. If Jesus was the Son of God, the power to work miracles was a natural accompaniment. And note how worthy of the Son of God were the miracles he wrought. All were useful, helpful, instructive, and guiding to a higher life.

III. The Miracles Were a Testimony to the Authority of Christ. They are God's signature and seal to the words which his messengers speak. The divine words, which cannot be fully tested in themselves, are proved to be from God by visible signs and deeds which only God can produce. These should have three marks which test their truth: (1) They are wrought by good men, (2) in attestation of a message which, while beyond our knowledge, does not contradict our conscience and reason, but is in harmony with the other words of God. (3) They must be worthy of God, helpful, useful, a blessing, never done merely to startle and excite wonder, but expressions of God's holy character, his love, tenderness, pity, good-will to men.

Illustration. "'Suppose,' says Matthew Arnold, 'I could change the pen with which I write this into a penwiper, I should not thus make what I write the truer or more convincing.' Mr. Arnold suggests certain interpretations of the Bible. 'The Bible is on my bookshelves, and I take it down and judge for myself whether his interpretation is correct or not. His turning a pen into a penwiper would not and ought not to affect my judgment of the correctness of his interpretation. But George Kennan is publishing in the *Century Magazine* some articles descriptive of exile life in Siberia; and before I will read these articles, certainly before I will allow myself to be influenced in judgment or conduct by them, I must know that Mr. Kennan has been in Siberia, tells what he has seen and heard, and is not spinning a yarn, Defoe-like, out of his own fertile imagination. The philosopher needs no authentication; his philosophy is its own evidence. But a witness to facts otherwise not known, and perhaps not otherwise discoverable, always requires some authentication. The distinction is perfectly simple; and we act upon it in every-day life. Now Christ came as a witness to heavenly facts about God and the immortality and destiny of the soul, and miracles are the authentication of his credibility. They are God's signature to his testimony.'" — *Condensed from the Christian Union.*

Matthew Arnold's Argument.

IV. The Miracles of Christ Are Object Lessons. Every miracle is a visible picture before men of the character of God, of the nature of the gospel, of the loving kindness of our Saviour, of his power to help, of the wonders of grace he can work in our hearts, of his power to deliver from the diseases of sin. There were many miracles, of all kinds, to show that Jesus has power over all kinds of diseases, all the many forms of evil of which they are a type, over demons, over the forces of nature.

Illustration. In Tennyson's *Idylls of the King*, a knight says that he can find God's goodness in the stars, in the flowers, in the fields, but not in his ways with man. But the wondrous works of Jesus show his goodness in his ways with man.

V. The Contrast between the Two Kingdoms. In these miracles we see first the results of evil, the kind of things which flourish in the kingdom of Satan and sin. Satan's kingdom (1) is made up of demons and those filled with their spirit; (2) its adherents are miserable themselves and seek to make others so; (3) they tempt to sin; (4) they injure the body; (5) they ruin the mind and the soul.

On the other hand, we do not know this world unless we also see Christ in it and the good things which his kingdom is producing. Jesus sees the evil, but his glory is in his power to overcome the evil. (Compare Stead's *If Christ Came to Chicago* and E. E. Hale's *How Christ Came to Boston.*)

VI. MORAL MIRACLES. "When a man declares to me, 'I cannot believe in miracles,' I reply, 'I can, because I have witnessed them.' 'When and where?' 'On a certain street in this city is a man who was a week ago given over to every form of vice and brutality, and who is now a good citizen, an honest workman, a kind husband, a loving father, a pure, upright man. Surely, that is such a miracle as makes me forever believe in the possibility of miracles.'" — *Professor Drummond.*

VII. THESE MIRACLES WERE TYPES OF THE BENEFICENT EFFECTS OF CHRISTIANITY. Christ tells us that those who believe in him shall do greater works than he, and it is true that Christ in his Christianity is doing on a far larger scale the works of Christ than it was possible for him to do in Palestine. The kindly feeling, the desire to help, the increased skill, which spring up under Christianity as flowers and fruits grow in the sunshine, have made Christ's works through his people greater than those he wrought on earth. They are not miracles, but are better than the power of miracles, as the prolonged sunshine is better than a flash of lightning. Blind asylums have opened many eyes, and caused people to read and work even without sight. Hospitals have cured and cared for multitudes of sick and insane. We cannot raise the dead to life, but the average length of life has been greatly increased. The day laborer has more of the best things in the world — books, libraries, churches, railroads, telegraphs, newspapers — than kings have in heathen lands.

LIBRARY. *A Colony of Mercy* describes what Christianity is doing for all forms of disease in a town in Germany; *The Ely Volume* of the A. B. C. F. M.; R. S. Storrs, *The Divine Origin of Christianity Indicated by Its Historical Effects;* Dr. Dennis' *Christian Missions and Social Progress* is not only intensely interesting in itself, as easily the first on this subject, but gives a long list of books for further research.

LESSON X. — March 11.

THE PARALYTIC HEALED. — Mark 2 : 1–12.

Read Matthew 4 : 23–25 ; Mark 1 : 35–45.

Commit Verses 9–12.

GOLDEN TEXT.

The Son of man hath power on earth to forgive sins. — MARK 2: 10.

LEARN BY HEART.

Vs. 9–12; Psa. 51: 1–3, 7; Isa. 55: 7.

LIGHT FROM OTHER SCRIPTURES.

Parallel Accounts. — Matt. 9: 2–8; Luke 5: 17–26.

The Connecting Story is told in Mark 1: 35–45; Matt. 8: 1–7; Luke 4: 42–44; 5: 12–16.

Forgiveness of Sin. — Psa. 32 and 51; Matt. 6: 12; Luke 7: 47–50; Luke 18: 13; Isa. 43: 25; 44: 22; 55: 7.

THE SECTION

includes the first preaching tour in Galilee (Mark 1: 35–45), and the lesson with its parallel accounts.

Chart numbers 31, 32, 33.

PLACE IN THE LIFE OF CHRIST.

In the spring and toward the middle the SECOND YEAR of his ministry, —

THE YEAR OF PRINCIPLES.

It belongs to the first half of the

GREAT GALILEAN MINISTRY.

HISTORICAL SETTING.

Time. — Summer of A. D. 28.

Place. — Capernaum, which Jesus made the central point of his labors.

LESSON PLAN.

The Connection.

Jesus retires for prayer.
Enlarges his work.
First tour of Galilee.

I. Jesus Preaches in a Private House at Capernaum (vs. 1, 2).

The crowds.
Strangers from abroad.
The plan of the house.

II. A Man with the Palsy Interrupts the Service (v. 3).

What is the palsy?
Borne of four.

III. Obstacles Overcome (v. 4).

His sickness. The service.
The crowds. Let down through the roof.

IV. Jesus First Gives Healing of the Soul (v. 5).

Faith. An object lesson.
Forgiveness.

V. Jesus Proves His Power to Forgive by His Power to Heal (vs. 6–12.)

The objectors. The joy.
The proof.

SUBJECT: A Living Parable of Sin and Redemption.

I. The Palsy a Type of Sin.

In three forms.

II. The Desire to Be Cured.

III. Obstacles in the Way.

Illustration.

IV. He First Uses Human Aid.

Friends. Illustration.
Personal influence.

V. Enterprise in Bringing Others to Christ.

Unusual means.
First Christian Endeavor Society.

Illustrations.

Two pictures of the Rock of Ages.
A physician's experience.
Library references.

VI. Lessons of Faith.

What faith is.
Value of obstacles.
Faith not arbitrary.

Illustrations.

Faith and foot-power.

VII. The Higher Blessing First.

VIII. Forgiveness of Sins.

Library.

Illustrations.

As many names for forgiveness as the nine terms for sin.

IX. Rejoicing and Glorifying God.

La Bête Humaine. Illustrations.

Jesus. — Between 31 and 32 years old.

John the Baptist in prison at Castle Macherus, since March.

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The References are new, copyrighted, and used by permission of the syndics of the University Presses of Oxford and Cambridge. (See page 3.)

THE PICTURE GALLERY.

Healing the Paralytic, Bida; pictures of Capernaum and of the Sea of Galilee; healing of the sick, in Rembrandt's *Hundred Guilders Plate;* a picture in the Louvre, Jouvenet; in the Dresden Gallery, Dietrich; in Overbeck's Gospel Series; in the Pennsylvania hospital, B. West; in Tissot's *Life of Christ.*

THE REFERENCE LIBRARY.

Commentaries on Mark; Works on the Miracles, Wardlaw; Bushnell, *Nature and the Supernatural;* Bruce, *Miraculous Element of the Gospels;* R. C. Trench, Wm. M. Taylor, Geo. MacDonald, and Dean Howson; *Christ's Acted Parables*, Rev. N. S. Burton. R. F. Horton's *Cartoons of St. Mark*, "The Cartoon of Healing" and "The Cartoon of Forgiveness"; Trumbull's *Studies in Oriental Social Life*, "Calls for Healing in the East"; Geikie's *New Testament Hours*, "The Great Physician"; Sir Risdon Bennett's *Diseases of the Bible* ($1.00, Revell).

SUGGESTIONS TO TEACHERS.

Review.

Connection, and its meaning.

The Place in the life of Christ, showing how this miracle aided his work.

Pictures, Map, and Chart.

The Miracle as a fact, blessed in itself as expressing the loving kindness of Jesus for the suffering.

The Miracle as an object lesson, and a type illustrating a great spiritual truth.

The Miracle as a proof of Christ's authority behind his teaching and his promises.

The Open Parliament, for home research and class discussion: —

Need of healing in the East.
Why Jesus wrought miracles.
Moral paralysis.
Why Jesus forgave before he healed.
What this miracle teaches.
Characteristics of Jesus shown by this miracle.

Practical Applications.

1. And (again / when) he entered (again) into [1] Capernaum after (some / some) days; (and) it was noised that he was in the house.

2. And (straightway) many were gathered together, (insomuch / so) that there was no (longer) room (to receive / for) *them*, no, not (so much as / even) about the door: and he (preached / spake) the word unto them.

[1] Comp. Mark 1: 45 (mg.); Matt. 9: 1.

EXPLANATORY.

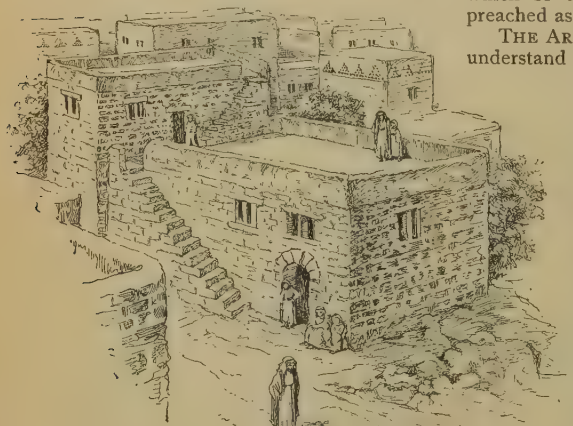
The Connection.— Mark 1: 35–45. After the full Sabbath of teaching and healing described in our last lesson, Jesus spent the early hours of the next morning in prayer. Why did Jesus need to pray? Then he made a tour of Galilee, preaching the gospel and healing the sick, and incidentally training the twelve while he spread the good news.

I. **Jesus Preaches in a Private House in Capernaum.** — Vs. 1, 2. At the close of his first tour in Galilee. He returned to his center of work.

1. **After some days.** Some days after the healing of the leper (Mark 1: 40–45) and when the excitement concerning that miracle had quieted down. **It was noised.** Rumored, reported. **That he was in the house.** Either the house which he occupied with his mother and his brethren (Matt. 4: 13) or possibly that of St. Peter. — *Cambridge Bible for Schools.* The article being wanting in the original, the phrase is equivalent to "*at home.*" — *Schaff.*

2. **Many were gathered together,** including Pharisees and doctors of the law from all parts of Galilee, Judea, and Jerusalem (Luke 5: 17). These were the most influential and learned of the Jews. The young teacher was creating a wide excitement. The house was crowded with people who, with Oriental freedom, had entered the house where the great Teacher and Miracle-Worker was staying, and even gathered in a crowd outside the door. **And he preached.** Spake, was speaking, when the paralytic was brought to the house. **The word.** The word God had sent by him; the good news of salvation.

CROWDS AND THE PREACHER. Jesus did nothing with a purpose to create excitement, but he did not refuse to preach to them because they came from unworthy motives. Crowds are no proof of success in preaching, for the real success depends on what is done for the crowds after they are gathered. And yet true preaching, which feeds the soul, tends to draw crowds, and gives the larger opportunity to the teacher. There is nothing which so attracts as the pure gospel so preached as to meet the needs of the soul.



From a Photograph.

Eastern House, Showing Housetop.

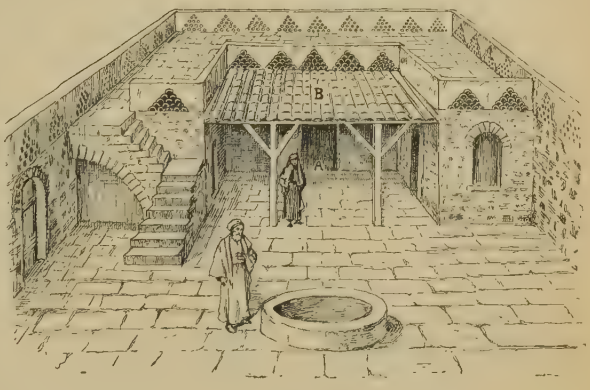
THE ARRANGEMENT OF THE HOUSE. To understand what follows it is necessary to have a clear idea of the arrangement of an Oriental house. They are usually of one story, with a flat roof and outside stairs to the roof, for during the heat of the summer the family always sleep there. They are generally surrounded by battlements. "The roofs are made of branches of trees, canes, palm leaves, etc., covered with a thick stratum of earth."— *Dr. Davis.* The better class of houses consist of an open courtyard, in which is frequently a fountain or a well. It is surrounded on three sides by rooms with bare, almost windowless walls on the outside, "with a narrow doorway in the center opening into the courtyard, to which there is no other access. Round three sides of this open square are attached

3. [1] And they come, unto him, bringing one unto him a man sick of the palsy, which was borne of four.

4. And when they could not come nigh unto him for the press, crowd, [2] they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein whereon the sick of the palsy lay.

[1] For vs. 3–12, see Matt. 9: 2–8; Luke 5: 18–26. [2] Comp. Luke 5: 19.

chambers, sometimes wholly or partially enclosed, sometimes with only pillars supporting the roof, between which curtains may be hung. The principal or reception room is on the side facing the entrance. At the farther end of it, against the wall, runs a raised dais, with a few cushions." — *Tristram.* In the paved courtyard we see the well, the flat roof, the rooms surrounding a court covered by a veranda made of Oriental tiles. If Jesus was preaching in such a house, he stood in the open recess at A. The audience filled not only the rooms but the whole court. The man was let down through the veranda B in front of Jesus. (See picture.)



Court and Roof of Oriental House.

II. **A Man Sick of the Palsy Interrupts the Service.** — V. 3. **And they come,** while Jesus is preaching. **Bringing one sick of the palsy.** He was full grown, for it took four to carry him. He was young, for Jesus calls him "son." *Palsy* is a contraction of the word "paralysis."

THE PALSY is a disease which deprives the part affected of sensation or the power of motion, or both, according as the sensory or the motor nerves, or both, are attacked. A fearful form of this disease is known in Eastern countries. — *Schaff's Bible Dict.* "That it was no slight form of disease is shown by the special term employed by the Evangelist Luke, as this is the correct technical Greek word for pronounced paralysis. It was evidently such that no known means of medical treatment could have effected its cure." — *Sir Risdon Bennett, M. D., in Diseases of the Bible.* The term "palsy," or "paralysis," is used by the ancient physicians in a much wider sense than by our modern men of science. It included not only what we called paralysis, which is rarely very painful, but also catalepsy and tetanus, *i. e.*, cramps and lockjaw. *Catalepsy* is caused by a contraction of the muscles in the whole or part of the body, and is very dangerous. The effects upon the parts seized are very violent and deadly. For instance, when a person is struck with it, if his hand happens to be extended, he is unable to draw it back. *The cramps,* in Oriental countries, is a fearful malady, and by no means infrequent. It is caused by the chills of the night. The limbs when seized by it remain immovable, sometimes turned in, and sometimes out, in the same position as when they were first seized. The person afflicted resembles a man undergoing the torture, and experiences nearly the same exquisite sufferings. — *M'Clintock and Strong's Cyclopædia.* ***Palsy.***

Borne of four. Each one carrying a corner of his bed.

III. **Obstacles Overcome.** — V. 4. **And when they could not come nigh unto him for the press.** Or crowd, which filled not only the room, but the court and the narrow street on which the gate was. **They uncovered the roof where he was.** Over the house, or over the veranda. *They uncovered the roof.* "Literally, 'scooped it out.' Very graphic and true to fact. A modern roof would be *untiled* or *unshingled;* but an Oriental roof would have to be *dug* to make such an opening as was required." Luke says they let him down "through the tiles," sometimes laid upon the earth roof for protection, "so that they would be obliged, not only to dig through the grass and earth, but also to pry

5. When And Jesus [1] saw seeing their faith he said saith unto the sick of the palsy, Son, [2] thy sins be forgiven thee. are forgiven.

6. But there were certain of the scribes sitting there, and reasoning in their hearts,

[1] Mark 10: 52; Matt. 8: 10, 13; 9: 22, 29; 15: 28; Luke 7: 9, 50; 17: 19; 18: 42; Acts 3: 16; 14: 9; Jas. 5: 15.

[2] Luke 7: 48; comp. John 5: 14.

up the tiles. Compare Psa. 129: 6." — *M. R. Vincent.* **They let down the bed.** A rude pallet, merely a thickly padded quilt or mat, held at the corners, and requiring no cords to let it down. They could easily reach the roof by the steps on the outside, as the roof is low, or they could have gone into an adjoining house and passed along the roofs.

Luke calls the bed "a small couch or litter, so light that a woman could lift and carry it away. Thus, in the *Lysistrata* of Aristophanes, 916, Myrrine says: 'Come now, let me carry our couch' (κλινίδιον) (Luke's word here)." — *M. R. Vincent.*

The whole affair was the extemporaneous device of plain peasants, accustomed to open their roofs, and let down grain, straw, and other articles, as they still do in this country. I have often seen it done, and done it myself to houses in Lebanon. I have the impression, however, that the covering, at least of the *lewan* (court), was not made of earth, but of coarse matting . . . or boards . . . or stone slabs, that could be quickly removed. — *Thomson's Land and Book.*

THE OBJECTION that it was wrong to injure another's house in this way is very weak. The expense was almost nothing; the friends could easily make it good. And no reasonable man with a spark of love in his soul, and with Jesus present with the gospel, would weigh such a slight injury to his house against the cure of a fellow-man suffering as this one did.

IV. **Jesus First Gives Him Healing of the Soul.** — V. 5. Jesus was interrupted in the midst of a most solemn and earnest address, affecting the eternal salvation of men, by a man who wanted merely bodily healing. But notice how Jesus turned the interruption into a help to his work. This may be one reason why Jesus took the course that he did. He showed (1) that redemption from sin was worth more than redemption from disease; (2) that only by being saved from sin could the bodily cure be permanent or most valuable; (3) he held up before them an object lesson of faith, so that they could see what faith was, how it saved and how it was manifested. There was always danger that the outward healing would absorb too much attention. It was good indeed, but of small value unless it led to better lives and renewed souls.

Reasons for this Course.

5. When Jesus saw their faith. The faith of the sick man and of the friends who brought him. "Christ's treatment of the man shows that it was he who had the faith and had imparted it to them. *There are no sufferers whose affliction has been hallowed who are not centers of spiritual influence to some friends or neighbors round them.*" — *R. Glover.* Faith was shown (1) by their coming to Jesus; (2) by their perseverance; (3) by their ingenuity. Faith in Jesus, even for earthly blessings, has its influence on the spirit and the character. It was founded on facts. They knew what Jesus had done. They knew his character. **Son,** expressing sympathy and a kindly feeling. Matthew adds, "Be of good cheer." **Thy sins be** (are) **forgiven thee.** The past is washed away. You are received back again to your Heavenly Father's favor and love, as the prodigal son to his father's home. This forgiveness was doubtless the very boon which above all others the young man needed and desired. Jesus was reading his heart. His affliction had been blessed to him. It had led him first to thoughtfulness; then to repentance; and now to the Saviour of sinners, who assured him of the forgiveness of his sins. His sickness and the near approach of death had awakened his conscience and made him see his guilty condition in the sight of God. He was unprepared to meet God, unprepared to enter heaven. Hence his greatest need and his greatest desire was for forgiveness of his sins, and Jesus grants the greater blessing first.

Forgiveness.

V. **Jesus Proves His Power to Forgive by His Power to Heal.** — Vs. 6–12.

6. But there were certain of the scribes. "The scribes, or rabbis, were the leaders of the nations, the theologians, the legislators, the politicians of Israel." — *Geikie.* Referred to above, from Luke 5: 17. **Reasoning.** "The word 'dialogue' is derived from the original of this word; and the meaning literally is that they *held a dialogue* with themselves." — *M. R. Vincent.* **In their hearts.** Not speaking it openly.

7. Why doth this *man* (man) thus speak, [1] (blasphemies? he blasphemeth:) [2] who can forgive sins but (God only? one, *even* God?)

8. And (immediately when straightway) Jesus, [3] (perceived perceiving) in his spirit that they so reasoned within themselves, (he said saith) unto them, Why reason ye these things in your hearts?

9. Whether is (it) easier, to say to the sick of the palsy, (*Thy* Thy) sins (be forgiven thee; are forgiven;) or to say, Arise, and take up thy bed, and walk?

10. But that ye may know that [4] the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy),

11. I say unto thee, Arise, (and) take up thy bed, and go (thy way into thine unto thy) house.

12. And (immediately) he arose, (and straightway) took up the bed, and went forth before them all; insomuch that they were all amazed, and [5] glorified God, saying, We never saw it on this fashion.

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[1] Mark 14: 64; John 10: 36.
[2] Psa. 32: 5; Isa. 43: 25.
[3] See John 2: 25.
[4] Comp. v. 28.
[5] See Luke 7: 16.

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7. **This man thus speak blasphemies?** To blaspheme is to slander God, to speak evil, impiously, of God. In this case it was arrogating to himself what belonged only to God, thus making God like a mere man. Blasphemy is practically *uttered* treason against God. **Who can forgive sins but God only?** Sins are against God, and therefore only God can forgive them; for in the nature of things only he against whom the offense has been committed can forgive. I can forgive the evil done to myself, but I cannot forgive the evil done to my neighbor. He only can forgive that. So that the reasoning of the scribes was right: "Only God can forgive sins."

8. **Why reason ye.** Matthew says, "Wherefore think ye evil?" Why do you misjudge, and put an evil construction on my words?

9. **Whether is it easier to say,** etc. "In our Lord's argument it must be carefully noted that he does not ask *which is easier, to forgive sins* or to *raise a sick man;* for it could not be affirmed that that of forgiving is easier than this of healing; but which is easier to *claim, this power or that; to say,* Thy sins be forgiven thee, or *to say,* Arise and walk? . . . It would be easier for a man equally ignorant of the French and Chinese languages to claim to know the last than the first. Not that the language itself is easier, but that in the one case multitudes could disprove his claim; in the other, hardly a scholar or two in the land."—*Trench.* Saying, "Thy sins be forgiven thee" could not be put to the proof. But the saying, "Arise and walk," could be tested on the spot. Both were divine acts. He that could do one divine act proved that he had authority and power to do the other. ***The Argument.***

10. **Ye may know that the Son of man.** The Messiah, "the head and representative of the new humanity," the Son of God manifested in the flesh. **Hath power.** Both right and might, authority and power. The proof lies in the indorsement of God to Jesus' claims to be the Messiah. The miracle was the signature of God to his nature and mission.

11. **Arise.** Which would be impossible without a miracle. **Take up thy bed.** This would show the completeness of the cure on the spot, which would be impossible if the cure were a medical result.

12. **He arose, took up the bed, and went forth before them all.** A living witness to Jesus, unimpeachable, and making the cure a visible illustration of the work which Jesus came to do. **Insomuch that they were all amazed.** Luke adds, "They were filled with fear." The miracle awakened a religious awe in their minds, such as men ever feel in the presence of a great and mysterious power. Here was one who could read their hearts, and who would not be afraid if every secret thought were about to be brought to light. Here was one also who had unlimited power; what might he not do to them? But they also saw the goodness of God; his forgiving love; his readiness to help; and this, too, for the sinful and helpless. This was the most amazing thing of all. **And glorified God.** Luke adds, "saying, We have seen strange things to-day." They ascribed the honor and glory to God, as the source of this beneficent power. The good deeds of God's children honor God, and lead the souls of men toward him (Matt. 5: 16).

A LIVING PARABLE OF SIN AND REDEMPTION.

ILLUSTRATION. Archbishop Leighton, returning home one morning, was asked by his sister, "Have you been hearing a sermon?" "I've met a sermon," was the answer. So in this story those who were listening to Jesus met a sermon, saw an illustration of how to be saved.

I. THE PALSY AS A TYPE OF SIN. Sin in the soul takes all the forms which paralysis does in the body. (1) Sometimes it takes away or dulls the sense of feeling. Its victims are insensible to the goodness of God, the appeals of reason, the truths of religion. They are, as the apostles say, "past feeling." (2) It sometimes weakens the will so that even when men would do good, evil is present with them. They put off duty; they know, but will not come to a decision. They become like a patient in one of our city hospitals, where the will itself had lost its power of action. (3) Sometimes sin, like what in those days came under the name of palsy, produces a fixed condition of evil with intense tortures of conscience.

II. THE PARALYTIC DESIRED TO BE CURED. He had heard of the marvelous cures of the young teacher, and of his gospel of grace and salvation. If others were healed, why could not he be cured?

III. THERE WERE GREAT OBSTACLES IN THE WAY. He could not cure himself. He could not even go himself to the Good Physician. There were great crowds around the house, so that it seemed impossible to reach the only one who could help. Many of them were prominent people from all over the country, who would dislike an interruption. To reach Jesus he must interrupt an earnest religious service.

ILLUSTRATION. How helpless man is to save himself from the disease of sin may be illustrated by Æschylus' *Prometheus Bound;* by Virgil's Laocoön with his sons in the coils of the great serpent (Book II.), of which statues may be seen in most art galleries; by the young man in Paris, who was examining a guillotine, and, from curiosity, lay down on the plank under the knife, and found himself fastened there, unable to escape without aid from others.

IV. HE FIRST USED HUMAN HELP to overcome these obstacles. His friends brought him to Christ and gave him the aid he needed to overcome the difficulties in the way.

ILLUSTRATION. All the later years of my ministry I have kept a record of the experience of those who have united with the church for the purpose of learning the best means of reaching men. One of the questions asked was, "What was the instrumentality by which you were brought to Christ?" And in almost every case some person was the means. On the other hand, we have a similar testimony to the power of human instrumentality leading astray in "a report of six hundred cases of inebriety in the Kings County (New York) Inebriate Asylum. Of these six hundred cases, four hundred and fifty-eight became inebriates from association, *i. e.*, from going with drinking men and indulging in the habit of treating." *Personal Influence.*

V. ENTERPRISE IN BRINGING OTHERS TO CHRIST. (1) It took four men to bring one man to Christ; but "if four men are needed to help one man to the Saviour, let four men take hold and do it. The last thing in the world to scrimp on is bringing souls to a hope of salvation. You are less than a fourth of a Christian if you are not willing to be one of four to bring a palsied one to the presence of Jesus." — *H. C. Trumbull.* (2) When these men could not bring their friend to Jesus in the ordinary way, they found an extraordinary way. The means which succeed in bringing people to Jesus are the means to be used, whether regular or irregular. These four men teach us to be inventive and enterprising, energetic and persevering, in bringing men to Christ.

> "True faith, like truest love, invents,
> Denied the door, it circumvents." — *Robert Maguire.*

There are cases which will need the aid of a band of workers before they will be fully saved, — a wife, a daughter, a friend, a Sabbath-school teacher, a pastor; all should unite in prayers and labors to bring such to Jesus. — *Spurgeon.*

The four men that brought the sick man were very enterprising and determined. Some one has called them the FIRST CHRISTIAN ENDEAVOR SOCIETY.

LIBRARY. Bushnell has a sermon on "Four-Cornered Duties." Let no one drop his corner of the blanket. The paralyzed cases will never come without help. How much better to be one of the toiling four than one of the growling scribes! — *Bishop Warren.* See also the experiences of Christian in *Pilgrim's Progress.*

ILLUSTRATION. There are two familiar pictures, each entitled *The Rock of Ages*. In one of them is a person clinging with both hands to a cross on a rock in the stormy sea. The other is the same idea, with the exception that, while with one hand the saved person is clinging to the cross, with the other she is reaching out and drawing a drowning one from the raging waves to the safety of the cross on the rock. This is the true picture.

Pictures of "The Rock of Ages."

ILLUSTRATION. "A physician once said that he kept himself in health by going to see his patients. Whenever he discontinued this, and required his patients to come to him, or when he tried to abandon his practise, he speedily became lethargic, stupid, and dull; but when he resumed his efforts, and tried and tested his powers, he recovered his strength and vigor. So many a Christian man would find spiritual health and strength in trying to bring others to Jesus." — *Hurlbut.*

VI. WE LEARN SOME LESSONS OF FAITH. (1) Faith is not merely a belief about Christ, but a trust in Christ, founded on a knowledge of what Christ is and has done. But the truer and fuller our faith concerning him, the stronger the reasons for confidence in him. (2) Obstacles in the way are the tests of faith, and when overcome are the proofs of faith and the means of strengthening faith. (3) Faith is not an arbitrary, but the natural and necessary condition of salvation, as we see illustrated in the miracle before us.

ILLUSTRATION. In a little book, *Saint Indefatigable*, is related the following incident: "When we had diphtheria here (the Shelter for Destitute Children), there were twenty cases among the children, and no one would watch. Our president, Miss Jackson, and Mrs. Searle both knew our need, and both believed we would get assistance. Miss Jackson went home to pray over it. Mrs. Searle commended the praying, and added, '*A little foot-power will be needed to go with it;* so while Miss Jackson prays, I will furnish the foot-power.' Thus through the prayer of faith and the feet of faith, the necessary nurses were secured." — *H. L. Hastings, in The Christian.*

Faith and Foot-Power.

VII. THE HIGHER BLESSING FIRST. Jesus gave much more than was asked. The desire for bodily healing led to the desire for spiritual healing. The base of Jacob's ladder on the earth led up to heaven and God. This is one meaning of sickness and pain.

"I sat alone with my conscience
In a place where time had ceased,
And we talked of my former living
In the land where the years increased.
The ghosts of forgotten actions
Came floating before my sight,
And things that I thought were dead things
Were alive with a terrible might;
The vision of all my past life
Was an awful thing to face,
Alone with my conscience sitting
In that silently solemn place."

VIII. THE FORGIVENESS OF SINS. (1) The first great need of each human being is the forgiveness of sins. A religion that can't assure us of God's forgiveness is a vain religion. (2) This is so because unforgiven sin shuts us away from God and heaven. We could not look in God's face, or endure his presence, or the presence of the holy, with our sins unforgiven. (3) Forgiveness is not merely the taking away of the punishment of sin, but it is restoration to the family of God, to his favor, to the enjoyment of his love, as children and heirs of God. (4) Forgiveness includes the washing away of sin. It will be remembered no more. The past life will be seen in the radiance of God's love, which will make us forget the sin in admiration of God's goodness, and mercy, and love, in the salvation of such as we are. (5) Sin is forgiven for Christ's sake, because he has by his atonement made it possible for God to be just, and yet justify (forgive) those who believe. The atonement removes the evil which would come upon the individual and upon the community if free pardon were offered to all, without this preparation and condition.

LIBRARY. "Special Consolations of Scripture," in Farrar's *The Bible, its Meaning and Supremacy* ($2.00, Longmans); *Suggestive Illustrations on the New Testament*, Matthew, pp. 114, 115; John, pp. 89, 90, 451.

ILLUSTRATION. There are in the Bible nine terms for sin, — debts, missing the mark, lawlessness, disobedience, transgression, fault (moral aberration), defeat, impiousness, dis-harmony or discord. For all these kinds of sin we need forgiveness. And there are as many words for *forgiveness* as for *sins*, — forgive, remit, send away, cover up, blot out, destroy, wash away, cleanse, make them as if they had never been.

As Many Names for Forgiveness as for Sin.

IX. REJOICING AND GLORIFYING GOD. The people found a living, loving, gracious God, and his Son, who was like him and brought the good news.

ILLUSTRATION. Bunyan's Pilgrim at the cross when his burden of sin falls from his back. He leaps for joy; and three shining ones come to him, one saying, "Thy sins are forgiven thee." Another strips him of his rags, and clothes him with a new robe. The third sets a mark on his forehead, and gives him a book with a seal upon it.

ILLUSTRATION. "Zola, in *La Bête Humaine*, describes seven inevitable murders, occurring within eighteen months in close connection with a fated house, and closes his book with the description of a railroad train, crowded with soldiers, dragged by an engine whose driver has been killed, dashing at headlong speed into the midnight. The train is the world; we are the freight; fate is the track; death is the darkness; God the engineer, who is dead." — *Van Dyke.*

What greater cause of rejoicing than to be able to deny all this, and to know that God is alive, and can help us and loves to help us, and to bless us with eternal life in his presence!

LESSON XI. — March 18.

JESUS AT MATTHEW'S HOUSE. — Mark 2: 13–22.

Compare Matt. 9: 9–17. **Commit Verses 15–17.**

GOLDEN TEXT.

He said unto him, Follow me. — LUKE 5: 27.

LEARN BY HEART.

Mark 2: 17; Luke 15: 10, 32; 19: 10.

LIGHT FROM OTHER SCRIPTURES.

Parallels. — Matt. 9: 9–17; Luke 5: 27–39.

Christ's Attitude toward Publicans and Sinners. — Matt. 21: 32; Luke 7: 29, 34; 15:1–10; 11: 32; 19: 1–10.

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THE PICTURE GALLERY.

Carpaccio's *Picture of Matthew:* "a lovely picture, divinely religious, yet as decorative and dainty as a bank of violets in spring"; *The Call of Matthew*, Bida, Tissot, Otto Voenius in the Antwerp Museum, Jacopo Chimenti in the Uffizi, Florence; *The Feast in the House of Matthew*, Paul Veronese, at Venice; *Jesus Eats with Publicans and Sinners*, Bida,

THE SECTION

includes the lesson, with the parallels in Matthew and Luke.

Chart numbers 33 and 49.

PLACE IN THE LIFE OF CHRIST.

Matthew's call in May or June of the SECOND YEAR. First half of THE GREAT GALILEAN MINISTRY. The feast is by some placed at the same time; by others, some months later.

HISTORICAL SETTING.

Time. — The call of Matthew was in May or June, A. D. 28. The banquet and discourse, either then or, as Andrews, in the autumn of the same year.

Place. — Capernaum, at the custom house, Matthew's place of business, and at his home in the city.

THE REFERENCE LIBRARY.

On publicans see Dr. Davis, *Dictionary of the Bible* (Pres. Board of Pub.); Stalker's *Imago Christi*, "Christ as a Winner of Souls" and "Christ as a Controversialist" (Am. Tract Society). On Matthew see Ruskin's *St. Mark's Rest*, § 173–175, and *The Bible References of John Ruskin* ($1.25, Oxford University Press), pp. 271–273. *One of the Two*, by Charles M. Sheldon (30 cts., Revell) shows the two influences amid which the choice was made;

THE INVESTIGATION COMMITTEE.

Their business is to learn all they can about Capernaum, as a city, a place of custom collection, and as a business center.

LESSON PLAN.

The General Statements of the relation of the lesson to the past, and to the circumstances.

I. The Call of Matthew: The Evolution of a Man (vs. 13, 14).
Publicans.
A study of the character of Matthew.
The call to a higher life.
What his discipleship cost him.
What it did for him.
Illustrations.

II. The Banquet and Reception at Matthew's House: A Means of Reaching the Publicans (v. 15).
Social life as a means.
How we may use it to advantage.

III. Discussions: Seeking and Saving the Lost (vs. 16–20).
The scribes ask a question.
Jesus replies (1) by an illustration.
(2) by the Scriptures.
Hope for the lost.
Illustrations.
The victory of the sinful.
Illustrations.
John's disciples ask a question.
Jesus replies by an illustration.

IV. New Methods for New Times (vs. 21, 22).
A general principle.
Two illustrations by Jesus.
Applications to early times.
Applications to modern times.
Illustrations.

Professor Bruce's *Training of the Twelve*, "New Patch and New Wine," p. 73 ($4.00, T. & T. Clark); Dr. Hillis' *A Man's Value to Society*, "Visions that Disturb Contentment."

SUGGESTIONS TO TEACHERS.

Note the place in the life of Christ: how he is making known new principles of his kingdom.

The Question "how to reach the masses," how to get at those who are far estranged from the best religious life, almost outcasts from it, is answered in this lesson.

Principles. 1. The outcasts can be saved.

2. Those who would help them must go down to them as friends, while retaining the highest life, making a connection between them and the better life.

The Way of Teaching this lesson is different from that of our last lesson. There the Practical came at the close of the story. Here there are distinct, though connected, incidents, each carrying its own message of instruction.

Co-operative Study of subjects assigned to different scholars, for home investigation and class reports: —

The character of Matthew before his call; his possibilities.
The change made in him by following Christ.
Publicans.
Matthew's way of bringing Jesus to them.
When it is safe to go into bad company.
New measures for new times.

Learn by Heart as above.
Show Pictures.
Hear Report of the Investigation Committee.

13. And he went forth again by the sea side; and [1] all the multitude resorted unto him, and he taught them.

14. [2] And as he passed by, he saw Levi [3] the *son* of Alphæus sitting at the receipt of custom, and said he saith unto him, Follow me. And he arose and followed him.

[1] See Mark 1: 45. [2] For vs. 14–22, see Matt. 9: 9–17; Luke 5: 27–38. [3] Comp. Matt. 9: 9.

EXPLANATORY.

I. **The Call of Matthew: The Evolution of a Man.** — Vs. 13, 14. 13. **And he went forth again,** from the city of Capernaum, where he had been teaching and healing (see last lesson). **By the sea side,** where he had often been before. He probably went to the northeast of the city toward the mouth of the Jordan. Here he had larger room for teaching than in the city. **The multitude resorted . . . he taught;** *i. e.*, by the tense of the original, *The multitude kept coming to him, and he kept teaching them. — Morison.*

CHARACTERISTICS OF HIS TEACHING. (1) It was with authority. (2) It was popular. (3) It was concrete. (4) It was proverbial. (5) It was symbolical. (6) Sometimes in parables. (7) It was singularly attractive. — *Gilbert's Student's Life of Christ.*

14. **As he passed by,** moving along the shore, instead of remaining all the time in one

place. **He saw Levi the son of Alphæus.** Levi was his name at the time of his call. He is elsewhere called Matthew. "Either he had originally two names, as was not uncommon among the Jews, or he received the name of Matthew when he became a Christian, as Simon did that of Peter."— *Prof. J. D. Davis.* Of *Alphæus* we know nothing further. Matthew was a Jew and a publican, with his home in Capernaum. This is confirmed by the fact that Matthew in Hebrew has the same meaning as Theodore in Greek, — "the gift of God." The new name, as in the case of Peter, expressed his new life, as Jacob, "the supplanter," was changed with his changed character to Israel, "a prince of God." So one of the rewards of the conqueror is a new name, the name of God and of the holy city (Rev. 3: 12). **Sitting at the receipt of custom.** Toll house ("tol booth," in Edinburgh), or custom house, for the collection of the taxes on fish, or duties on the merchandise which passed along the great roads to Jerusalem, Tyre, and Damascus, and the East, which centered at Capernaum. The Romans taxed heavily almost everything, every tree, every house, every door, every column, all property, real or personal. Cicero speaks of the toll houses erected by the publicans, "at the approaches to bridges, at the termination of roads, or in the harbors," for convenience of collection.

The Publicans.

Our word "publican" comes from the Latin *publicani*, those who gathered the *publicum*, or public state revenue. Roman knights were usually at the head of this work, but farmed out the collection of the taxes to under officers, who, in the New Testament, are termed publicans. These were usually "the lowest and worst class of the native population, since no others would assume a task so hateful. They were required to pay over to their superiors the exorbitant sum fixed by the law, and depended for their profit on what they could make by fraud and extortion. They often overcharged, brought false charges of smuggling to extort hush money, seized upon property in case of dispute and held it until their levy was paid, forbade the farmer to reap his standing crops until they had wrung from him all that his penury could produce. They were universally feared, hated, and despised throughout the empire, but nowhere more than in Palestine."

The Character of Matthew before His Call.

Matthew was engaged, not in a wicked calling, but in a disreputable one; one which in general was followed by bad men, in wicked ways, and which therefore threw a shadow of suspicion on every one engaged in it. But it is probable that Matthew was not corrupt, like Zaccheus, who could not have been like most other publicans or it would have been impossible for him to have restored fourfold. Mr. Ruskin in describing a painting of Matthew by Carpaccio, says, "Do not think that Christ would have called a bad or corrupt publican — much less that a bad or corrupt publican would have obeyed the call. . . . That which is *lost* he comes to save, — yes, but not that which is defiantly going the way he has forbidden. Carpaccio knows well that there are no defalcations from Levi's chest, no oppressions in his tax gathering, . . . but a true 'merchant of Venice, uprightest and gentlest of the merchant race.'"— *Ruskin, St. Mark's Rest.*

From a Photograph by Wilson.

Sitting at the Seat of Custom

A hint as to the character of Matthew may be gained from the fact that Matthew alone of the gospel writers, in the lists of the apostles, applies to himself the odious title of publican, as if to remind himself and others of the pit from which he was digged; while the other evangelists omit this designation, as if they would forget the past in the new life, and would see him as he is, not as he was.

The Call to a Higher Life.

Said unto him, Follow me, both in heart as his Saviour, Teacher, and Master, and literally by taking his place among our Lord's constant attendants. Without doubt, Matthew knew about Jesus. He had heard his teachings, seen his works, recognized his character and claims. The question as to whether he would become his disciple must have been thought over earnestly before this definite call came. It must have been because Jesus saw in Matthew great possibilities, as

one sees the oak in the acorn, that Jesus called him to be a disciple, saying to him, as Ruskin states it: "Come up higher then, for there are nobler treasures than these to count, and a nobler King than this to render account to. Thou hast been faithful over a few things; enter thou into the joy of thy Lord."

> For age is opportunity no less
> Than youth itself, though in another dress;
> And as evening twilight fades away
> The sky is filled with stars invisible by day."

The Cost of Following Jesus.

And he arose and followed him. It cost a good deal to accept the call. Luke says that he forsook all, — his business, his gains, his hopes of wealth, his companions, his luxuries. Compare "taking up the cross" (Matt. 10: 38; 16: 24) and "counting the cost" (Luke 14: 27–33). It was the forsaking of a bad business with the remorse of conscience which grew out of it, a disreputable life of disloyalty to his country, great temptations to dishonesty, and bad companionship. The repentant sinner always forsakes many things which it is blessed to leave behind, as the drunkard his cups and his rags, as Bunyan's Pilgrim left behind him the city of Destruction, and the burden of sins on his back. He left worldly success to gain heavenly success, the real success. He became a better man, and a Christian, and apostle. He had higher ideals, a fuller life, a glorious companionship, training in the school of Christ, a wider and better work. Little is known of his after life, but he wrote one of the Gospels, and that alone was blessedness, glory, and immortality.

What His Discipleship Did for Him.

Journeys of Jesus.

From Judea, by way of Sychar, to Capernaum, to Jerusalem for the Passover, return to Nazareth, and thence to Capernaum. Late Autumn, A. D. 28, to Spring of A. D. 29.

ILLUSTRATION. "Christ had the double vision of the sculptor. Before him was the mass of marble rude and shapeless. But the outer shapelessness concealed the inner symmetry. . . . He set the youth between the man he was and the man he might become. . . . When the husbandman beholds his vines entering into leafage and blossom, he nurtures them on into fruitage." — *Hillis.*

ILLUSTRATION. "Each human soul is like a cavern full of gems. The casual observer glances into it through some cranny, and all looks dark and sullen. But let light enter into it; lift a torch up to the walls, let God's sunlight fall into it and flood its open recesses, and lo! it will flash with crystals and with amethysts, and each separate crystal will quiver under the touch of brightness with a transporting discovery of its own nature." — *Farrar.*

ILLUSTRATION. Prof. L. H. Bailey, of Cornell University, tells us in the *Independent* for Jan. 26, 1899, of the evolution of a strawberry. "At one time I planted roots of wild strawberries which I received from Oregon. I gave them a warm and pleasant knoll in the back yard and they grew and thrived. At the end of two years I found that the distinguishing ancestral marks had disappeared, and I had a new type of plant. The best proof that small differences widen into great ones is the fact that I saw this result in my strawberry! I see it now as it grew on the sunny knoll — at first, a squat, blue-leaved, short-trussed, densely hairy, bashful plant just brought into the East from the wilds of Oregon; then, the second year, a little more erect, the leaves thinner and more delicate, and a more confident and aspiring attitude; and the third year a tall-growing, green-leaved, high-trussed, thinly hairy plant with ambitions to rival the garden strawberry. I began with *Fragaria Chiloensis*, but ended with *Fragaria grandiflora;* and I had the very same plants — the identical roots — to end with that I had to begin with." So the transplanting

15. And it came to pass, that [as Jesus sat / he was sitting] at meat in his house, [and] many [1] publicans and sinners sat [also together / down] with Jesus and his disciples: for there were many, and they followed him.

16. And [when] [2] the scribes [and / of the] Pharisees, [when they] saw [that / him eat / he was eating] with [publicans / the sinners] and [sinners, they / publicans,] said unto his disciples, [How is it that he / He] eateth and drinketh with publicans and sinners?

17. [When / And when] Jesus heard [it / it,] he saith unto them, They that are whole have no need of [the / a] physician, but they that are sick: [3] I came not to call the righteous, [4] but sinners [to repentance].

[1] Matt. 11: 19; Luke 15: 2.
[2] Acts 4: 5; 23: 9.
[3] Comp. Luke 15: 7; John 9: 39.
[4] 1 Tim. 1: 15.

of Matthew from the custom house into the school of Christ transformed him into an apostle.

"I held it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things."

II. **Banquet and Reception at Matthew's House: A Means of Reaching the Publicans.** — V. 15. Some weeks or months after Matthew's call.

15. **As Jesus sat** (better, he [Matthew] was reclining) **at meat in his house**, at a great feast which Matthew made, according to Luke. And **many publicans** (see on v. 14) **and sinners.** Disreputable sinners and outcasts, notorious offenders. The Pharisees were quite as great sinners, but in another way. **Sat also . . . with Jesus.** They were invited by Matthew to meet Jesus, probably that they might learn more of the truth from him. It seems to have been an effort of Matthew to bring his old acquaintances and friends into the kingdom of God. **For there were many** present who were following Jesus wherever he went to learn more of him, and these were present. Matthew seems to have selected those who were the nearest the kingdom. These only would be likely to come. If they came they would get the most good.

NOTE that Matthew as a companion and associate of the bad was in danger; but Matthew as a friend who seeks to do them good is safe.

ILLUSTRATION. We are to go as physicians, and not as accomplices or approvers. "There were a few who sailed down the sewers like swans, their snowy plumes unsoiled by all the defilement." A missionary at work among the heathen, or in the most degraded portions of our cities, is safe. Yea, he grows better all the time. Sunshine is not defiled by shining upon filth and taking the deadliness out of it.

Dr. Gunsaulus calls his church "a life-saving station." Dr. Hillis said that an exclusive church, which wanted only the cream of society, would be but "ice-cream."

III. **Discussions: Seeking and Saving the Lost.** — Vs. 16–20.

The Scribes Speak.

16. **When the scribes and Pharisees.** The strictest outward religionists and observers of the ceremonial law, the men who were like whited sepulchers and dishes washed on the outside, but full of all uncleanness within (see Matt. 23: 23–28; Luke 11: 39–42). **Saw him.** The Pharisees were not guests, but freely came into the house and looked on, according to the custom of the East. **Said unto his disciples,** who were probably nearer. And it was easier to criticize Jesus to his disciples than to the face of the Master himself. **How is it that he eateth and drinketh with publicans and sinners?** Eating and drinking was a covenant of friendship. "The substance of their charge was not that he *taught* sinners, but that he *ate* with them, that is, mingled with them on terms of social equality." — *Abbott.* They thought that "like seeks like," and "a man is known by the company he keeps"; that something must be wrong with a teacher who consorted with such people instead of with the cultured scribes and wealthy and honored Pharisees.

Jesus Answers Them.

17. **When Jesus heard it.** He either overheard their words or the disciples reported them. **He saith unto them.** He made two answers to their criticism, one from analogy, the other from the Scriptures. ***First Answer.*** **They that are whole.** Strong, healthy, hale, as the Pharisees imagined they were morally. It is only **they that are sick** who need a physician. So that the very things on account of which the Pharisees objected and found fault with Jesus were the reason why he should go among publicans and

sinners. He was the physician of the soul, and went where the sin sick were, and to those who felt the need of spiritual healing. It would be a strange physician who would not go among the sick. And yet this was just what the scribes were doing. They were neglecting their business.

Library. Read Ruskin's interpretation, in *Sesame and Lilies*, of "Blind Mouths," in Milton's *Lycidas*.

The second answer was an appeal to their Scriptures, given more fully in Matt. 9: 13. **But go ye** to the Scriptures, with which the scribes were familiar; but they often know more about the husk than the corn, the shell of the nut than the meat. **And learn.** Get at the real meaning. **What that meaneth.** He quotes from Hos. 6: 6. **I will have** (I wish in my people) **mercy,** deeds of kindness to those in need, pity and help for the sinful, **and not sacrifice,** the external forms of religion, without the heart and the deeds they signify. If they had read the Scriptures aright they too would have cried out each one, "God be merciful to me a sinner!" They criticized Christ because they misunderstood him, and themselves and their Bible. *Second Answer.*

Hope for the Lost.

I came not to call the righteous (those really good, those free from sin) **but sinners to repentance,** for they need the call. The contrast is not between Pharisees and publicans, but between two kinds of character. By going among the publicans Jesus was accomplishing his mission, the very thing the Pharisees themselves ought to have been doing. Jesus brings hope and health and salvation to the lowest of men. There are men and races to whom science and civilization bring no hope, but often greater power for evil and lower depths of sin. To them the outcast says, "Jesus I know, and Paul I know; but who are ye?" But there are none whom the gospel cannot reach. The very consciousness of sin gives us hope that the Good Physician will come and help us.

Illustration. "I have heard that one of the diamond fields of South Africa was discovered in this wise: A traveler one day entered the valley and drew near to a settler's door, at which a boy was amusing himself by throwing stones. One of these stones fell at the stranger's feet, who picked it up, and was in the act of laughingly returning it, when something flashed from it which stopped his hand and made his heart beat fast. It was a diamond. The child was playing with it as a common stone; the peasant's foot had spurned it; the cart wheel had crushed it, till the man who knew saw it and recognized its value. The story often comes to my mind when I am thinking of the soul. Was it not the same careless treatment the soul was receiving when Jesus arrived in the world and discovered it? . . . In every child of Adam he perceived the diamond. The rags of the beggar could not hide it from his eyes, nor the black skin of the savage, nor even the crimes of the evil doer." — *James Stalker, in Imago Christi.* *How the African Diamond Mines Were Discovered.*

Hindrances in the Way.

There were many obstacles in the way of the publicans' becoming Christians. (1) They were exposed to very great temptations to crimes for which there was no punishment. (2) Their past life lowered their standard of morality and debased their character. (3) Their past became a hindrance by taking away the hope of being and doing better. They were outcasts, and the better society did not welcome them, but repressed every desire to be better. The brand of their profession was on them. The Cain mark was plain upon their foreheads.

Library. Robertson's *Sermons*, Vol. I., Sermon 5, on "Zaccheus"; Tennyson's *Poems*, "The Vision of Sin."

The Victory of the Sinful.

Illustrations. "I have seen beneath the microscope a seed three thousand years old start into instant germination when touched with a drop of warm water. So a human soul long apparently dead begins to grow when touched by the water of life." — *Canon Wilberforce.*

The aromatic clay, praised for its fragrance, said, "I was but common clay till roses were planted in me."

The Battle Invisible, and the Victory. In Mary Ellen Atkinson's volume of poems, entitled *The Architect of Cologne*, is one poem, "My Neighbor," which finely sets forth the weakness and folly of judging others. A man annoyed by the faults of his neighbors first hears a mocking whisper,

> "Thou doest well to scorn him; thou forsooth,
> So wise, so strong, Perfection's self in truth."

Then an angel shows him his neighbor in the arena of life striving among the powers of

18. And [1] the disciples of John / John's disciples and [of] the Pharisees used to fast: / were fasting: and they come and say unto him, [2] Why do the disciples of John / John's disciples and [3] the disciples of the Pharisees fast, but thy disciples fast not?

19. And Jesus said unto them, [4] Can the children / sons of the bridechamber / bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20. But [5] the days will come, when the bridegroom shall be taken away from them, and [6] then shall / will they fast in those days. / that day.

21. No man also seweth a piece of new / undressed cloth on an old garment: else the new piece that filled / which should fill it up taketh away from / from it, the old, and / new from the rent is made / old, and a worse rent is made.

[1] Matt. 11: 2; 14: 12; Luke 11: 1; John 1: 35; 3: 25; 4: 1; comp. Acts 18: 25; 19: 3.
[2] Comp. Mark 7: 5.
[3] Luke 18: 12.
[4] John 3: 29.
[5] See Luke 17: 22.
[6] Comp. John 16: 20.

good and evil. First the watcher stood among the demons, and saw the strife from their point of view, as with malicious pleasure they saw his failures, proclaimed his errors, and laughed at his wounds. In the "shadow born of hell"

> "Every ray of beauty paled and died,
> And faults and weaknesses were magnified."

Then he went over to the angels, and standing among their radiant bands

> "My wondering gaze I bent
> Upon the wrestler, on whose brow there shone
> A glory I had never seen or known."

He gained the victory, his character was transfigured, he wore at last the crown of righteousness, and dwelt among the angels.

LIBRARY. C. M. Sheldon's *One of the Two* (30 cts., Revell) is a parable describing the contest of the good and evil powers over a soul.

John's Disciples Question Jesus.

18. The disciples of John and of the Pharisees used to fast: better, as R. V., "were fasting" at this time. So that the banquet was held on a fast day, and the contrast between the feasting of Jesus and his disciples and the fasting of the hungry onlookers naturally called out the question, **Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?** Why are your disciples less religious? Why do they not realize the evils of the time and the oppressions of the nation?

The reply was by a familiar illustration.

Jesus Replies.

19. Can the children of the bridechamber. The bridegroom's friends, who conducted the bride from her father's house to her future home, amid festivities and rejoicings, to the marriage feast. **Fast, while the bridegroom is with them?** It was wholly incongruous, and could be only a form. It was now a time of rejoicing, and their conduct and religious life should agree thereto. It would be a moral discord to fast at the wedding feast.

20. But the days will come, etc. At Jesus' death they will feel like mourning, so sad and troubled that fasting will be the natural expression of their hearts.

IV. **New Methods for New Times.** — Vs. 21, 22. Jesus continues his reply by a general principle, of which his answer to their question about fasting was one application. But many more applications were to appear in the progress of the grafting of the new kingdom of God upon the old. This principle would help the disciples in many a difficult question in the future, and all down the ages.

New Cloth on Old Garments.

21. No man also seweth a piece of new cloth, unfulled, unshrunk, rather than "undressed," as in R. V., which is an unfamiliar manufacturer's term. But the cloth, just as finished as it ever would be, would yet shrink in the wearing unless it were sponged and shrunk, — a familiar experience. **On an old garment,** as a patch. **Taketh away from the old,** etc. The patch, exactly fitting the rent in the old garment, would shrink more and more, till the older and weaker cloth gave way under the intense strain, and the rent became much larger than before.

22. And no man putteth new wine into old [1 bottles: wine-skins:] else the [new] wine [doth will] burst the [bottles, skins,] and the wine [is spilled, perisheth,] and the [bottles will be marred: skins:] but [they put] new wine [must be put] into [new bottles. fresh wine-skins.]

[1] Josh. 9: 4; Job 32: 19 (mg.); Psa. 119: 83 (mg.).

22. And no man. None are so foolish. **Putteth new wine into old bottles.** R. V. rightly "wine-skins," *i. e.*, skins of animals from which the body is withdrawn leaving the skin whole, except the neck, which becomes the mouth of the bottle, and the legs, which are tied up. "Our word 'bottle' originally carried the true meaning, being a bottle of leather. In Spanish, *bota* means *a leather bottle*, a *boot*, and a *butt*. In Spain, wine is still brought to market in pig-skins. In the East, goat-skins are commonly used." —*M. R. Vincent.* **Else the new wine doth burst the bottles,** by the pressure of the gases produced by the process of fermentation upon leather weakened and cracked by age. A prominent brewer says that the pressure of champagne in glass bottles after nine months is equal to sixty pounds to the square inch. Probably some of the gases evaporate through the wine-skins, and make the pressure less.

New Wine in Old Bottles.

From a Photograph by Bonfils.

Man with Skin Bottles.

ILLUSTRATION. The life of a seed is good for a seed, but it can never become a tree till it breaks away from its old shell and form and lets its life take on new forms. The gospel does not destroy, but fulfils. The old garment and wine-skin represent the old Jewish dispensation, with its sacrifices and ceremonies, its national laws and regulations. The garment represents the outward forms; the wine, that which is within, the inward spirit. Both were best for their purpose in their time. But the new life and spirit of the gospel, with its freedom, its hope, its sacrifice on the cross, its new leader, and new light, and love, must break away from the old forms, and do its work by new methods, new teachings, and a new spirit. We see examples all through the Acts and Epistles. The controversy about the reception of the Gentiles was one example. The new meeting places instead of the old synagogues; the sacrifice of Christ instead of the sacrifices in the temple; the new church officers; the new forms of worship; the new methods of spreading the kingdom; the new conditions of entering it. The same principle still holds true. Every new influx of life and light needs new channels in which to flow, new forms in which to embody itself. It is the same spirit, the same great truths, the same old gospel, in new forms and working in new methods. If we give our religious life freedom, it will take on the right forms. Unrest, change, criticism of the past, are often a sign of fuller life, of springtime, of growth.

Applications to Early Times.

Applications to Modern Times.

EXAMPLES. There is at present a spirit of unrest and change as to Bible study, as to Sunday schools, as well as in regard to educational methods in colleges and common schools. It is not confined to one thing, but pervades all educational circles. Sometimes Sunday-school workers are troubled on account of the severe criticisms of Sunday-school work by educational experts, but they are still more severe on the work in our common schools. The comfort of it is that it means that we are alive, awake, striving after better things, seeing higher ideals, and on the way to attain them.

Further examples are found in new methods of church work and of worship. The business of conservatives is to retain the everlasting truths, the essential gospel, the real revelation from God, but there must ever be new forms, new wordings, new statements, with the utmost freedom.

ILLUSTRATIONS. The life of the seed must develop into the tree. The life in the egg must continue in the bird. The life of the caterpillar must take the form of the butterfly, — the same life in new forms. Compare also the changes in warfare, in lighting, in travel, in manufacturing.

LESSON XII. — March 25.

REVIEW.

GOLDEN TEXT. — *The Son of man came not to be ministered unto, but to minister.* — MARK 10: 45.

THE LIFE OF CHRIST.

One of the most important things in our study for this year is to gain a distinct and vivid idea of the life of Christ as a whole and to keep it ever in mind while we are engaged upon the details as furnished with each lesson.

Matthew Arnold, in his epilogue to Lessing's *Laocoön*, writes: —

"But ah! then comes his sorest spell
Of toil — he must life's *movement* tell!
The thread which binds it all in one,
And not its separate parts alone.

"The *movement* he must tell of life,
Its pain and pleasure, rest and strife:
His eye must travel down at full
The long, unpausing spectacle."

For this purpose we should study the two charts of the life of Christ, and learn by heart the main epochs or divisions of his life, and the relation of each part to those which follow and to the whole. To make this as easy and simple as possible, the diagram on the next page can be drawn upon the blackboard for the whole school, or upon a sheet of paper for the class, or each member of the class can draw it for himself from one shown by the teacher and explained as each part is drawn. This diagram will cover this quarter and the next, and will be a preview of the next quarter as it is a review of this quarter. Drill the scholars till the main features are stamped indelibly upon the memory.

GEOGRAPHICAL REVIEW.

It is always helpful to travel with Jesus over Palestine by means of a map, large or small. Follow his movements from the beginning. Stop at each place and call from the scholars the events and the teachings connected with it. Pins with heads of different colored sealing wax or with small fliers may represent the different persons, Jesus being the most prominent. The disciples may start from their different homes. John the Baptist, the Pharisees, and others may be represented. The scholars in turn can move them to their proper places at the proper times.

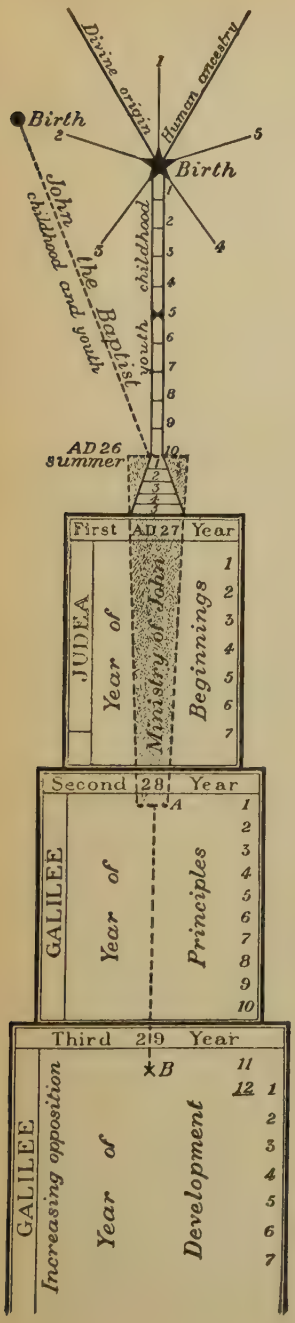
WORD PICTURE REVIEW.

A very interesting review can be made by means of word pictures or vivid descriptions of the various scenes in the lessons of the quarter, and the scholars can decide what lesson is referred to. Different persons may draw the picture, or scholars may be requested to write out the description and read it to the school. Most of the lessons of this quarter are particularly adapted to this method of review. Each is a distinct and often a dramatic picture.

Prof. Amos R. Wells, in *The Sunday-School Journal*, well says: "The most successful teachers of children, judging not by the interest of the children so much as by permanent spiritual results, are those that are always deeply in earnest; and yet their earnestness is shot through and through with the sunshine. Moving bodies draw and hold the eye. Every one must look at a shooting star, a jumping horse, a running man, a flying bird, a rising kite. To keep attention, our lessons must have what the critics of novels call 'movement.' There is to be no still life in our pictures. Everything must be stirring, dramatic. An accomplished teacher must have the power of painting word pictures. It is not a difficult art. Hard study and zealous 'putting yourself in his place' will accomplish it. Some way or other we must get the persons of the lesson clearly before our scholars' eyes, the scenes as if the scholars were surrounded by them, if we would maintain their attention. And even if the lesson is impersonal, we must dramatize it, we must invent situations and persons to illustrate the abstract thought, or we must draw illustrations from real history. These must all be real to us, or they will never be real to our scholars. Pictures always hold the attention of children. Let us remember this when we talk to them. Children are fond of motion. Let our teaching move briskly, then."

PICTURE GALLERY REVIEW.

The life of Christ furnishes a very great number of pictures. Many of them are named in connection with the lesson. These pictures can be made the basis of a review in the class by photographs, the Zurich colored pictures, or the half-tone pictures; for the Sunday school by stereopticon; or at a class meeting at home by the stereoscope. (See descriptions on page 5.)



ANCESTRY. On one side God himself. On the other every phase of character, every human tendency represented in his genealogy.

PREPARATIONS FOR HIS COMING.

1. Universal peace.
2. One empire.
3. One language generally known.
4. The Jews with the Scriptures in all lands.
5. A general awakening and unrest.

CHILDHOOD AND YOUTH.

1. Home training.
2. Bible study.
3. Schooling.
4. Different languages.
5. Travel to Jerusalem.
6. Great religious meetings.
7. Village life.
8. Work at a trade.
9. Knowledge of his country's history and hopes.
10. A perfect and beautiful character.

PREPARATIONS FOR HIS MINISTRY.

1. John the Baptist.
2. Baptism.
3. The Holy Spirit.
4. The voice from God.
5. Temptation.

JOHN'S MINISTRY OF PREPARATION began six months before Jesus began to preach, continued through the first year and three months into the second year.

FIRST YEAR, — YEAR OF BEGINNINGS.

1. First disciples.
2. First miracle.
3. First reform.
4. First discourse.
5. First tour.
6. First Samaritan disciple.
7. First work of Galilean ministry.

SECOND YEAR, — YEAR OF PRINCIPLES.

The year in which Jesus laid down and worked out many of the fundamental principles and truths of his kingdom.

1. The water of life.
2. Organization. Choosing apostles.
3. Sermon on the Mount.
4. Miracles proving his authority and illustrating his work.
5. Forgiveness of sins.
6. Seeking the lost.
7. Life from the dead.
8. The light of the world.
9. Warnings and invitations.
10. Parables.
11. Training of the twelve. } Early in the next year.
12. The bread of life. }

A. Imprisonment of John the Baptist, March.

THIRD YEAR, — YEAR OF DEVELOPMENT.

1. Rejection at Nazareth.
2. The twelve sent forth. Training.
3. Feeding of the five thousand.
4. Discourses.
5. Miracles.
6. The transfiguration.
7. The children.

B. The death of John the Baptist in March.

Opposition began early in the first year and increased gradually till the crucifixion.

SECOND QUARTER,

FROM APRIL 1 TO JUNE 24, 1900.

LESSON I. — April 1.

THE BEATITUDES. — Matthew 4 : 25–5 : 12.

Read Matthew 5 : 1–6 : 18. Compare Luke 6 : 17–36.

Commit Verses 3–9.

GOLDEN TEXT.

Blessed are the pure in heart : for they shall see God. — MATT. 5: 8.

Illustration of "Golden Text" under v. 8.

LEARN BY HEART.

The Beatitudes, vs. 3–9.

LIGHT FROM OTHER SCRIPTURES.

Parallel. — Luke 6: 17–26.

The Blesseds.—Compare what the New Testament in other places calls Blessed, — Matt. 11: 6; 13: 16; 16: 17; 24: 46; Luke 12: 37; 14: 13, 14; John 20: 29; Rom. 4: 7; Rev. 14: 13; 20: 6; 22: 14.

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THE GEOGRAPHY CLASS.

Study the map and the picture of the Sea of Galilee. Note the place of the Horns of Hattîn and what could be seen from this hill, and the historical events, especially the Crusaders' battle with Saladin on July 5, 1187. See Edward Robinson's *Biblical Researches*, III., 245–249, or any history of the Crusades. Briefly in Geo. A. Smith's *Historical Geography of the Holy Land.*

THE SECTION

includes the Beatitudes, which are practically the text, and such applications and illustrations as are given in the rest of the chapter.

PLACE IN THE LIFE OF CHRIST.

Toward the middle of his ministry; after he had gained considerable following, and proved by word and deed his rightful authority as a teacher. It was the middle of the second year, the YEAR OF PRINCIPLES, and marked a NEW EPOCH.

Chart numbers 37 and 38.

THE PICTURE GALLERY.

View of the Horns of Hattîn, photographs; stereoscopic, Underwood & Underwood, New York; colored pictures, Detroit Photochrome Co.; the Tissot Pictures; *The Sermon on the Mount*, Doré (London), Bida in his series *Les Saints Evangiles*, Claude Lorraine in the Grosvenor Gallery (London); see Miss Hurll, *Life of Our Lord in Art* ($3.00, Houghton & Mifflin).

THE REFERENCE LIBRARY.

There are many excellent books on the *Sermon on the Mount.* Among the very best are: *Studies in Mountain Instruction*, Rev. George D. Boardman, D. D. ($1.50, Appleton); *Master and Men*, Rev. William Burnet Wright, D. D. ($1.00, Houghton & Mifflin); *The Master's Blesseds*, a devotional study of the Beatitudes, J. R. Miller, D. D. ($1.00, Revell); *The Kingdom*, Geo. D. Boardman, D. D. ($1.50, Scribners); *The Great Charter of Christ*, Bp. W. Boyd Carpenter ($1.50, Whitaker); *The Charter of*

HISTORICAL SETTING.

Time. — Summer of A. D. 28.

Place. — According to tradition, the Sermon on the Mount was spoken on the Horns of Hattîn, or Mount of Beatitudes, a square-shaped hill, about sixty feet in height, with two tops, near the center of the west coast of the Sea of Galilee, two or three miles from the sea, and seven southwest from Capernaum.

Jesus. — Between 31 and 32 years old.

John the Baptist. — Thirty-two years old, imprisoned in Castle Macherus.

LESSON PLAN.

Introduction as given above.

SUBJECT: Principles of the Kingdom of Heaven.

I. The Gathering Multitudes.

II. The Night of Prayer.

Preparing for the great works of the next morning.

III. Selection of the Twelve Apostles.

Organizing his kingdom.

IV. The Principles of the Kingdom.

The Sermon on the Mount as a whole.
Principles not ordinances.
Principles of the heaven life.
A social revolution.
Only a portion of Christ's teachings.

THE BEATITUDES.

The Eight Beatitudes,—each one explained. *The character, the reward, examples, illustrations.*

The Beatitudes as a Whole.

1. Their interrelation shown by a diagram.
2. Comparisons with diagrams.
3. The rewards, nature of.
4. The portrait of the ideal man.
5. They are active, heroic virtues.

Christianity, Canon Andrew Tait, LL. D. ($3.00, Hodder & Stoughton); *Laws of Christ for Common Life*, Rev. R. W. Dale, LL. D. ($2.50, Hodder & Stoughton); *Law of Love and Love as Law*, Pres. Mark Hopkins, LL. D. ($1.50, Scribners); Prof. Shailer Matthews' *The Social Teaching of Jesus* ($1.50, Macmillan); Dr. John Worcester's *Matthew's Gospel* ($1.00, New Church Union).

SUGGESTIONS TO TEACHERS.

A New Epoch.—We come now to a new and marked epoch in the ministry of Jesus. It is almost the central point of his ministry, and in the middle of his second year.

Note on the chart in our last lesson the place of the Sermon on the Mount among the great fundamental principles which characterize this year.

Method. — The Beatitudes are, as it were, the text of the Sermon on the Mount. As we study each one, we can turn to the applications and examples given in the other portions of the sermon, and thus while but two short lessons are selected for us from this sermon, we gain a broad view of the whole.

Read and Learn. — It will be well during the two weeks on the Sermon on the Mount to have our scholars read the whole several times. Let it be their almost exclusive devotional reading. Dr. Shedd tells preachers "to study daily, nightly, and everlastingly the best authors." The advice is good. It is good for teachers. There is nothing better to study in this way than the Sermon on the Mount, and thus make its truths shine ever in a new and heavenly light.

Open Parliament. — Subjects for home study and class discussion: —

The Sermon on the Mount as containing the principles of Christ's kingdom.
Relation of the Beatitudes to one another.
Each of the Beatitudes.

Application to modern times.

25. [1] And there followed him great multitudes [of people] from Galilee, and *from* [2] Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan.

[1] Mark 3: 7, 8; Luke 6: 17. [2] Mark 5: 20.

EXPLANATORY.

I. The Gathering Multitudes. — V. 25. The gospel message of salvation, enforced and illustrated by miracles of healing, attracted great multitudes to Jesus. Like the doves that flock in countless numbers to St. Mark's Square, in Venice, when the daily feeding time comes, so the people, hungry for spiritual food and distressed with bodily disease, flocked to Jesus for the blessings he so freely bestowed. They came not only **from Galilee,**

1. And seeing the multitudes, [1] he went up into a the mountain : and when he 2 had was set, sat down, his disciples came unto him :
2. And 3 and he opened his mouth, and taught them, saying,

[1] Matt. 15 : 29. [2] Luke 4 : 20. [3] Psa. 78 : 2 ; Acts 8 : 35 ; 10 : 34, *al.*

but from **Decapolis**, a region east and southeast of the Sea of Galilee, so called because it contained ten cities, which the name means. **And from beyond Jordan.** Called Perea, east of the Jordan, and beyond it from Galilee and Jerusalem.

LIBRARY. R. F. Horton's *Cartoons of St. Mark*, "The Cartoon of Healing"; Whittier's *Poems*, "The Master"; Trumbull's *Studies in Oriental Social Life*, "Calls for Healing in the East."

II. **A Night of Prayer.** — From Luke 6: 12, we learn that the new epoch in the development of Christ's kingdom was preceded and ushered in by a night of special prayer. Although to Jesus prayer was daily bread, vital air, the gate of heaven, yet there were times when battles were to be fought, great questions to be settled, guidance given, power to be received, when eternal issues depended on the decisions of the hour; at these seasons Jesus would be a long time alone with his Father, in closest communion and earnest prayer (Luke 3: 21, 22; Mark 1: 35).

III. **The Selection of Twelve Apostles,** *for instruction and training for the great work of building up his kingdom.* — Luke 6: 12–16. For the names of the apostles, and their characteristics, see Lesson X. of this quarter.

IV. **Principles of the Kingdom of Heaven.** — V. 1. In the three chapters which follow Jesus gathers together many of the principles of his kingdom, showing the multitudes what they must be and do if they would enter into the kingdom of God and enjoy the blessedness promised through their Messiah.

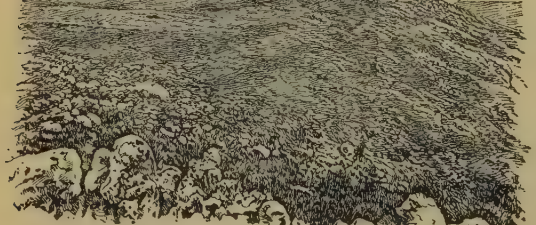
1. **And seeing the multitudes,** described in v. 25 above. **He went up.** From the level place on the mountain (Luke 6: 12, 17), where the people were gathered, to a higher point, from which he could more easily be seen and heard by them. **Into a mountain.** The mountain, a well-known place. **When he was set.** This was the custom of the Jewish doctors, who taught sitting in token of their authority. — *Jacobus.* **His disciples came unto him.** They gathered close to him, while the multitude were farther off, but within hearing.

LIBRARY. Ruskin's *Modern Painters*, Vol. III., chap. xiv, § 10, on the sanctity of mountains.

NOT ORDINANCES BUT PRINCIPLES. "Moses was the maker of ordinances, Jesus the announcer of principles." Outward ordinances are a help, but no one can enter God's kingdom by keeping them, be it never so perfectly. Only through living by the principles they enforced and helped could even Old Testament saints belong to the kingdom.

ONLY A PART OF CHRIST'S TEACHINGS. Note that this sermon does not comprise the whole teaching of Christ nor present the way by which this glorious state can be attained.

PRINCIPLES OF THE HEAVEN LIFE. The inhabitants of heaven live according to these principles as naturally as they breathe; and when all the people of earth do the same, heaven will be on earth, and the city of God will have come "down from God, prepared as a bride adorned for her husband." From the nature of the case one cannot enter into the kingdom of heaven unless from his heart he seeks to live according to these principles. The Christian church is a training school in these principles.



From a Photograph by Bonfils.

The Horns of Hattin.

A CHART OF LIFE, as charts show sailors where to go and what to avoid.

THE KEYNOTE of this discourse is found in Matt. 5: 48: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

A SOCIAL REVOLUTION. "The social, industrial, polit-

3. [1] Blessed [are] [2] the poor [3] in spirit: for [4] theirs is the kingdom of heaven.

[1] For vs. 3–12, comp. Luke 6: 20–23.
[2] Comp. Isa. 61: 1; 66: 2.
[3] Comp. Matt. 11: 29.
[4] Comp. Luke 12: 32.

ical, and religious conditions of the Jewish people were fast becoming intolerable." Here is found the only true method by which the needed moral revolution could be realized. "What men needed first was a change, not in their circumstances, but in themselves. Blessedness, Jesus affirmed, comes not from outward conditions, but from inward states. It consists not in positions, but in dispositions." Reformers try in vain "to construct a stable and happy community from persons who are selfish, weak, and miserable. Their first cry is: 'Get your circumstances changed.' Christ's first call was: 'Get yourselves changed, and the things that stand around you will be changed.' When the torch is lighted, even the dark crystals in the cavern will sparkle." — *W. B. Wright, D. D.*

THE BEATITUDES.

We will first study the Beatitudes in detail, and then consider them as a whole.

I. **The First Beatitude.** — V. 3. **Blessed.** "Blessedness is the express symbol of happiness identified with character." It is more than "happiness," the joy that happens to us, that comes from without. It is the joy that grows out of the soul itself, a part of its very nature, increased by happy outward surroundings, and perfect only in them as in heaven, but indestructible by any outward power.

Illustration. Happiness is heat reflected from without. Blessedness is a fire within, that sheds light and warmth whatever the weather outside. Happiness is the moon, blessedness is the sun.

The Hebrew equivalent in Delitzsch's Hebrew New Testament is the same as "blessed" in Psa. 1. It is in the plural number to express the manifold nature of the blessedness, at all times, from all sources, in all departments of life, in all circumstances; blessed in body and in soul, in time and in eternity.

The Character that is Blessed. **Are the poor in spirit.** Those who are conscious of their sin and need and spiritual incompleteness, so that they seek the aid that can come only from God, "and kneel at heaven's gate for heaven's supplies." Poverty of spirit is the opposite of pride, self-righteousness, self-conceit. It is the same spirit that is required when we are told that we must become as little children, if we would enter into the kingdom: willing and anxious to learn, to ask, to seek.

It is not mere poverty in worldly goods, though that often leads to this spirit. But one may be poor and proud. It is not poverty of mental faculties and gifts. It is no mean, abject feeling; no Uriah Heep humbleness, — no want of self-respect, no apologizing for one's existence, no cringing before man. But it is a lowly estimate of oneself in view of the goodness of God, the purity and glory of heaven, the ideal character of Jesus. It therefore implies truth of judgment, and deep insight, and high ideals. It is the spirit that moves to prayer and leads to Christ.

Illustration. The Emperor Julian mockingly said that he wished to confiscate the property of Christians in order that, as poor men, they might enter the kingdom of heaven. — *Am. Com.*

Illustration. "There is a beautiful legend which tells of a saintly man who was very greatly beloved of the angels who had seen much of his godly life on earth. The angels asked God to give to this man some new power, some mark of divine favor, some new gift which would make him still more useful. They were told to see the man and ask him what special power he would like to have. The man replied that he was content. He did not wish to do miracles. He did not want greater power. But at last he answered that if he must make a choice, he would like power to do a great deal of good among men without even knowing it. So it was that from that day his shadow, when it fell behind him where he could not see it, had wondrous power; but when it fell before him, where he could see it, it had no such power." — *J. R. Miller, in The Master's Blesseds.*

The Reward. **For theirs is the kingdom of heaven.** Not chiefly a locality, but the character, or state where God rules, where every excellence and glory of heaven prevails, where all feelings, all deeds, all hopes, all purposes, are heavenly, where every perfection is at home. It is heaven on earth. It is heaven forevermore.

To the poor in spirit belongs this kingdom, because they only are in a condition to receive

4. Blessed $\frac{are}{are}$ [1] they that mourn: for they shall be comforted.

[1] Isa. 61: 2, 3; John 16: 20; 2 Cor. 1: 7; 7: 10; Rev. 21: 4; comp. Jas. 4: 9, 10.

it. They only really want it and seek it with all their hearts. They only have the heavenly spirit begun in them. It is a present as well as future blessing. Pride, conceit, self-esteem, selfishness lock and bar the door to heaven and heavenly blessedness. But the poor in spirit have entered the door like children, and live henceforth in the kingdom of heaven.

II. **Second Beatitude.** — V. 4. THE CHARACTER. **Blessed are they that mourn.** (1) This is an absolute promise to all those who *in the kingdom of heaven* are brought into the experience of mourning, and is to be interpreted by such passages as Rom. 5: 3–5, Heb. 12: 11, and Rev. 7: 14 (*Abbott*), those who are in great tribulation for Christ's sake. (2) But chiefly the blessing refers to those who mourn over ignorance and sin, both in themselves and in others, who feel the sorrows of others, who realize the sins and needs of the world lying in wickedness.

THE REWARD. **For they shall be comforted.** An echo of Isa. 61: 1–3. The Greek word for comfort means *called to one's side* for aid, strength, encouragement, consolation. It is the word from which one title of the Holy Spirit is derived, "The Comforter." Our word "comfort" is derived from two Latin words, *con*, together, and *fortis*, strong, *made strong together*. It is not the taking away altogether of sorrow, but transforming and transfiguring it, and compelling it to bestow blessings otherwise impossible. It is not so much soothing as strengthening, inspiring, invigorating. It is the imparting of courage and fresh life.

ILLUSTRATION. "The greatest tragic poet of Greece has left a description of the battle of Salamis. The Persian ships, many and strong, in double crescent lines, blockaded Piræus harbor. The Athenian vessels, few in number, were crowded within it. When the sun had set, the night before the battle, the commanders of both fleets went from ship to ship rousing the courage of the soldiers by brave words, — doing that, Æschylus called 'comforting' the soldiers." — *W. Burnet Wright.* ***Comforted.***

LIBRARY. See Aldis Wright's *Bible Word Book*, pp. 146, 147, for examples of this use; also Wm. Burnet Wright's *Master and Man*, on "comfort."

HOW THEY SHALL BE COMFORTED. Each one shall be comforted according to that for which he mourns. "If we mourn in poverty of spirit for the deepest reason, namely, sin, then the sweet assurance of pardon and the infusing of power to overcome our sin bring comfort, compared with which the stanching of other wounds is poor. Only the penitent knows the full tenderness of Jesus. Shallow Christianity, as Christianity slightly convinced of sin always is, has shallow consolations." — *Maclaren.*

Those who mourn for the sins of the world shall be comforted, for that state of heart most impels and best fits us to save men from sin; and the labors for that end shall be successful; the world shall be redeemed; the kingdom shall come; and then every one who mourned over the sin of the world will rejoice "with joy unspeakable and full of glory."

God comforts those that mourn by giving forgiveness, and insight, and larger hearts, and purer consciences, desire to relieve, courage and hope and heroism in relieving. Every noblest power of the soul is enlarged.

Those who mourn in the sicknesses, cares, burdens, and losses of which life is so full can find in Jesus a comfort beyond all expression.

He comforts us in our sorrows by making them work out good, ennobling the character, enlarging the sympathy and the power of helping others.

He comforts us also by revealing the world beyond this for which all this hard training is preparing us. God will make all our sorrows to work out good to us (Rom. 8: 28), and when we see God's meaning and God's results we will be comforted. Many of the best blessings can come in no other way. He that never mourns for himself and others is narrow, and dull, and blind. For one not to care for the sorrows of others, for one not to flame and burn like a volcano at the wrongs and degradation of men, is to be as far away as possible from goodness and greatness, from heaven and angels and God. The sweetest strings of the soul's harp are thus broken or still.

ILLUSTRATION. Blanco White's sonnet, "Mysterious Night," shows us how the sun, which seems to reveal all things, also hides the whole canopy of the stars. But when the sun had set,

5. Blessed $\frac{are}{are}$ [1] the [2] meek : for they [1] shall inherit the earth.

[1] Psa. 37 : 11. [2] Comp. Matt. 11 : 29.

"Hesperus, with the host of heaven came;
And lo, creation widened in man's view.
Who could have thought such darkness lay concealed
Within thy beams, O Sun? Or who could find,
Whilst fly and leaf and insect stood revealed,
That to such countless orbs thou mad'st us blind?"

So Longfellow's *Hyperion*, where he compares the setting of a great hope to the setting of the sun, which reveals a multitude of bright worlds unseen before.

EXAMPLES. Paul and his thorn in the flesh.

Jesus and the cup that he prayed might pass from him.

Peter and John in prison, singing songs in the night.

The martyrs, and those who came out of great tribulation (Rev. 7: 14–17).

Paul's imprisonment, and trial, and shipwreck, by which he accomplished his desire to preach the gospel in Rome.

The apostles at the death of Jesus, followed by Pentecost (John 16: 7).

"The flowers must lie buried in darkness
Before they can bud and bloom;
And the sweetest and warmest sunshine
Comes after the storm and gloom."

III. **Third Beatitude.** — V. 5. CHARACTER. **Blessed are the meek.** The *Century Dictionary* defines meek as "gentle or mild of temper; self-controlled and gentle; not easily provoked or irritated; forbearing under injury or annoyance." This is meekness toward man.

Webster defines meekness as "submission to the divine will; patience and gentleness from moral and religious motives," with the emphasis on the last words. This is meekness toward God. Its root lies in the control of all earthly tempers by the spirit. It implies great faith and great self-control. It is not a weak, but an heroic quality. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city" (Prov. 16: 32; comp. 37: 11).

ILLUSTRATION. "These signs of meekness — which may also be symptoms of weakness — have been mistaken for the quality itself, as the hands of a clock have been mistaken for its mainspring, or iron pyrites has been mistaken for gold, because it has the yellow glitter of gold." — *W. B. Wright.*

ILLUSTRATION. "Christian meekness is a converted wolf." — *Miller.*

"He feels he has a fist, then folds his arms
Crosswise, and makes up his mind to be meek." — *Browning.*

For they shall inherit the earth. This earth. (1) They get the most out of the world and all its good things. Passion and revenge are unhappy feelings. Trust in God, control of temper, shed peace and happiness over everything. Every earthly blessing has a heavenly flavor. "It is because of the special connection of meekness with contentment that it is promised that the meek shall 'inherit the earth.' Neither covetous men nor the grave can inherit anything; they can but consume. Only contentment can possess." — *Ruskin, Modern Painters, V.*, "*The Hesperid Æglé.*" (2) The meek have a surer title to their earthly possessions; they are less likely to be dispossessed by enemies; they are apt to live longer than the passionate and revengeful. (3) Christ's kingdom, whose members are characterized by meekness, is yet to possess the whole earth. The final and lasting conquest of the earth will be not by force of arms, not through worldly conquerors, not by force of intellect, nor by political shrewdness, but by the spiritual power of the meek, by the gospel of the meek and lowly Jesus.

ILLUSTRATION. "A Brahman compared the Christian missionary to a mango tree. It puts forth blossoms, and then weights its branches with fruits. For itself? No, for the hungry who come to it for food. By and by the tree is assailed with clubs and stones. Its leaves are torn, and its branches are bruised and torn. It is stripped bare. But does it resent this cruel treatment, and refuse to yield fruit another year? No; next year it is more fruitful than ever." — *J. R. Miller.*

EXAMPLES. The meek Christ drove out the money changers from the temple. He had perfect control of his temper. He was meek when Judas betrayed him, and when he stood

6. Blessed [are] they [which do] hunger and [1] thirst [2] after righteousness: for they shall be filled.

7. Blessed [are] [3] the merciful: for they shall obtain mercy.

[1] Psa. 42: 2; Isa. 55: 1, 2; John 7: 37.
[2] 2 Tim. 2: 22; comp. Matt. 6: 33.
[3] Matt. 18: 33; 25: 34–36; Prov. 19: 17; Luke 6: 36; 2 Tim. 1: 16; Heb. 6: 10.

before Pilate. (See Isa. 53: 7.) Paul in prison at Philippi. Peter and John in prison in Jerusalem. Moses. (See description of charity in 1 Cor. 13: 4–7.)

LIBRARY. *The Coming People*, C. F. Dole ($1.00, Crowell), expresses the fulfilment of this promise in history.

IV. **Fourth Beatitude.**—V. 6. THE CHARACTER. **They which do hunger and thirst after righteousness.** Hunger and thirst are the sharpest spurs to action. Here the Master "declares in a figure that those whose strongest desire is for goodness shall be satisfied." — *W. B. Wright.* All great good is gained through intense desires for that good. (See on Lesson VII. of the First Quarter.)

THE REWARD. **For they shall be filled,** not by the destruction of the desire, but by its satisfaction. Life is a series of desires and their fulfilment; and you cannot be *satisfied* unless you first have the desire. (1) All our growth is by means of these desires and their satisfaction. We keep hungering for righteousness, and the hunger is satisfied. And each time we have a larger vision of what righteousness is, and a more heavenly hunger, and then a larger, fuller, sweeter satisfaction, the ambrosia and nectar of God. (2) "All noble desire is blessed. It is better to long for unattained good than to be ignobly content." — *Maclaren.* (3) "Significant, too, is it that what he pronounces blessed is not the possession of, but the desire after, righteousness." — *Maclaren.* (4) "Hunger is blessed because of the good to which it leads." Only that longing is blessed which is so intense as to lead to doing.

"We dream of a fountain of knowledge,
We loiter along its brink
And toy with the crystalline waters,
Forever just meaning to drink.

Night falls, and our tasks are unfinished;
Too late our chances we rue.
Dear Love, while our comrades were doing
We only were *meaning to do.*"

(5) "Hunger is the sign and token of health," "a mark of vigorous life, while the want of it tells of disease and coming death."

ILLUSTRATION. "There is a pathetic story of one who was in declining health, and went to the warm South in search of renewed life." Every letter written amid "the wonderful luxuriance of all vegetable growths and abundance of food upon the table yet contained the sad note, 'If only I could eat, I should soon get well here; but I have no appetite.'" "She died amid plenty, not for lack of food, but for lack of hunger."— *J. R. Miller, in The Master's Blesseds.*

V. **Fifth Beatitude.**—V. 7. THE CHARACTER. **Blessed are the merciful.** Those who have hungered after righteousness will express that desire toward men in acts of mercy. Mercy is near of kin to *love.* It is love to the needy, the troubled, the sinful, even those who have wronged us. It relieves spiritual want and darkness as well as temporal; would give the gospel to the heathen as well as food to the hungry. It is an active virtue. It is opposed to unkind and harsh judgment of others.

THE REWARD. **For they shall obtain mercy.** From man and from God. Like begets like. The echo is like the original voice. But most of all do we need God's mercy. And showing mercy to others proves that we have a state of heart which makes it safe for God to forgive us. For him to forgive the unmerciful would be to multiply sins and wrongs.

"The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice bless'd:
It blesseth him that gives, and him that takes."

EXAMPLES. Christ in all his miracles; in his teachings; on the cross.
The first church, as described in the early chapters of The Acts.
The parable of the Good Samaritan.
The parable of the unmerciful servant.
The petition in the Lord's Prayer, "Forgive us our debts as we forgive our debtors," and Christ's comments thereon.

LIBRARY. Longfellow's *Tales of a Wayside Inn*, "The Legend Beautiful"; *The Colony of Mercy;* Drummond's *Greatest Thing in the World;* Hood's *Poems*, "Charity," "Doing Good," in Foster's *Cyclopedia of Poetry*, 905.

8. Blessed [are] [1] the pure in heart: for [2] they shall see God.

9. Blessed [are] [3] the peacemakers: for [4] they shall be called [the children] [5] of God.

[1] Psa. 24: 4; 2 Tim. 2: 22; comp. 1 Pet. 1: 22.
[2] Heb. 12: 14; 1 John 3: 2, 3; Rev. 22: 4; comp. 1 Cor. 13: 12.
[3] Jas. 3: 18.
[4] 1 John 3: 1.
[5] Rom. 8: 14.

VI. **Sixth Beatitude.** — V. 8. The Character. **Blessed are the pure in heart.** Pure, sincere, unmixed with evil or imperfection in motive, purpose, and love. Trench makes it correspond with "simple" in its original meaning of simplex, *sine plica*, without fold. It is also "sincere," *i. e.*, *sine cera*, without wax, honey pure, without any particles of wax. But most modern etymologists derive "sin" from *sim* (Latin *simul*), altogether, and *cerus* from the same root as the English *sheer*, pure, clear; hence wholly, altogether clear. "The beatitude is not for the sinless, but for sinners forgiven. The pure are those who have been purified. Their robes washed white in the blood of the Lamb, 'as white as snow.'" — *Miller.*

Illustration. There is a pleasing story that when a beloved artist-pupil had wrought long at his picture, growing weary and discouraged by reason of the many faults of his work, and had fallen asleep by his easel, the master came softly and with his own hand corrected the pupil's mistakes, and finished his picture. So when we strive to be holy and do our best, and yet are disheartened by our failures, the Master will come and with his own hand correct our mistakes and finish our work — the fashioning of his own image on our soul." — *J. R. Miller.*

Illustrations. A thing is pure when there is nothing in it out of harmony with its nature. Water is pure, air is pure, when they contain only their constituent elements, and in the right proportion. Gold is pure when it has been separated by fire from all foreign matter. The diamond is pure, the crystal is pure, when there is nothing in them which hinders the refraction and reflection of light. It is thus with the heart, which is the emotional part of the soul. It is pure when it loves only that which it ought to love. — *The Abbé Bautain.* Death and disease bring impurity and decay. Life and health produce purity.

Library. The poem "Beautiful Snow," in *Suggestive Illustrations on Matthew*, p. 319, and in full in *The Snow Flake Album* (Am. Tract Soc.); Ruskin's *Modern Painters*, Vol. V., "The Law of Help," contains one of the best of illustrations, also in *Suggestive Illustrations on Acts*, p. 232.

The Reward. **For they shall see God.** There must be a likeness of nature and feeling, in order to understand another. So only the pure can *see* a pure God. The impure, the bad, cannot even *see* him, much less enjoy him. They do not understand his nature. They do not know the meaning of his character. They are color blind. The selfish cannot understand love. When do we see God? Not only in heaven, but here and now. Just as far as any one is pure he sees God. What a privilege this is, — to see God, his goodness, his glory, his love! How it enlarges the vision, widens the horizon, and expands the soul! What an ideal it sets before us! "The words of the dying Kingsley," says Dr. Tait, "find an echo in every Christian heart, — 'How beautiful is God!'"

Illustration. "There is said to be no pain quite so exquisite as that of looking directly upon the sun with eyes from which the lids have been cut. Something like that would be the moral agony with which the conscience-stricken impenitent would look upon the face of God." — *Charles H. Parkhurst, D. D.*

Library. Professor Drummond's *Natural Law in the Spiritual World*, where he shows that a lower order of beings can have no possible comprehension of a higher; Professor Scripture (Yale), in his book on *Thinking, Feeling, Doing*, describes his experiments with the color blind, and those deaf to certain sounds. There is a spiritual color blindness and tone deafness.

Compare Professor Thomson's illustration of "He that hath ears to hear, let him hear," in his *Parables and Their Home*, p. 3.

Compare "Una" in Spenser's *Fairy Queen*, where wild beasts and satyrs combine to protect her purity; so in Milton's *Comus*. The story of *Parsifal* in Wagner's drama shows how perfect purity of heart walks through evil unscathed. In *Faust* the pure Marguerite feels repulsion toward Mephistopheles, who cannot see purity. In Tennyson's *Holy Grail* it is the maiden whose heart is pure as the snow that has the first vision of the holy cup so long banished by sin. And Sir Galahad's strength "was as the strength of ten because his heart was pure." Contrast him with Sir Launcelot.

VII. **Seventh Beatitude.** — V. 9. The Character. **Blessed are the peace-**

10. [1] Blessed *are* (are) they (which are that have been) persecuted for righteousness' sake: for [2] theirs is the kingdom of heaven.

11. [3] Blessed are ye when *men* shall (revile reproach) you, and persecute (*you*, you), and (shall) say all manner of evil against you falsely, [4] for my sake.

12. [5] Rejoice, and be exceeding glad: for great (*is* is) your reward in heaven: for [6] so persecuted they the prophets which were before you.

[1] 2 Tim. 2: 12; Jas. 5: 11; 1 Pet. 3: 14.
[2] Comp. Luke 12: 32.
[3] Heb. 11: 26; 1 Pet. 4: 14.
[4] John 15: 21.
[5] Acts 5: 41; Rom. 5: 3; 1 Pet. 4: 13; 2 Cor. 12: 10; Col. 1: 11, 24; Heb. 10: 34; Jas. 1: 2.
[6] See Matt. 21: 35.

makers. "The founders and promoters of peace." — *Vincent.* The exact opposite of the quarrelsome, the passionate, the fighters, the faultfinders, the murmurers; and also those who are indifferent whether there is peace or not. (1) Those who try to reconcile men at variance. (2) Those who try to bring peace to the restless and troubled. (3) Those who, from this same disposition, seek, like their Master, to reconcile men to God, to bring divine peace into sinful souls by leading them to the Prince of Peace.

Dr. Maclaren says: "It is the last outcome of all the preceding graces. The other steps must have been climbed before we stand on the summit. Christ's peacemakers must have the peace they bring. Inward tranquillity is won by passing through the preceding stages."

This does not mean that we are not to oppose that which is wrong or disturb the quiet of corruption and crime. Nothing is settled till it is settled right. There can be no peace to the wicked. Our first duty, therefore, is, at any cost of disturbance, to get things where peace is possible. So the gospel, Matt. 10: 34, but always with peace as the object.

LIBRARY. Ruskin's *Modern Painters*, Vol. V., "Peace," is capital; so is Longfellow's *Poems*, "The Arsenal at Springfield" and "The Christmas Bells."

THE REWARD. **They shall be called the children** (better, sons, full grown) **of God.** Because they are like their Father. They inherit his nature, and being children, are also heirs of God, of his home, his joy, his blessings, his love. God is ever seeking to bring peace to men. The very song of the angels at the birth of Christ was "Peace on earth." Jesus and the Holy Spirit are ever seeking to reconcile men to God. The gospel ever brings peace, restoring the lost harmony of the soul with God and with nature and with itself. The reign of the gospel will be the reign of peace.

> "Down the dark future, through long generations,
> The echoing sounds grow fainter, and then cease,
> And like a bell with solemn, sweet vibrations
> I once more hear the voice of Christ say, 'Peace!'"

VIII. **Eighth Beatitude.** — Vs. 10–12. THE CHARACTER. **10. Blessed are they which are persecuted for righteousness' sake,** as those are sure to be who try to live up to these Beatitudes, and promulgate them in an evil world. Blessed are they who are such positive factors in making the world good that they arouse the hatred and opposition of bad men, as described in v. 11.

NOTE that there are two conditions. (1) It must be *for righteousness' sake* . . . (v. 11) **for my** (Christ's) **sake.** So far as we use bad methods, or censorious language, or passion, or false denunciations, we lose the blessing. Many a person has been persecuted more for his un-Christly way of reform than for the reform itself. (2) It must be **falsely.** The charges against us must be untrue. Persecution and suffering in themselves do not inherit the blessing.

THE REWARD. **For theirs is the kingdom of heaven. 12. Great is your reward in heaven.** After the battle comes the crown of victory, after faithfulness in doing well comes the benediction, Well done; enter into the joy of your Lord. The larger part of their reward must of necessity be in the future. Their cause will succeed. Their endurance of persecution proves their fitness for the reward. The persecution itself developed their character, enlarged their goodness, made a higher heaven possible. **For so persecuted they the prophets which were before you.** This is in confirmation of the assurance of reward. The best and the greatest men, who stand highest, have suffered just as you are suffering now.

THE BEATITUDES AS A WHOLE.

I. THE RELATION OF THE BEATITUDES TO ONE ANOTHER.

1. The Poor in Spirit.
(*The condition out of which all the others grow.*)

(*The inner life toward God.*)	(*Its outward manifestation toward man.*)
2. They that Mourn	3. The Meek
4. They that Hunger after Righteousness	5. The Merciful
6. The Pure in Heart	7. The Peacemakers

8. The Persecuted.

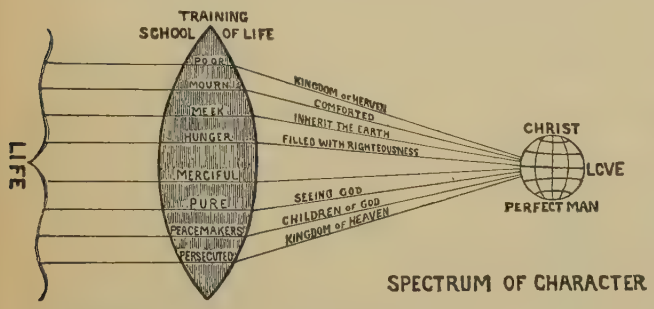
Those who live such a life in this evil world are often persecuted, and must always be ready to endure this test. They who do stand the test will have these virtues in a high degree, and have the fuller blessedness of them all.

Poor in spirit is the necessary condition, the soil in which the others grow. It is "the trunk of the tree, of which the others are the branches"; the hall of the house, of which the others are the rooms.

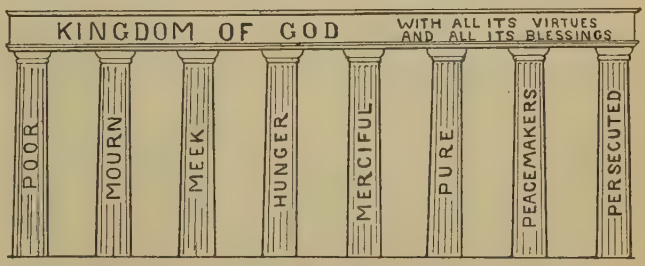
The first column shows the natural development and progress of the inner life.

The second column shows the similar development of the outward life.

Correspondences. Each characteristic in the second column is the natural expression of its corresponding inner life, given in the first column.



II. Comparisons. (1) The Beatitudes are the sevenfold rainbow around the throne of God. (2) They are the Beautiful Gate of the Temple of Holiness. (3) They are a training school for the kingdom of heaven. (4) The first portions of each Beatitude are like a prism through which our life rays pass and by which they are changed into the corresponding rewards, all concentrating on one point, love, the perfect character, a life like Christ's. (5) They are like "the eight-columned Propylæum of the Acropolis of the kingdom of God."



III. The Rewards are rewards of character, not of any outward condition. They grow out of the characters to which they are attached, as naturally as peaches grow on a peach-tree or roses blossom on a rose-bush. There are no other trees on which these blessings will grow, except the ones named in the first part of each of the Beatitudes. Grapes will not grow upon thistles.

Thus in the words of Dr. W. B. Wright: "The Beatitudes are not arbitrary enactments. God himself cannot change them. While a man hates his brother, God cannot make him happy. Omnipotence cannot give us peace while we hug the worm that does not die, and wrap ourselves in the flame that is not quenched."

"Upon thy brow
A wreath whose flowers no earthly soil have known,
Woven of Beatitudes."

"We desire immortality, not as the reward of virtue, but as its continuance. Virtue can no more be rewarded than joy can; it is its own reward."

"Glory of Virtue, to fight, to struggle, to right the wrong —
Nay, but she aimed not at glory, no lover of glory she:
Give her the glory of going on, and still to be." — *Tennyson.*

IV. THE PORTRAIT OF THE IDEAL MAN. The Beatitudes compose the portrait of the ideal man, of Jesus himself, the ideal we are to strive to reach. They are standards of judgment and tests of character. "Every syllable Jesus wrote down in deeds. They are the biography of Christ."

V. ACTIVE, HEROIC VIRTUES. Dr. Geo. D. Boardman, in his *Kingdom of Heaven*, pp. 59–61, shows beautifully that these virtues are masculine as well as feminine, positive more than negative, heroic graces full of courage, pluck, energy, conquest. "For every one man who illustrates the Beatitudes there are a hundred who illustrate their opposites. They are the very essence and pith of genuine manhood. It is the fashion to talk about 'muscular Christianity.' I will declare what requires Christian muscle — it is the living up to the Beatitudes. . . . The conquering forces in Christ's kingdom, for time and for eternity, are precisely these beatific graces."

LESSON II. — April 8.

PRECEPTS AND PROMISES. — Matthew 7: 1–14.

Read Matthew 6: 19–7: 29. **Compare Luke 6: 37–49.**

Commit Verses 7, 8, 13, 14.

GOLDEN TEXT.

Whatsoever ye would that men should do to you, do ye even so to them. — MATT. 7: 12.

LEARN BY HEART.

The whole lesson, especially vs. 7–14.

LIGHT FROM OTHER SCRIPTURES.

Parallel to vs. 1–5 is found in Luke 6: 37–42.

Parallel to vs. 7–11, in Luke 11: 9–13.

Parallel to vs. 13, 14, in Luke 13: 23, 24.

Prayer, Duty of. — Isa. 55: 6; Luke 18: 1; Eph. 6: 18; Phil. 4: 6; Col. 4: 2; Heb. 4: 15, 16; Jas. 5: 13, 16.

Prayer, Examples of.—Abraham, Gen. 18: 23–32; Jacob, Gen. 32: 24–30; David, Psa. 51; Solomon, 2 Chron. 6: 12–42; Daniel, Dan. 9: 3–23; Hezekiah, Isa. 38: 1–22; the church for Peter, Acts 12: 5–12; Christ's two prayers, Matt. 6: 9–13; John 17.

THE SECTION

includes the lesson, with vs. 24–27, the conclusion of the sermon.

PLACE IN THE LIFE OF CHRIST.

About the middle of the SECOND YEAR of his ministry, where Jesus lays down the principles of his kingdom.

HISTORICAL SETTING.

Time. — Summer of A. D. 28.

Place. — On a mountain near the Sea of Galilee, probably the Horns of Hattîn.

THE REFERENCE LIBRARY.

The same as in the last lesson. In addition see books on prayer. Professor Phelps' *The Still Hour* is a religious classic. J. R. Miller's *Practical Religion* has an interesting chapter on the "Sweet Odor of Prayer." The tract *Expectation Corner* is without a rival as an allegory on prayer (8 cts., for sale by W. A. Wilde & Co.); *The Lord's Prayer*, Farrar ($1.50, Whitaker); Charles

THE THEOLOGICAL CLASS

can study especially Prayer in all its aspects and relations, its nature, where to find the answer, objections answered, why prayer is of value, the conditions of entering the kingdom of God, the strait gate.

LESSON PLAN.

Introduction. — A brief review of the circumstances.

SUBJECT: Some Crown Jewels of the Kingdom of God.

I. The Law of Judging Others (vs. 1, 2).

Explanation.
Examples.
Illustrations.
Results.

II. The Mote and the Beam (vs. 3–5).

Interpretation.
Bright sayings.
Proverbs.

III. Pearls before Swine (v. 6).

Reasons for giving this advice.
Explanation.
Examples.
Applications.

IV. Concerning Prayer (vs. 7–11).

The power by which the laws can be kept.
The threefold praying.
The threefold answer.
The proof from experience.

V. The Golden Rule (v. 12).

Its meaning.
Jesus and an ancient law.
The Golden Age.

VI. The Narrow Gate.

What it is.
Illustrations.
Symbolic pictures.
Why the gate is narrow.
Illustrations.

Stanford, D. D. ($1.00, Macmillan); Washington Gladden ($1.00, Houghton & Mifflin); *The Model Prayer*, George D. Boardman, D. D. ($1.25, Appleton); *The Prayer that Teaches to Pray*, Prof. Marcus Dods, D. D. (75 cts., Revell); *With Christ in the School of Prayer*, Andrew Murray ($1.00, Revell); *Lessons in the School of Prayer*, A. T. Pierson (40 cts., Randolph); *Prayer, Its Nature and Scope*, Dr. Trumbull (75 cts., Wattles); *The Children's Prayer*, Dr. James Wells (75 cts., Revell).

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SUGGESTIONS TO TEACHERS.

Read the whole sermon over again.

Learn by Heart. — Have the scholars repeat the verses of the lesson instead of reading them.

Jewels in a Crown. — This lesson is not logically connected, as most lessons are, but the great truths are like separate gems set in a crown.

The Golden Rule is one of the choicest of these gems.

The Promise to Prayer is one of the best of the privileges.

The Question Box may be useful, as many questions will arise.

Co-operative Study. — Topics to be put on slips and distributed the previous Sabbath for home study and class report:—

Judging others.
The mote and the beam.
Pearls before swine.
Prayer and its answers.
The Golden Rule.
The narrow gate.

1. [1] Judge not, that ye be not judged.

[1] For vs. 1–5, see Luke 6: 37, 38, 41, 42; comp. Rom. 14: 13; 1 Cor. 4: 5; Jas. 5: 9.

EXPLANATORY.

We have here a number of the laws of the kingdom of heaven.

I. The Law of Judging.—Vs. 1, 2. **1. Judge not.** The word "judge" here does not mean *form an opinion*, for every one must do this of many persons and things (Luke 12: 57; John 7: 24). It means *to impute wrong motives*, to put the worst and not the best construction on the actions or words of others. This command forbids us to sit in judgment upon the conduct of others, forming and expressing opinions upon that of which it is impossible for us to know all the facts. "Condemn not, that ye be not condemned." Even a very silly man's actions are often more to the purpose than his friends' comments upon them.

2. [1] For with what judgment (judgement) ye judge, ye shall be judged: and [2] with what measure ye mete, it shall be measured to (unto) you again.

[1] Rom. 2: 1, 3; 14: 10; Jas. 2: 13; 4: 11, 12. [2] Mark 4: 24; comp. Judg. 1: 7.

EXAMPLES. (1) Christ gives two examples in Luke 13: 1–4, where those who saw men slain by a falling tower, or Pilate's sword, immediately judged them to be worse than others. (2) Paul, in Rom. 14: 1–13, shows how men judged others when they saw them eating food or keeping the Sabbath in a different way from themselves; and, in 1 Cor. 8, gives another example in regard to things offered to idols.

ILLUSTRATION. "Granted, the ship comes into harbor with shrouds and tackle damaged; the pilot is blameworthy, he has not been all-wise and all-powerful; but to know *how* blameworthy, tell us first whether his voyage has been round the globe, or only to Ramsgate and the Isle of Dogs." — *Carlyle.*

ILLUSTRATION. Mr. Ruskin, in his preface to Part IV. of *Modern Painters*, says: "It is perfectly possible to protect oneself against small errors, and yet to make great and final error in the sum of the work; on the other hand, it is equally possible to fall into many small errors, and yet be right in tendency all the while, and entirely right in the end. In this respect, some men may be compared to careful travelers, who neither stumble at stones, nor slip in sloughs, but have from the beginning of their journey to its close chosen the wrong road; and others to those who, however slipping or stumbling at the wayside, have yet their eyes fixed on the true gate and goal (stumbling, perhaps, even more because they have), and will not fail of reaching them."

ILLUSTRATION. In May Ellen Atkinson's volume of poems, entitled *The Architect of Cologne*, is one poem, "My Neighbor," which finely sets forth the weakness and folly of judging others. A man annoyed by the faults of his neighbors first hears a mocking whisper: —

> "Thou doest well to scorn him; thou forsooth,
> So wise, so strong, Perfection's self, in truth."

Then an angel shows him his neighbor in the arena of life striving among the powers of good and evil. First the watcher stands among the demons, and sees the strife from their point of view, as with malicious pleasure they saw his failures, proclaimed his errors, and laughed at his wounds. In the "shadow born of hell,"

> "Every ray of beauty paled and died,
> And faults and weaknesses were magnified."

Then he went over to the angels, and standing among their radiant bands,

> "My wondering gaze I bent
> Upon the wrestler, on whose brow there shone
> A glory I had never seen or known."
>
> "These angels, yea, and Christ
> Beheld the man transfigured. Weaknesses
> Were propped by faith, which for his needs sufficed,
> And proved itself more strong than mere strength is;
> His faults forgiven fostered depth of love,
> And saintly beauty of the Blest above.
> . . . . . .
> 'Starry his crown,' they said, 'and glorious!
> When will he come to dwell and rest with us?'"

LIBRARY. Bunyan's *Pilgrim's Progress*, Christian and Pliable in the Slough of Despond; Jacox's *Secular Annotations*, Vol. I., p. 208, "Judge Not"; Arthur Helps' *Friends in Council*, Vol. I., Series 2, p. 149, "Criticism"; Wordsworth's poems on the naming of places, *The Lady of the Mere*, and Point Rash-Judgment is the name it bears. *Suggestive Illustrations on John* has further illustrations.

That ye be not judged. Condemned and censured, and misunderstood by others, as they have been by you.

2. For with what judgment, etc. The simple fact is stated, that if you are harsh and censorious, you invite others to be censorious toward you, and they will be sure to accept your invitation. The being judged by others, says Morison, "is one of God's ways of bringing the self-conceited and the censorious to his bar." **With what measure ye**

3. And why beholdest thou the mote that is in thy brother's eye, but [1] considerest not the beam that is in thine own eye?

4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

[1] Comp. John 8: 7–9.

mete (measure) **it shall be measured to you again.** This is another statement of the same law of retribution.

1. Men will naturally return the same kind of judgment which you give to them. Harsh and unkind judgment and severe criticism awaken the same in others.

Illustrations. The well-known story of the boy and the echo bearing back the words he uttered. Also, the fable of Apollo and the critic. Haman was hanged on the gallows he had prepared for Mordecai. "He that diggeth a pit shall fall into it" (Eccles. 10: 8).

2. God will give just judgment upon such men, just as he does to those who refuse to forgive, because they are unforgivable. The habit of criticizing to find fault, of censuring others, cultivates a very bad character in the one who has it. It makes him blind to his own faults; it cherishes the pharisaical spirit; it makes him live in a bad atmosphere of faultfinding that deteriorates his own character; it makes him unlovely and unheavenly. Hence such a person must be severely condemned by a just judge.

Library. See several illustrations in *Suggestive Illustrations on Matthew.*

II. The Law Illustrated: The Mote and the Beam. — Vs. 3–5. The inconsistency and folly of judging are shown by the illustration in these verses.

3. **Why beholdest.** *Starest at* from without, *gazest at, examinest carefully.* **Thou,** who art judging others. **The mote.** "The word 'mote' suggests *dust;* whereas the figure is that of a minute *chip* or *splinter*, of the same material with the *beam.*" — *M. R. Vincent.* **That is in thy brother's eye,** obscuring his vision. **But considerest not.** "Apprehendest not" from within, "understandest" not. **The beam that is in thine own eye.** *Beam*, a graphic and almost droll representation of a comparatively great fault. The word means a *log*, *joist*, or *rafter.* The Saviour draws a picture, and shows how morally grotesque the conduct of the faultfinder is.

"Their own defects, invisible to them,
Seen in another, they at once condemn,
And tho' self-idolized in every case,
Hate their own likeness in a brother's face."—*Cowper.*

"O wad some power the giftie gie us
To see oursels as others see us!
It wad frae monie a blunder free us
And foolish notion." — *Burns.*

4. **Or how wilt thou say to thy brother,** etc. How can you have the face to say, how be guilty of such hypocrisy, such absurdity? "The gift of removing motes from other men's eyes seems to me as rare as that combination of qualities which makes a surgeon a skilful operator." — *R. W. Dale, D. D.* As, for instance, in the supreme operation of the oculist, the removal of a cataract.

5. **Thou hypocrite.** Because he professes to be sorry for the faults he reproves, when he is not, or he would hate them in himself. He rejoices to find a sin in his brother to find fault with. He would appear to be good by condemning the faults of others, while he is not really good, for he overlooks greater faults in himself.

Bright Sayings. (1) "Ten thousand of the greatest faults in our neighbors are of less consequence to *us* than one of the smallest in ourselves."—*Abp. Whately.* (2) "To pardon those absurdities in ourselves which we cannot suffer in others is neither better nor worse than to be more willing to be fools ourselves than to have others so."— *Dean Swift.* "The censorious spirit is blind to its own faults, and lynx eyed to those of its neighbors." — *Professor Kendrick.*

See clearly to cast out, etc. (1) Because he has had experience in getting rid of faults. (2) His vision will not be distorted by his own love of sin.

Proverbs. "It is the carrion bird that scents the garbage from afar." "He who lives in a glass house should throw no stones." "The kiln calls the oven burnt house." In Italy, "The kettle says to the pot, Keep off or you'll smutch me." In Spain, "The raven bawls hoarsely to the crow, Get out, blackamoor!" In *Troilus and Cressida*, Ajax

6. [1] Give not that which is holy unto [2] the dogs, neither cast [ye] your [3] pearls before [the] swine, lest [haply] they trample them under their feet, and turn [again] and rend you.

7. [4] Ask, [5] and it shall be given you; [6] seek, and ye shall find; [7] knock, and it shall be opened unto you:

[1] Matt. 15: 26; comp. Prov. 9: 7, 8; 23: 9.
[2] Comp. Phil. 3: 2; Rev. 22: 15.
[3] Matt. 13: 46.
[4] For vs. 7–11, see Luke 11: 9–13.
[5] Matt. 18: 19; 21: 22; Mark 11: 24; John 14: 13; 15: 7, 16; 16: 23, 24; Jas. 1: 5, 6, 17; 1 John 3: 22; 5: 14, 15.
[6] 1 Chron. 28: 9; 2 Chron. 15: 2; Prov. 8: 17; Jer. 29: 13; comp. Isa. 55: 6.
[7] Comp. Rev. 3: 20.

protests, "I do hate a proud man, as I hate the engendering of toads"; "and yet he loves himself," is the aside of Ulysses.

LIBRARY. Jacox's *Secular Annotations*, I., 187, and his *Scripture Proverbs*, p. 531, give many illustrations from literature.

III. **A Modification of the Law: Pearls before Swine.** — V. 6. This is as though our King had said: "I have just warned you against censorious judgments. But do not go to the opposite extreme of foolish laxity, . . . failing to distinguish between lambs and dogs. Observe the law of adaptation." — *Boardman.*

6. Give not that which is holy. The sacrificial meats, the holy things prepared for the temple services, to aid men in the worship of God. **Unto the dogs.** "In the East dogs are savage, unclean ceremonially, and actually filthy and horrible in appearance. They are the scavengers of the cities, and feed upon all the refuse, even when it is far gone in putrefaction. To cast the sacrificed flesh to the dogs would be first putting it on a level with the offal of the shambles, or with that which is cast out as abominable filth, and then giving it over to the charge of abominable beasts."—*Prof. Isaac Hall.* To give holy things to dogs will not elevate the dogs, but only defile the holy things. **Neither cast ye your pearls before swine.** Because they cannot appreciate their beauty nor understand their value, and you lose your pearls. You must change the nature of the swine before the pearls will do them any good. **Lest they . . . turn again and rend you.** You not only will fail of doing them any good, but they will injure you for your attempt.

Two classes of opposers are mentioned: the dogs representing the unclean, debased; and the swine, like wild boars, the fierce and bitter opponents. — *Trench.*

EXAMPLES. The advice in Prov. 9: 7, 8, "Reprove not a scorner, lest he hate thee." Christ changing his method of teaching and speaking in parables because of the opposition of the Jews (Matt. 13: 10–17). Paul turning from the Jews to the Gentiles (Acts 13: 45, 46).

LIBRARY. Shakespeare's *Tempest*, where Prospero felt that the jewel of kindness was thrown away on the brutish Caliban: —

> "Abhorred slave;
> Which any print of goodness will not take,
> Being capable of all ill."

APPLICATIONS. There are those who will only make a misuse of the highest and holiest things in religion. Their natures are so sensual, their hearts so hard, that they cannot understand or appeciate the best things of God. Men often love to argue on religion, and even read the Bible, not that they may get any good, but find some new perversion or false argument against the truth. In many cases it is wise *not to argue* with settled errorists. It does not follow that we are to do nothing for them. There are some things even they can understand, — sympathy, loving kindness, aid in temporal things, the love of Jesus Christ. By these we are to seek to change them into sincere men and Christians, and then they will understand the holy things and appreciate the pearls.

IV. **The Law Concerning Prayer.** — VS. 7–11. THE DOOR TO THE DIVINE TREASURE HOUSE WHICH CONTAINS SUPPLIES FOR ALL OUR NEEDS. The living according to the principles set forth in the Sermon on the Mount is so difficult an attainment, and bringing the whole world to obey them is so colossal an undertaking, that without continual connection with heaven, and supplies of grace, and power from heaven, the achievement would be impossible. Hence, the way and the promise of these verses.

FIRST, THE THREEFOLD WAY OF OBTAINING. **7. Ask, . . . seek, . . . knock.** These words imply three methods of prayer, and perhaps three degrees of intensity. *Ask*, express your desire, go to God with it, including and gathering up in itself the "seek" and

8. For for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9. Or what man is there of you, whom who, if his son shall ask bread, him for a loaf, will he give him [1] a stone?

10. Or or if he shall ask for a fish, will he give him a serpent?

11. If ye then, [2] being evil, know how to give good gifts unto your children, how much more shall [3] your Father which is in heaven give good things to them that ask him?

12. [4] Therefore all things All things therefore whatsoever ye would that men should do to unto you, even so do ye even so to also unto them: for this is [5] the law and the prophets.

[1] Matt. 4: 3.
[2] Matt. 12: 34; Gen. 6: 5; 8: 21.
[3] Matt. 18: 19; 21: 22; Mark 11: 24; John 14: 13; 15: 7, 16; 16: 23, 24; Jas. 1: 5, 6, 17; 1 John 3: 22; 5: 14, 15.
[4] Luke 6: 31; comp. Tob. 4: 15.
[5] See Matt. 22: 40.

the "knock," as in v. 11, for these are modes of asking. *Seek* by all active efforts, which are acted prayers; use all possible means, as in the parable of the pearl of great price. *Knock* at the door of God's treasure house of blessings for the blessings which no seeking can obtain, but which must be given by God.

Second, the Threefold Promise of an Answer. **8. For every one that asketh receiveth.** There is no exception. True asking will combine seeking and knocking. The answer will be given according to the kind of asking. **And** (every one) **that seeketh findeth.** Most best things must be sought for, as the graces, education, character. For others, as the gift of the Spirit, special providences, divine guidance, God's tender love, opportunities, revelations, we must knock at God's treasury door, **and to him that knocketh it shall be opened.**

There are three ways in which prayer is answered: —

1. The very act of praying brings us into communion with God. See Trench's *Poems*, "The Suppliant."

2. Wherever it is wisest and best, the very thing asked for is given.

3. Since the exact thing we ask for, in the form we ask for it, would often be the worst thing for us, and what we really do *not* desire, therefore, in such cases God gives us the *spirit* of our prayer, what we really want, what we would have asked for in form if we had known all things as God does. A child cries for the moon. It does not really want the moon, as he thinks he does, but only some bright plaything, which the parent gives and thus answers his real prayer, while to have given the moon would not have been a true answer to his request.

"Pray: though the gift you ask for
May never comfort your fears,
May never repay your pleading,
Yet pray, and with hopeful tears;
An answer, not that you long for,
But diviner, will come one day,
Your eyes are too dim to see it,
Yet strive, and wait, and pray."

A Proof from Each Parent's Experience. **9. If his son ask bread** (a loaf), **will he give him a stone,** which was often found in the shape of their small, flat, round loaf.

10. Ask a fish (good for food), **will he give him a serpent?** Not only useless, but often deadly. To ask these questions is to answer them.

11. If ye then, being evil; *i. e.*, sinful, imperfect. "Even in our highest, holiest relations there is evil: selfishness is mingled with our most unselfish love."—*Abbott.* **Good gifts unto your children.** This is the rule. **How much more.** The difference is infinite. **Shall your Father which is in heaven.** The holy, heavenly, loving, perfect Father, who makes heaven what it is, who is able to answer every prayer. **Give good things.** Luke 11: 13, "the Holy Spirit," which is the best of the "good things," and includes them all. If God will give the choicest gift, we need not hesitate to believe that he will give the lesser ones. But whatever God does give is good.

The argument is conclusive. If God does not answer prayer, and if what he gives us in response to our asking is not the best for us, then God is not as good as an earthly parent.

Library. The Key of Promise that let Christian and Hopeful out of the Dungeon of Giant Despair; *Expectation Corner*, a tract.

V. **The Golden Rule.** — V. 12. **Therefore.** Because what follows is the summing up of all the previous precepts in this discourse, as love is the sum of the Ten Commandments, which James (2: 8) calls the Royal Law, as this verse is called the Golden Rule. Because,

13. [1] Enter ye in (at by) the (strait narrow) gate: for wide (is is) the gate, and broad (is is) the way, that leadeth to destruction, and many (there be which go be they that enter) in (thereat: thereby.)

14. (Because strait is For narrow is) the gate, and (narrow is straitened) [2] the way, (which that) leadeth unto life, and [3] few (there be be they) that find it.

[1] Luke 13 : 24. [2] Psa. 16: 11 ; comp. Matt. 18 : 8 ; John 14 : 6. [3] Comp. Luke 13 : 23.

also, you are sons of God, and should therefore act like sons. **All things whatsoever ye would that men should do to you.** All that you would have a right to expect from others, not everything criminal or foolish one might desire. **Do ye even so to them.** Equivalent to "Love thy neighbor as thyself." "The rule does not require us to do *the things* which they ask, but to act toward them in the manner and spirit in which we should wish them to act toward us. This rule works in two ways: while directly it requires us to act toward others as we should wish them to act toward us, in spirit and implication it requires us to wish from others no more than we should be willing to render to them if our positions were reversed."—*Abbott.* **For this is the law and the prophets.** The sum of the duties to man required by the law and taught by the prophets. It is the state of heart and life which it is their object to produce.

JESUS AND THE ANCIENT LAW. This law is found in a number of heathen writers: in its negative form in Confucius and Isocrates ; in a limited application in Aristotle and Seneca; and in a negative form in the Jewish writers, Tobit, Hillel, and Philo. The fact is that it practically existed long before any of them (see Lev. 19: 18) and is as old as the law, "a reproduction of that obscured and well-nigh forgotten law written at the beginning by the finger of God on the hearts of all men." — *Augustine.* What Jesus did was to bring it out in clearer light, in a positive form, with new authority, with a universal application, and with the power that enables men to live according to it.

THE GOLDEN AGE. "Only the Golden Rule can bring the Golden Age." — *Frances Willard.* "The Golden Rule is the golden key to the Golden Age."

VI. **The Narrow Gate.** — Vs. 13, 14. The way into the kingdom of God.

13. **Enter ye in at the strait gate.** The narrow, difficult gate. *Strait* here is a different word from "straight," and is still used in such expressions as "He is in a strait," *i. e.*, a narrow place; or "The Straits (the narrows) of Gibraltar." "Some of the city gates contain, in one of their folds, a small door, which is left open an hour or more after sunset. This little door is still more common in the gates of the bazaars. We like to look at those curious little doors, and imagine that when our Lord had uttered these memorable words he had in mind these two gates,—the one wide, easy, and traversed by the multitude in broad daylight; the other, narrow, high in the step, to be found in the dark, and sought amid danger by a few anxious travelers."—*Van Lennep.* The gate referred to is the gate into the kingdom of heaven, into eternal life, into the Christian life. It is narrow because there is but *one* way to become a Christian, by faith in and love towards Jesus Christ, while there are a thousand ways of not being a Christian. We must strive, agonize, make every possible exertion (Luke 13: 24) to enter this gate, for the two reasons which immediately follow. **For wide is the gate, and broad is the way, that leadeth to destruction.** There are a multitude of sins, each of which is a way to ruin. *To destruction.* The end of sin is destruction. It destroys life, health, happiness, hope, heaven. The destruction often begins in this world; it is completed in the next. **And many there be which go in thereat.** It was the popular way, and thronged with travelers. It was so then. It still is to-day, but in a less degree.

14. **Strait is the gate . . . which leadeth unto life,** the true life, the life of heaven on earth, eternal life. **Few there be that find it.** A fact at the time. He does not say it will always be so, he does not say it *must* be so. All can find who will seek.

ILLUSTRATIONS. THE PICTURE is that of two cities: one the New Jerusalem, the city of God; the other the City of Destruction, such as Bunyan describes.

ILLUSTRATION. THE GATES OF THE CITY OF GOD. In Revelation the city of God is pictured with twelve gates, four on each side, to express the wide welcome from every direction, for every race and condition. They are never shut, but each one of these gates is so narrow that "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21: 27).

ILLUSTRATION. THE WICKET GATE in *Pilgrim's Progress*, and the many ways in which Christian had to strive in order to enter.

Illustration. A Symbolic Picture. In a book of symbolic pictures there is one of the strait and narrow gate. The gateway in the wall (and there is no other way through it) was just large enough for a man to go through kneeling. One man is trying to go through with great bags of money unjustly obtained, but they will not pass. Another grasps the world in his arms, but it is too large to go through the gate. Still another has huge bales of rags labeled "self-righteousness," but he cannot get through the gate with them. Another passed through only by leaving his rum bottles, which lie broken at the bottom of the hill by the gate. There is room for any man, but there is not room for the smallest sin to pass.

Why the Gate to Good Is Narrow. 1. Note that Jesus did not *make* the way narrow; he only *stated the fact*, and used it as a motive.

2. The gate is as wide as the love of God can make it.

3. The narrowness of the gate is a necessary fact. One virtue does not make a man virtuous, but one deliberate sin makes him sinful. The road cannot be made wider without lessening the good gained; it must be a meaner virtue, a poorer heaven, a smaller good, if the way is wider to it.

Illustration. The gate to every best good must be narrow; as the gate to knowledge, to success, to wisdom, to courage, to culture. There is one direction to the north star, and a million directions away from it. One would like to join the choir, but the gate is narrow. No one can really enter it without learning to sing, no matter how many other things he may do.

LESSON III. — April 15.

THE DAUGHTER OF JAIRUS RAISED.

Mark 5: 22–24; 35–43.

AN EASTER LESSON.

Read in connection Matthew 28: 1–15, selected by the committee as an Easter lesson. Commit Verses 5–7.

GOLDEN TEXT.

(For Easter Lesson.)

He is risen, as he said. — Matt. 28: 6.

LEARN BY HEART.

1 Cor. 15: 20, 21, 42–44, 53, 54; Phil. 3: 21.

LIGHT FROM OTHER SCRIPTURES.

Raised from the Dead. — Jairus' daughter, Matt. 9: 18–26; Luke 8: 40–56; son of widow of Nain, Luke 7: 11–17; Lazarus, John 11. .

Resurrection. — 1 Cor. 15; Acts 13: 30–34; 1 Thes. 4: 14–17; 2 Cor. 5: 1–4; John 5: 21–29; Phil. 3: 21.

Resurrection of Christ and Its Meaning. — Acts 2: 24–31; 3: 15; 4: 10, 33; 10: 40, 41; 13: 30–34; 17: 31; 26: 23; Rom. 4: 24; 5: 10; 6: 4–10; 10: 9; 1 Pet. 1: 3.

THE EASTER LESSON.

The lesson on Jairus' daughter was first selected for an Easter lesson by the committee, somewhat out of the order of events we have been studying; but afterwards it was thought wise by them to select a separate Easter lesson. We will unite the two, and vary our familiar Easter meditations by basing them on the restoration of Jairus' daughter, thus beholding the glorious resurrection truths from a new point of view.

HISTORICAL SETTING.

Time. — Autumn of A. D. 28, the second year of Jesus' ministry. About six months before the resurrection of Christ.

Place. — Capernaum, at the house of Matthew the apostle, and at the house of Jairus within or near the city.

THE REFERENCE LIBRARY.

Works on the miracles; several poems on "Jairus' daughter" in Foster's *Cyclopedia of Poetical Illustrations*, 11: 3557–3562;

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LESSON PLAN.

Explanations.

I. **The House of Death** (vs. 22–24, 35).

A universal experience.
The dying girl.
Her father seeking Jesus.
Death.

II. **The Restoration of the Dead to Life** (vs. 36–43).

Jairus encouraged by the way.
The demand for faith.
The church within the church.
The scene at the house.
The girl restored to life.

III. **Easter Meditations.**

1. **A Proof that "Death Does Not End All."**

Illustrations.
Watch and its case.
Plato's comparisons.

2. **A Prelude to the Resurrection of Jesus.**

3. **An Instructive Contrast between this Girl's Resurrection and that of Jesus.**

4. **The Assurance of the Resurrection of Ourselves and Our Friends.**

Illustrations.
A visiting angel.
Lowell's poem.
Mrs. Browning's poem.

5. **The Spiritual Resurrection.**

A necessity for those who would partake in the resurrection of the just.

Christ in Literature, pp. 148–151; Robertson's *Sermons*, Second Series, "The Healing of Jairus' Daughter"; Dr. A. J. Gordon's *Ministry of Healing;* Longfellow's *Poems*, "She is not dead, the child of our affections"; Susan Coolidge's *Poems*, "Talitha Cumi"; Dr. Geo. D. Boardman's *Epiphanies of the Risen Lord; Jesus and the Resurrection*, by Principal H. C. G. Moule; C. R. Morrison's *Proofs of the Resurrection from a Lawyer's Standpoint;* a beautiful short poem, *The Story of Easter as Told by St. John;* Dr. Kennedy's *The Resurrection of Jesus Christ a Historical Fact.* Discussions of Immortality from Various Standpoints,— Plato's *Phædo*, *Symposium*, and the vision of Erus at the close of his *Republic;* Cicero's *De Senectute;* Shakespeare's *Hamlet*, "Hamlet's soliloquy in the castle of Elsinore"; Wordsworth's "Intimations of Immortality."

THE PICTURE GALLERY.

Healing of Jairus' Daughter, Richter (giving Christ the theatrical pose of an orator), Doré, and Tissot (showing the Master more in the character of a physician), Bida, Hofmann, Overbeck, and Vriendt.

PRONUNCIATIONS.

Jăi′rŭs ; Tăl′ĭthă Cū′mī or Tăl′ĭthă.

SUGGESTIONS TO TEACHERS.

Easter should be the principal theme of this lesson.

The Story of Jairus' Daughter. — Not more than half the time for teaching the lesson should be spent on the story.

Easter Thoughts. — Connect this story with the resurrection of Jesus, and bring out the

Facts of his resurrection. The comfort it brings.
The lessons it teaches. The glorious hopes it presents.
The spiritual resurrection it symbolizes and inspires.

22. [1] And, behold, there cometh one of [2] the rulers of the synagogue, Jairus by name; and when he saw seeing him, he fell falleth at his feet,

[1] For vs. 22–43, see Matt. 9: 18–26; Luke 8: 41–56. [2] Luke 13: 14; Acts 13: 15; 18: 8, 17.

EXPLANATORY.

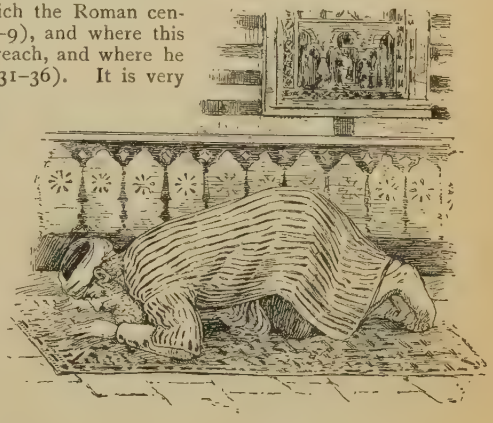
I. **The House of Death.** — Vs. 22–24, 35. **22. And, behold, there cometh.** To Matthew's house in Capernaum, where he had invited Jesus to a feast to meet the publicans. (See Lesson II. of the First Quarter.) **One of the rulers of the synagogue.** One of the elders, or presiding officers elected to have charge of all synagogue affairs. They formed the local Sanhedrim or tribunal, they convened the assembly, preserved order, invited readers and speakers, managed the schools connected with the synagogue. Jairus must therefore have been one of the more prominent Jews of the city. *The synagogue.* In

23. And besought and beseecheth him greatly, much, saying, My little daughter lieth is at the point of death: *I pray thee*, that thou come and [1] lay thy hands on her, that she may be healed; made whole, and she shall live.

24. And *Jesus* he went with him; and much people a great multitude followed him, and they [2] thronged him.

35. While he yet spake, there came they come from [3] the ruler of the synagogue's *house* certain which said, saying, Thy daughter is dead: why [4] troublest thou the [5] Master any further?

[1] Mark 6: 5; 7: 32; 8: 23, 25; 16: 18; Matt. 9: 18; Luke 4: 40; 13: 13; Acts 9: 12, 17; 28: 8.
[2] V. 31; Mark 3: 9.
[3] V. 22.
[4] Luke 7: 6.
[5] See John 11: 28.



Mode of Prostration.

Capernaum, and probably the very one which the Roman centurion had built for the Jews (Luke 7: 1–9), and where this ruler must have frequently heard Jesus preach, and where he had seen him work miracles (Luke 4: 31–36). It is very possible that he was one of the delegation of Jews who went to Jesus in behalf of the centurion (Luke 7: 3, 4). **He fell at his feet.** Dropping upon his knees and bringing his forehead to the ground at the feet of Jesus.

It was an act of reverence and deep respect.

23. My little daughter lieth at the point of death. Matthew speaks of her as already dead. But there is no contradiction. "He left her at the last gasp; he knew that she could scarcely be living now; and yet having no certain notices of her death, he at one moment expressed himself in one language, at the next in another." — *Trench.* The light of his house was going out, the comfort of his heart was fading away. Everything that earthly care and skill could do had been tried, and had failed. He had come to his last refuge and resource. **Come.** With the feeling so different from that of the Roman centurion (Luke 7: 7, 8), that Jesus must be present in order to heal. But it was comforting to have Jesus in the family and in the presence of the dying girl. Moreover, he knew that in most cases Jesus came into personal contact with those he healed. **And lay thy hands on her.** To communicate his divine healing power.

"The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press
And we are whole again."

24. And Jesus went with him. Jesus was, and is, always ready to answer every appeal. He is more willing to give us what we need than we are to ask him. He loves to do us good, to relieve our wants, to save us from danger. We go to no unwilling friend nor empty storehouse, when we ask for his blessings. We often dishonor his love and his power by asking so little from his bounty, and asking so feebly. The more we ask, and the more earnestly, the more do we honor the goodness and power of him who bids us to pray without ceasing, and to open wide our mouths that they may be filled. **And much people followed him.** Among them doubtless many of the guests at the feast, who had heard Jairus making his appeal. They would see what Jesus could do. This interest emboldened a sick woman to touch the hem of his garment and be healed. This miracle by the way had a double power, for it did good to the sick, and Jairus himself, though at first tried by the delay, must have felt a sudden increase of faith and hope, as he heard Jesus say to the woman, "Thy faith hath made thee whole; go in peace."

35. While he yet spake. Those words of healing power. **There came . . . certain which said, Thy daughter is dead.** Here was a new trial and test of Jairus' faith.

36. As soon as But Jesus, heard not heeding the word that was spoken, he saith unto [1] the ruler of the synagogue, Be not afraid, Fear not, only believe.

37. And he suffered no man to follow with him, save [2] Peter, and James, and [3] John the brother of James.

38. And he cometh they come to the house of the ruler of the synagogue, and seeth the he beholdeth a tumult, and them that wept *many* weeping and wailed wailing greatly.

39. And when he was come entered in, he saith unto them, [4] Why make ye this ado, a tumult, and weep? the damsel child is not dead, but [5] sleepeth.

40. And they laughed him to scorn. But when he had 6 he, having put them all out, he forth, taketh the father of the child and the her mother of the damsel, and them that were with him, and entereth goeth in where the damsel was lying. child was.

[1] V. 22.	[3] Mark 3: 17.	[5] John 11: 4, 11.
[2] Mark 9: 2; 14: 33.	[4] Comp. Acts 20: 10.	[6] Acts 9: 40.

It seemed too late. Oh, that the Master had not delayed by the way! This test was made more severe by the words of the messengers, **Why troublest thou the Master any further?** They believed that the case had gone beyond even his power.

II. **The Restoration of the Dead to Life.** — Vs. 36–43. **36. Jesus . . . saith . . . Be not afraid, only believe.** Luke adds, "and she shall be made whole." There was no limit to Christ's power; the only danger was that Jairus' faith should fail, and he not be worthy to receive the earthly blessing, because he had not accepted the spiritual blessing. The greatest benefit of Christ's miracles of healing was their effect on the spiritual life. Faith joined the soul to Christ and made spiritual blessings flow from the temporal.

37. **No man to follow him,** into the house of Jairus (Luke 8: 51), **save Peter, and James, and John.** James was the first martyr for Christ's sake (Acts 12: 2). As to the three apostles, it was necessary that they should be present, in order that they might be able afterward to testify to what was done. — *Godet.*

THE CHURCH WITHIN THE CHURCH. On at least three different occasions the Saviour selected these same three for special privileges or work with him (Luke 9: 28; Matt. 26: 37), and here there was no favoritism in this selection. He simply advanced to higher studies those who, by faithfulness in the lower, had made it possible for them to understand and use the higher; without doubt because they were the most advanced in the knowledge of him and of his kingdom, so that they were best able to receive new light, new visions of truth. All their faithfulness, love, and consecration to their Master had prepared them for these higher experiences. There is no way to the best things of God, the brightest visions, the sweetest experiences, the largest truths, except through the faithful use of daily life in work, in faith, and in love. There are those in every church who are thus called, not to places of honor, but to special usefulness, to larger giving, to freer sympathy with the needy, to clearer visions of God and heaven. But it always comes according to the principle, "To him that hath shall be given."

38. **Seeth the tumult.** There was always a horrible clamor at Eastern funerals; and the preparations had begun, for early burial was usual among the Jews. — *Schaff.* **Them that wept and wailed.** Including professional mourners, in Matthew designated as "minstrels." "The *weeping* was a dolorous rather than tearful series of ejaculations, and the *wailing* was beating of the breast, rending the outer garment, tearing out the hair, with outcries, in which neighbors joined." — *Professor Bliss.*

39. **The damsel is not dead, but sleepeth.** That he meant this figuratively (comp. John 11: 11–14; 1 Cor. 15: 6, 51; 1 Thes. 4: 13) is scarcely to be doubted from Luke 8: 49, 52, esp. 55, and from the whole spirit of the narrative. It was natural that he should so speak here, both because he purposed to restore her immediately to life, and to signify the impropriety of the din and uproar they were making. — *Professor Bliss.* To speak of death as a sleep is an image common, I suppose, to all languages and nations. Thereby the reality of the death is not denied, but only the fact implicitly assumed that death will be followed by a resurrection, as sleep is by an awakening. — *Trench.* The phrase, "when he slept," occurs hundreds of times in the Talmudists, expressive of the time of death. — *Lightfoot.* Our word "cemetery" means a *sleeping place.*

40. **And they laughed him to scorn.** They were so sure that the girl was really dead; and they did not perceive that Jesus was speaking figuratively from the knowledge of

41. And [1] he took taking the damsel child by the hand, and said he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, [2] arise. Arise

42. And straightway the damsel arose, rose up, and walked; for she was *of the age* of twelve years old. And they were astonished amazed straightway with a great astonishment. amazement.

43. And [3] he charged them straitly much that no man should know it; this: and he commanded that something *something* should be given her to eat.

[1] See Mark 1: 31. [2] Luke 7: 14, 22; comp. Matt. 11: 5; John 11: 43. [3] Mark 9: 9; see Matt. 8: 4.

what he intended to do. This is given as an unquestionable proof of the reality of the miracle. **Put them all out.** The hired mourners, whose presence was a hindrance to spiritual good.

41. **Talitha cumi.** This is Aramaic, the language generally spoken by the common people in Palestine at the time of Christ. — *Abbott.* *Talitha*, in the ordinary dialect of the people, is a word of endearment to a young maiden, so that the words are equivalent to "Rise, my child." — *Alford.*

42. **The damsel arose, and walked,** an evidence of her complete restoration. **With a great astonishment.** Our word "ecstasy" is a transcript of the Greek word. It implies that one is carried out of himself, almost out of his senses with amazement.

43. **Charged . . . that no man should know it.** Possibly too great notoriety might have interfered with the spiritual work of Jesus, by calling him away from his teaching, and by drawing their attention too much to healing of the body, and away from the spiritual truths he would impress. Possibly the notoriety might have injured the young girl, and dulled the spiritual impression upon the family. The good seed would grow best in quiet retirement.

III. **Easter Meditations.** — First. Jesus here, and in the other restorations of the dead to life, gives us examples of the soul's existence after the death of the body and apart from the body. He proves by facts that the soul does not die with the body and that "death does not end all."

Illustration. The Watch and its Case. I have often represented to children the truth that the soul can exist after the body dies, and can have a new spiritual body, by means of a watch. From a jeweler were obtained the works of a watch and two cases, so arranged that the works might easily be taken from the old and battered case and allowed to go alone, and then put into the other gold case. The works are the soul of the watch. They go just the same, keep the same kind of time in either case.

Illustration. Plato's Comparisons. Plato (see Plato's *Phædo*) and the Greek philosophers debated over the famous question whether the relation of the soul to the body is that of *harmony to a harp*, the music ceasing forever when the harp is broken, or of a *rower to a boat*, the rower surviving though the boat be destroyed. They decided in favor of the latter. The soul is not the product of the body, as harmony is of the harp, nor does it cease, as music when the harp is destroyed, or as the flame when the candle is burned out. But the soul has an independent existence, as the rower's existence is independent of the boat, and controls the body as the rower controls the boat.

Second. These miracles are a prelude to the resurrection of Jesus. They prepare us to accept the fact of his resurrection, on which depends the proof of the truth of the gospel and the proof of his Messiahship. If Jesus can raise others from the dead, there is nothing incredible in his own resurrection, and the immortal life it proves.

Third. We note the reason for the contrast between the resurrection bodies of Lazarus and of the daughter of Jairus, which continued the same bodies that they had before, and the resurrection body of Jesus, which, at first the same, became at the ascension the glorious body described in the first chapter of Revelation. Referring to the illustrations given above, those raised by Jesus were like the watch that was put back in the old case, or the rower that sat in the old boat. In the resurrection of Jesus, the old case or boat was transformed into his glorious body. Jairus' daughter and Lazarus had to die again, and then at their final resurrection they with us shall receive a transformation as of a seed into a beautiful flower. They shall rise with spiritual bodies like his glorious body: all sickness, weakness, and pain gone, but with new life, new powers, new joys, beyond our highest conception, and the assurance of the recognition of friends, as we recognize the plants that grow from each kind of seed.

Fourth. Thus we have the assurance of the resurrection of ourselves and of our

friends, thus making our life, be it long or short, full of hope and promise, and comforting us when God takes our friends from us.

ILLUSTRATION. A VISITING ANGEL. If some angel from a distant star should come to this world in the winter, and we should show him the seeds and roots and bulbs which were to bloom the next spring, it would be hard for him, with no experience, to believe that such beautiful flowers could come from such unsightly objects. Then we could take him to a greenhouse and show him specimens, facts, which prove what would come from seeds and bulbs. So the resurrection of Jesus was a specimen of the resurrection, an incontrovertible proof of what is possible to us all.

ILLUSTRATION. Lowell thus alludes to his fair young wife in his exquisite palinode:—

> " If earth another grave must bear,
> Yet heaven hath won a sweeter strain,
> And something whispers my despair,
> That from an Orient chamber there
> Floats down, ' We meet again.' "

ILLUSTRATION. THE SLEEPING CHILD. Mrs. Browning has a poem on a sleeping child tired out with playing, and slumbering on the floor, and compares it to her own sleep in death.

> " Differing in this that I sleeping shall be colder,
> And in waking presently, brighter to beholder.
> Say not good night, but in some brighter clime
> Bid me good morning."

> " The blest are like the stars by day,
> Withdrawn from mortal eye,
> But not *extinct;* they hold their way
> In glory through the sky."
> — *Montgomery.*

> But all lost things are in the angel's keeping, love;
> No past is dead for us, but only sleeping, love;
> The years of heaven will all earth's little pain make good."
> — *Helen Hunt.*

FIFTH. The resurrection from the dead is an object lesson and acted parable of the spiritual resurrection from the death of sin to newness of life. And without this spiritual resurrection we can have no part in the resurrection of the righteous in that great day.

LIBRARY. C. M. Sheldon's story, *Robert Hardy's Seven Days* (Cong. Pub. Soc.), gives the experience of one who knew he had but seven days to live.

LESSON IV. — April 22.

THE CENTURION'S SERVANT HEALED.

Luke 7 : 1–10.

Read Matthew 9 : 27–34 ; Mark 2 : 23–3 : 19 ; John 5.

Commit Verses 9, 10.

GOLDEN TEXT.

Like as a father pitieth his children, so the Lord pitieth them that fear him. — PSA. 103: 13.

Illustration of "Golden Text."

LEARN BY HEART.

Matt. 9: 22; Mark 11: 23, 24; Luke 7: 50; Rom. 10: 9.

LIGHT FROM OTHER SCRIPTURES.

Parallel. — Matt. 8: 5–13.

Faith. — Matt. 9: 22, 29; Mark 9: 23; 11: 23, 24; John 14: 12; Acts 3: 16; Heb. 4: 16.

THE SECTION

includes the lesson and its parallel.

Chart number 39.

PLACE IN THE LIFE OF CHRIST.

About the middle of his SECOND YEAR.

CHARACTER STUDY

of the centurion.

THE HISTORY CLASS

can look up references to the synagogue, probably built by this centurion, remains of which are found at Tel Hum, by many regarded as the site of Capernaum. (See any

Faith in Christ. — Mark 16: 16; Luke 7. 50; John 1: 12; John 3: 15, 16; 11: 25, 26; Acts 16: 31; Rom. 10: 9; Gal. 5: 6; 1 John 5: 4, 5.

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LESSON PLAN.

Introduction.

Circumstances.
Historical setting.
Parallel account.
Pictures.

I. Miracles Following the Sermon on the Mount (v. 1).

Reasons for massing the miracles, immediately after his great teaching.

II. The Centurion of Capernaum (vs. 1, 2).

A character sketch.
Other centurions.

III. Sickness in His Home (v. 2).

His love for his servant.
Illustration.
The palsy.
Illustrations.

IV. He Applies to Jesus for Aid (vs. 3–5).

The foundation of faith.
The need of healing in the East.
Messengers sent.

V. The Centurion's Faith (vs. 6–9).

How he showed his faith.
The centurion's illustration.
Illustration.

VI. The Reward of Faith (v. 10).

Lessons from the Centurion's Faith.

Six applications to our needs and to the redemption from sin.
Illustrations.

Bible Dictionary. Articles by Wilson, in the *Century Magazine*. Edersheim's *Life of Christ*.)

HISTORICAL SETTING.

Time. — Summer of A. D. 28. Immediately after the Sermon on the Mount.

Place. — *Capernaum*, on the northwest shore of the Sea of Galilee, "his own city."

John the Baptist in prison at Castle Macherus.

THE PICTURE GALLERY.

Healing of the Centurion's Servant, Paul Veronese, at Madrid; Bida (*Life of Christ*), and Tissot. There are also "pictures attributed to Veronese or his pupils at Dresden, Vienna, and Munich." — *Miss Hurll's Life of Our Lord in Art.*

THE REFERENCE LIBRARY.

Commentaries on Luke and Matthew; *Works on the Miracles*, Trench, Macdonald, Taylor, Bruce, Howson, Wardlaw; Dr. Horton's *Cartoons of St. Mark*, "The Cartoon of Healing"; Trumbull's *Studies in Oriental Social Life*, "Calls for Healing in the East" (Scribners); *The Life of Christ*, Farrar, Edersheim, etc.; Robertson's *Sermons*, Vol. II., "The Centurion's Servant."

SUGGESTIONS TO TEACHERS.

The Circumstances.

The Course of the Story should be followed.

The Upward Steps of Faith. — Note the ways in which faith was shown, marking the progressive steps, to a faith greater than any in all Israel.

Faith Rewarded, by receiving the object sought.

Open Parliament: —

The argument of the messengers.
The argument of the centurion.
A character sketch of the centurion.
The marks of a true faith.
What is faith?
Why necessary?

Modern Applications to daily life.

1. Now when / After he had ended all his sayings in the audience / ears of the people, [1] he entered into Capernaum.

[1] For vs. 1–10, see Matt. 8: 5–13.

EXPLANATORY.

I. Miracles Following the Sermon on the Mount. — V. 1. **When he had ended all his sayings.** Those of the Sermon on the Mount. Both in Luke and in Matthew a series of miracles follows close upon the promulgation of the laws and principles

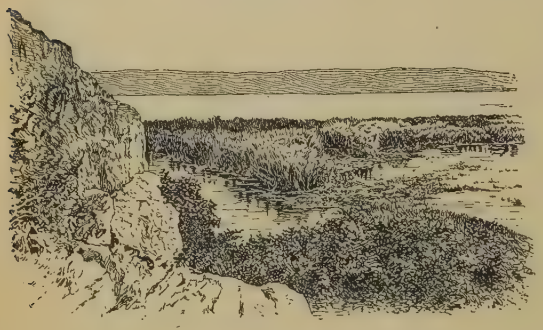
2. And a certain centurion's servant, who was dear unto him, was sick and (ready to die. / at the point of death.)

of the kingdom of God. In Luke the Sermon on the Mount condensed into thirty verses (Luke 6: 20–49) is followed by two miracles and the summary of many more presented as a proof to John the Baptist that Jesus was the Messiah. In Matthew the three chapters of the Sermon are followed by two chapters of miracles.

The object seems to have been to gather in one mass such miracles as would give emphasis and force (1) to the proofs of Christ's authority which lay back of the laws, and of his right to proclaim them. They were God's seal and signature to his teachings; (2) to the illustration which the miracles gave of the truths taught, and to the nature and character of the teacher.

II. **The Centurion of Capernaum.** — Vs. 1, 2. **He entered into Capernaum.** By the Sea of Galilee, where he seems to have made his home during his Galilean ministry, and the center of his work in that whole region.

2. **And a certain centurion's servant.** The centurion was a Roman military officer. "All Palestine was under Roman military government; this centurion was probably connected with the garrison at Capernaum. The Roman army was divided into legions, answering to our army corps, varying in size from three thousand to six thousand men; each legion was divided into ten cohorts, usually called, in the New Testament, the 'band'; the cohort was divided into three maniples, and each maniple was divided into two centuries. These last contained from fifty to one hundred men, answering to our company, and each one was commanded by a centurion, answering to our captain. There were thus in each legion sixty centuries, each under the command of a centurion." — *Abbott.*



From a Photograph by Bonfils.

Site of Capernaum on the Sea of Galilee.

A CHARACTER SKETCH. (1) This centurion was a Gentile, as we gather from Matt. 8: 10, and from his position in the army. (2) He was inclined to religion, for he felt kindly toward the Jewish religion, admiring and respecting its pure worship and feeling an affection for the people who practised it. (3) This was extremely difficult for one in his position and amid his surroundings. He was wealthy or he could not have built the synagogue at his own expense. He was a Roman army officer among heathen, who cared little for morals and less for the Jews. His position was one of great temptation and difficulty. (4) He was broad minded enough to see how much good the religion of the Jews was doing, imperfect as it was, and contrary to all the ideas in which he had been trained, and which were popular with his class. (5) He was generous, for he built a synagogue for the Jews (v. 5). (6) He had a good and noble character (v. 4). (7) He was kindly and loving, as is shown by his feeling toward his servant.

COMPARE other centurions mentioned in the New Testament, as the one at the cross; Cornelius, the centurion of Cesarea, converted through Peter; and Julius, who brought Paul to Rome.

III. **Sickness in His Home.** — V. 2. **Centurion's servant, who was dear unto him.** R. V. margin, "precious to him," or "honorable with him." *Servant*, his personal servant as distinguished from the soldiers under him. "He was probably a confidential servant, living in the house of his Master, on terms of more than usual intimacy." — *H. B. Burton.* Like Joseph in the house of Potiphar, and Eliezer, the chief servant of Abraham; each one identifying himself with his master's interests. "In that age especially, slaves were often made the favorites and heirs of their masters. Many of the prominent characters in Rome were originally slaves, though they rose to honor only as freedmen." — *Professor*

3. And when he heard [of concerning] Jesus, [1] he sent unto him [the] elders of the Jews, [beseeching asking] him that he would come and [heal save] his servant.

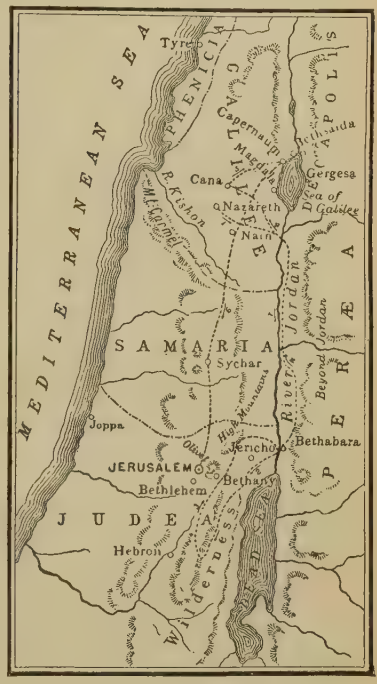
[1] Comp. Matt. 8: 5.

Riddle. Note how delightful the relation of master and servant can be, when both are of the right character and filled with the right spirit. This fact is an honor both to the centurion and to the servant.

ILLUSTRATION. A CONTRAST. "In Juvenal we read of the mistress who orders such a poor human chattel to be crucified for no one knew what, and met her husband's remonstrances by asking him if he really thought a slave was a man, repeating her order to put him to death with the haughty retort that she pleased to crucify him, and therefore commanded it, — her pleasure being quite enough, without any better reason!" — *Geikie.* Compare similar deeds in *Quo Vadis.*

Was sick, and ready to die. R. V., "at the point of death." His disease, according to Matthew, was the palsy, and he was "grievously tormented." "Probably a case of progressive paralysis, attended by muscular spasms and involving the respiratory movements, where death is manifestly imminent and inevitable; attended by symptoms of great distress." — *Sir Risdon Bennett.* "The disease in the text may have been an attack of tetanus, which (with cramps and lockjaw) the ancient physicians included under paralysis, and which is more common in hot countries than with us." — *Alford.*

ILLUSTRATION. When I was in the theological seminary I spent many hours watching with a young man who was afflicted by a disease something similar to that of the centurion's servant. It was a kind of tetanus, or nervous cramps. The spasms would attack him and throw his limbs out of joint, and sometimes even his neck, so far that it required the strength of two persons, after the attack was over, to bring his head into place again. He said that when the spasm was upon him even to touch him was like striking him with a hammer.



Journeys of Jesus.

(1) From Nazareth to Bethabara. (2) To the Wilderness of Judea. (3) Return to Bethabara. (4) From Bethabara to Cana. (5) Cana to Capernaum. (6) Capernaum to Jerusalem.

ILLUSTRATION. The word in Matthew translated "tormented" is Βασανιζόμενος. The underlying Greek word means *a touchstone*, by which gold and silver are tested, hence *trials* by fire and torture. Any one who has seen at Nuremberg and other ancient cities the horrible instruments of torture by which men were tried in ancient times gains some idea of the *torments* here described. The same word, in Matt. 14: 24, is translated *tossed* with the waves. The torments were like the tossing of the sea in a storm.

IV. **He Applies to Jesus for Help.** — Vs. 3–5. THE FOUNDATION OF HIS FAITH. **3. And when he heard of** (concerning) **Jesus,** the words and the deeds which showed his character and his power. Many wonderful miracles had been performed in Capernaum. The centurion was not credulous, but had the best of foundations for his faith.

NEED OF HEALING IN THE EAST. "Imagine, if you can, the condition of a country in which there are no doctors, where the healing art is only practised by a few quacks, who rely more on charms than on physics for their cures. Such is now and such was Palestine in our Lord's day. Until the medical missionaries were sent by several English societies, there was not a physician in the land, and even now there are very few. In such a country as this, with sick and crippled in every village, picture the eager excitement when the news spread that there is a good physician arrived in town." — *H. B. Tristram, LL. D.*

THE MESSENGERS TO JESUS. **He sent unto him the elders of the Jews.** Not of the synagogue, for which another word is used, but of the people, the Jewish government,

4. And they, when they came to Jesus, they besought him instantly, earnestly, saying, That he was 1 He is worthy for whom he should that thou shouldest do this: for him:

5. For for he loveth our nation, and he hath himself built us [2] a our synagogue.

6. Then And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, [3] trouble not thyself: for I am not worthy that thou shouldest enter come under my roof:

7. Wherefore wherefore neither thought I myself worthy to come unto thee: but [4] say in a the word, and my servant shall be healed.

8. For I also am a man set under authority, having under me myself soldiers: and I say unto to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. it.

[1] Comp. Acts 10: 22.
[2] Luke 4: 31, 33.
[3] Luke 8: 49; Mark 5: 35; comp. Matt. 9: 36 (Gk.).
[4] Psa. 107: 20; comp. Matt. 8: 16.

the leading men, heads of families. The centurion probably felt that Jesus, being a Jewish prophet, would be most influenced by the leaders of his own people, who were the centurion's friends.

4. **Besought him instantly**, *i. e.*, urgently, as in the phrase "continuing *instant* in prayer."— *Cambridge Bible.*

5. **He loveth our nation**, attracted doubtless by the great superiority of their religion, their loftier hopes, their better morality. **He hath built us a synagogue**, thus expressing his interest and faith in their religion. "Augustus had recognized the value of synagogues in maintaining order."— *Int. Crit. Com.* "The ruins of the synagogue at Tel Hum (at Capernaum) are probably the remains of the very structure he erected, and in which Christ delivered his marvelous discourse on the the bread of eternal life (John 6: 59)."— *Schaff.* "And the remains now, after eighteen centuries, in their rich and elaborate carvings of cornices and entablatures, of capitals and niches, show with what liberal hand he had dealt his votive offerings."—*Edersheim.*

V. **The Centurion's Faith.** — Vs. 6–9. **6. Then Jesus went with them**, saying according to Matthew, "I will come and heal him." Some of the delegation seem to have hastened in advance to the centurion's house, "which was probably in the suburbs," in order to relieve his anxiety before Jesus could arrive. As they drew near to the house, **the centurion sent friends to him**, with another message. He probably had heard of the healing of the nobleman's son in Capernaum while Jesus was at Cana (John 4: 46–53), so that he knew the presence of Jesus was not necessary; and he also felt, **I am not worthy that thou shouldest enter under my roof.** This was an expression (1) of his conscious sinfulness in the presence of a holy prophet, endowed with such wondrous power from God. (2) Jesus was viewed by him wholly from the Jewish standpoint. "As the houses of Gentiles were 'unclean,' entrance into them, and still more, familiar fellowship, would 'defile.' The centurion must have known this; and the higher he placed Jesus on the pinnacle of Judaism, the more natural was it for him to communicate with Christ through the elders of the Jews, and not to expect the personal presence of the Master, even if the application to him were attended with success."— *Edersheim.*

7. **Say in a word**, as he had before to the nobleman's son.

8. **For I also** (like Jesus, but in another sphere) **am a man set under authority.** He had power indeed, but it was *authorized* and delegated power, power derived from the powers above him, such as the tribunes or *chief captains* (Acts 21: 31) of the legion. Possibly he meant to argue, Although I am under authority, yet I command and am obeyed. How much more you, who possess authority yourself as the Messiah! **I say unto one, Go, and he goeth.** My word is all powerful in the ranks which I command. Military service demands instant, unquestioning obedience. The centurion believes that Jesus, under authority himself from God, had received similar power over the unseen forces, over diseases, over angels and spirits. "If, then, I can send my servant, and know that he will do what I bid, you can speak the word with authority, and the disease will obey."— *Professor Riddle.*

ILLUSTRATION. Mr. Moody tells the story of a band of soldiers besieged in a castle by an overwhelming number of enemies. The besieging general sent a messenger to the besieged demanding a surrender. The captain, in his presence, commanded a soldier to leap from the battlements. He instantly obeyed. "I have," said the captain, "five hundred

9. When / And when Jesus heard these things, [1] he marvelled at him, and turned him about, and said unto the people / multitude that followed him, I say unto you, I have not found so great [2] faith, no, not in Israel.

10. And they that were sent, returning to the house, found the servant whole that had been sick.

[1] Comp. Mark 6: 6. [2] See Matt. 9: 2.

soldiers like that ready to die at my command. We cannot be conquered. There is no surrender."

9. **He marvelled at him.** "Only twice do we read in the gospel that the Saviour marvelled: once at the unbelief of his fellow-citizens at Nazareth (Mark 6: 6), once at the faith of this heathen." — *Van Oosterzee.* His faith was the more wonderful since so much depended on it. **Said unto the people,** who needed the lesson on faith. **I have not found so great faith, no, not in Israel,** where it would naturally be expected, for they expected their Messiah, they knew the true God, and that he had wrought miracles for his people in the past. In the report of Matthew (8: 11–13) follows an earnest warning to the Jews, and comfort to the Gentiles, based on this fact.

VI. **The Reward of Faith.** — V. 10. Jesus sent word to the centurion, "As thou hast believed, so be it done unto thee" (Matt. 8: 13). **Found the servant whole,** restored to health. The authoritative word had gone forth, as the centurion had expected.

LESSONS FROM THE CENTURION'S FAITH.

The centurion and his faith present us with an object lesson and illustration of the faith that is required for salvation from sin.

1. There was great need. Sickness had come into the home, and all means for curing it had failed. The case was helpless without the Divine Helper. So it is with the disease of sin. We strive in every human way for forgiveness, and peace, and deliverance from the power of sin. All in vain.

2. It is right and good to pray for temporal blessings, for anything we need, for God loves to give us every good gift. And by the faith gained from these we obtain faith for higher and better things. The stairway to heaven begins on earth. Sickness, especially in its convalescence, leads men to see this world, and the spiritual world, and eternal things in a new and truer light. It compels to rest and meditation. Many, like Jacob, from a pillow of stones in the night of sorrow, have seen visions of heaven and their Father, and received the messages God's angels have brought. Countless stars, invisible by day, shine upon us in the night. The felt need of God makes us stretch out the hands of our faith, and take a stronger hold on God. The stormy sea makes us look for the helping hand of Jesus. And we often learn more of faith in one month of darkness and storm than in years of sunshine.

Illustration. In the early dawn of Britain, Cuthbert left his sheep, and went to preaching Christ. One day with three companions on the sea, he was tossed by a storm upon a dreary shore; and his comrades cried to him, —

> "Cuthbert, let us perish: hope is o'er;
> The furious tempest shuts the water path;
> The snow storm blinds us on the bitter land."

"Now, wherefore, friends, have ye so little faith?" God's servant said; and, stretching forth his hand toward heaven, —

> "He lifted up his reverent eyes, and spake, —
> 'I thank thee, Lord, the way is open there;
> No storm above our heads in wrath shall break,
> And shut the heavenward path of love and prayer.'"

The heavenward path of love and prayer is never shut to faith by earthly storms: it is opened by them. From the pillow of stones, we see the gates ajar. In the darkness of earth are shown to us the infinite worlds above; our dreams become steps to heaven; and our hills of difficulty, mountains of transfiguration. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God."

3. The centurion went to the right source of help. Compare the experiences of Bunyan's Christian when he was led out of the right path.

4. Note the greatness of the centurion's faith. (1) It was great, because it was strong, persistent, reasonable, unwavering, unfailing. (2) It was a victory over great obstacles,—his Roman skepticism, his ungodly companions, his heathen training, the evil influences of the times, the prejudices of his superiors, his pride of birth and office. (3) It was great in its object, the living God and his Son Jesus. (4) It was great in that it used all means possible.

5. It was a well founded faith. The centurion knew what Jesus had done for others. His faith was founded on facts. It was built upon the actual experience of others. The Christian has a good reason for what he believes. It may be the character of the one in whom he believes, or the things he has done. We trust a doctor because we know his skill from what he has done for others. We trust the judgment of a business man because we have seen in many cases how good his judgment is. The Christian knows what Jesus has done for others, therefore the same Saviour can give the same salvation and power to him. He knows what Jesus is doing in the world wherever his gospel comes, therefore he can and will repeat the same glorious triumphs of the cross.

ILLUSTRATION. One example, one fact, is proof of the possibility for all. It was declared by scientific men that it was impossible for a steamship to cross the ocean, because she could not carry coal enough to keep her engines going. But a steamship did cross, and brought with it the papers containing the scientific proof that it could not cross.

ILLUSTRATIONS. (1) "I have read that Benjamin Franklin tried to convince the farmers of his day that plaster enriched the soil. All his philosophical arguments failed to convince them; so he took plaster, and formed it into a sentence by the roadside. The wheat coming up through those letters was about twice as rank and green as the other wheat, and the farmers could read for months, in letters of living green, the sentence: *This has been plastered.*" — *Advocate of Holiness.* (2) One of the old sophists tried to prove that it was impossible to walk. The philosopher with whom he was arguing did not attempt any refutation, but simply walked. So the best assurance of what Christ can and will do for us is what he has done. He has written all over the history of Christianity in letters of living light, *Jesus can help us in our every need.*

ILLUSTRATION. Standing at the foot of the Eiffel Tower in Paris, and looking up a thousand feet to its top, it seemed a dangerous thing to enter one of those elevators. But when we learned that they had been run daily for two weeks before a passenger entered them, and that since then a million people had been carried up without an accident, faith in its safety was greatly increased, and we went up as calmly as we would climb a hill. So we can trust Jesus, for never has one been lost who trusted in him.

6. It was faith joined to works. The centurion did all he could. He sent to Jesus and let him know and besought him. He trusted him. "Faith," says Dr. Abbott, "is an active, not a passive, virtue; it is not, as it has sometimes been defined, just trusting to God; it is trusting to God and *keeping one's powder dry*. My objection to the faith cure is that it is wanting in faith. Faith consists, not in believing that God will do for us what we can do for ourselves, but in undertaking to do with courage and hope the work he has given us to do because he will help us. To do nothing but pray is not faith; it is unfaith." On the other hand, to seek without asking, to labor without praying, is to fail in faith, and lose the best blessing which comes with the gifts from the hands of God, the consciousness that they *are* gifts, that they are doubly blessed as proofs of his love, with his "image and superscription upon them."

ILLUSTRATION. In a little book, *Saint Indefatigable*, is related the following incident: "When we had diphtheria here (the Shelter for Destitute Children), there were twenty cases among the children, and no one would watch. Our president, Miss Jackson, and Mrs. Searle both knew our need, and both believed we would get assistance. Miss Jackson went home to pray over it. Mrs. Searle commended the praying and added, '*A little foot-power will be needed to go with it;* so while Miss Jackson prays, I will furnish the foot-power.' Thus, through the prayer of faith and the feet of faith, the necessary nurses were secured." — *H. L. Hastings, in The Christian.*

Faith and Foot-Power.

7. A growing faith. Professor Drummond says: "So far as I can see, there is only one way in which faith is got, and it is the same in the religious world as it is in the world of men and women. I learn to trust you, my brother, as I come to know you. I watch you, I live with you, I find out that you are trustworthy, and I come to trust myself to you, and lean upon you."

LESSON V. — April 29.

JESUS AND JOHN THE BAPTIST. — Luke 7 : 18–28.

Read Luke 7 : 11–35. **Commit Verses 22, 23.**

GOLDEN TEXT.

He hath done all things well. — Mark 7: 37.

LEARN BY HEART.

Luke 7: 22, 23, 27, 28; Matt. 11: 28–30.

LIGHT FROM OTHER SCRIPTURES.

Parallel. — Matt. 11: 2–15.

John and Elijah. — Mal. 3: 1; compare 1 Kings, chaps. 17, 18, 19, 21, noting similar characteristics and actions.

Hours of Despondency in Men of Faith. — Moses, Ex. 3: 11; 4: 10; 6: 12; Num. 11: 21, 22. The cure is shown in the verses immediately following each reference. David, Psa. 22, 1, 2, 14–16; 32: 3, 4; 39: 9–13; Job, chaps. 3 and 6; Jeremiah, Jer. 1: 6; 15: 18; 45: 3; Elijah, as above.

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THE PICTURE GALLERY.

John the Baptist Preaching in the Wilderness, Titian, Doré, Rembrandt (Berlin); pictures of *John the Baptist* in Botticelli's *Enthroned Madonna* (Berlin), and Raphael's *Foligno Madonna* (Vatican); *Life of John the Baptist*, Ghirlandajo; *John the Baptist in the Presence of Herod*, Fattori; compare picture of *Elijah in the Wilderness*, Steurboudt.

THE THEOLOGICAL CLASS

can discuss the *Nature of Doubt*, its causes, its virtue or sinfulness, its tendencies, its kinds, its cure.

THE SECTION

includes the whole story of John's message and Jesus' discourse thereon, in Matt. 11: 2–19; Luke 7: 18–35.

PLACE IN THE LIFE OF CHRIST.

About the middle of his Second Year; Jesus is still making known Great Principles and Truths concerning his kingdom.

HISTORICAL SETTING.

Time. — Summer of A. D. 28, following soon after our last lesson.

Place. — Jesus was somewhere in Galilee. According to Andrews, it was on the same preaching tour in Galilee (Luke 8: 1–3) of which the giving life to the widow's son at Nain was the first recorded event (Luke 7: 11–17).

John was in prison at Castle Macherus, beyond the Jordan.

CHARACTER STUDY

of John the Baptist. See books under "Reference Library" and pictures as showing what conceptions great men have formed of John.

THE REFERENCE LIBRARY.

Stalker's *The Two St. Johns*, "John's First Meeting with Christ" (Tract Soc., $1.25) is very suggestive. Dr. David Gregg's *Facts that Call for Faith*, the chapter on "The Testimony of Human Experience" ($1.00, E. B. Treat & Co.); Dr. Gilbert's *Student's Life of Jesus*, pp. 197–206, on Jesus' miracles of healing ($1.25, Macmillan); the *Commentaries* on Matthew and Luke; the books of the *Life of Christ*. Van Dyke's *Gospel for an Age of Doubt* is one of the very best helps to understanding and removing doubt. In its first chapter will be found a characterization of many books of doubt. *Pilgrim's Progress*, "Doubting Castle."

LESSON PLAN.

The Setting.

Parallel. Pictures. Section. Time and place.

I. Two Scenes: Jesus in Galilee; John in Macherus.

Description of each in his circumstances.
The contrast.

II. The Discouraged Prophet. An Eclipse of Faith (vs. 18–20).

Other discouraged workers.
Six causes of John's discouragement.
Illustrations. The modern age of doubt.

III. John Seeking Help from the Right Source (vs. 19, 20).

Three observations. Illustrations.

IV. How Jesus Cured Discouragement and Doubt (vs. 21–23).

Miracles. The poor.
Eight observations, with practical suggestions.

V. The Testimony of Jesus to John (vs. 24–28).

The experiences through which most reformers pass.
The greatness of John.

SUGGESTIONS TO TEACHERS.

Two Pictures. — Resting on the facts as revealed, let us picture in our minds John shut up in Castle Macherus, and a hundred miles away Jesus working and teaching in Galilee.

Study the sources of John's doubt.

Compare this experience with that of many other men of faith who had their hours of despondency.

This Experience is not unknown to childhood.

Learn from Christ how to treat such doubting and desponding times.

Co-operative Study: —

The causes of John's doubt.
The sources of doubt in modern days.
John's course in Doubting Castle.
How Jesus cured his doubt.
Miracles as proof of Jesus' mission.
The gospel for the poor.
Christ's teaching about John.

Practical Applications all through the teaching.

18. [1] And [2] the disciples of John shewed / told him of all these things.

[1] For vs. 18–35, see Matt. 11: 2–19. [2] See Matt. 9: 14.

EXPLANATORY.

I. **Two Scenes. A Contrast. Jesus in Galilee; John in the Macherus Prison.** — JESUS IN GALILEE. It was summer in the most beautiful and fertile part of Palestine. Peace and plenty were everywhere. Jesus was moving about the country, healing the sick, teaching the people, accompanied by the twelve apostles, attracting crowds, making many disciples. Vs. 21 and 22 give a sketch of this attractive picture. The career of Jesus at this time, with little apparent opposition, was that of a popular and successful prophet.

JOHN THE BAPTIST IN MACHERUS. About one hundred miles to the southeast of Galilee, in the strong fortress and castle of Macherus, on the borders of Arabia, eight or nine miles east of the northern end of the Dead Sea, John the Baptist had been lying in a dungeon for several months like a caged eagle. Among mountains higher than those around Jerusalem rises from a valley "a long, flat ridge, more than a mile long and quite difficult of access, all of which was made a strong fortress. From this ridge rises a high, conical hill, the top of which is one hundred yards in diameter, and which was fortified as an impregnable citadel. In this citadel, besides a very deep well, and a very large and deep, cemented cistern, are now found 'two dungeons, one of them deep and its sides scarcely broken in,' which have 'small holes still visible in the masonry, where staples of wood and iron had once been fixed. One of these must surely have been the prison house of John the Baptist.' — *Tristram*. On this high ridge Herod the Great built an extensive and beautiful palace."

As Elijah had reproved Ahab, so John had reproved Herod for his unnatural crimes, not for the sake of reproving, but because Herod's crimes, like Ahab's, were bringing ruin upon the nation. The war cloud from Arabia was black and lurid, and the muttering thunders were growing louder and louder. (See on Lesson II. of this Quarter.) On account of his faithfulness, John was compelled to cease from his work and languish in prison.

II. **The Discouraged Prophet. An Eclipse of Faith.** — Vs. 18–20. **18. And the disciples of John.** They clung nobly to their teacher, and visited him in prison in spite of all dangers. It is a noble and charming picture. They came even from Galilee, where the very air was full of the miracles and teachings of Jesus, and **shewed him of all**

these things, his miraculous power, his loving teachings, his feasting with publicans and sinners, his growing popularity. The sending of a delegation of his disciples with the question as to whether Jesus was indeed the expected Messiah shows that the brave and true prophet and martyr was in the shadow of a great doubt. Almost all active, earnest, enthusiastic reformers, men of great and stirring deeds, have had their seasons of discouragement and depression. Moses, when the people complained in the desert, himself complained to God, "I am not able to bear all this people alone, because it is too heavy for me" (Num. 11: 10–15). So David said, "O Lord, why hidest thou thyself in times of trouble?" (Psa. 10: 1). Elijah, after his mighty deed on Carmel, lay down under the "juniper" tree, and wished to die. Almost every worker for God has at some time been with Bunyan's Christian in Doubting Castle of Giant Despair. No wonder, then, that the young prophet, John the Baptist, had for a brief time this bitter experience, and, like Hopeful, forgot that he had the key of deliverance in his bosom.

Examples of Discouraged Workers.

The Causes of His Discouragement. When we consider John's circumstances in the light of what we have experienced and observed of human nature, we cannot be far wrong in our judgment of the causes of his despondency. Stalker, in his *The Two Johns*, well says, "Those who are taught by experience are well aware that the soul has its fainting fits, and that one whose faith at one time is so great as to remove mountains may at another time be weak and unbelieving."

1. Physical weakness and ill health, caused by the reaction from his intense labors and from confinement in a damp, unhealthy dungeon. Ian Maclaren, in a sermon before Yale University, said: "In a university so justly renowned for its athletic achievements you can appreciate the situation of John. He was a Bedouin of the desert taken from the open air and put in prison. He lost the rush of the water over the fords of the Jordan, the song of birds, the rising and setting sun. His muscles relaxed and his lungs lost their power, and the trouble of the body reaches the soul." It takes more religion to make a dyspeptic smile than a perfectly healthy person to rejoice in Pisgah glories. "Andrew Fuller, Thomas Scott, William Cowper, Thomas Boston, David Brainerd, Philip Melancthon were mighty men for God, but all of them illustrations of the fact that a man's soul is not independent of his physical health. An eminent physician gave as his opinion that no man ever died a greatly triumphant death whose disease was below the diaphragm." Professor Pond, of Bangor Theological Seminary, used to tell his students that people sometimes went to the minister for help when they ought to go to the doctor, and that often even a cup of tea was a means of grace.

Physical Depression.

2. The apparent failure of his life, of his plans and hopes, no doubt greatly increased his depression. His life was ending in his very prime, after only two years of labor for his Lord. "No other figure in the New Testament is so dramatic or picturesque as that of John the Baptist. . . . Standing in the dawn of the new morning, and looking eastward out of the darkness toward the place where the sun will rise, and then falling back into the shadow while the sun illuminates the world. That is the nobility of the Baptist — to efface himself and find significance in that which is to come after him. . . . He and his work are to pass away and to be forgotten; after him are to come those that are preferred before him; but the better that is to come is to come only because he has done his best. . . . The trouble is that when you think of all the purposes of your life as ending in yourself, they seem to end in so little. Your ambition, after all, is unattained; your ideals are unrealized; your mistakes multiply; and your poor little muddled, unheroic life seems a pitiful outcome of the mighty evolution of the past. That is what tempts many persons to despair and scorn about the movement of the world. . . . Ah! but suppose that this is not the way to understand your life. . . . Your life, which is so inexplicable by itself, may get its meaning through that for which it prepares the way." —*From Afternoons in the College Chapel, by Prof. Francis G. Peabody, of Harvard.* John's success was in the success of Jesus, in the redemption of the world. But there come times to such a ministry when the future success is hidden in a mist, and the present seems a dismal failure.

Life's Seeming Failure.

3. Jesus in Galilee, with his twelve working men, presented so different a picture from John's ideal of the Messiah. Where was the great conqueror, breaking the chain of a nation, hurling monarchs from their thrones, overturning the evils of the day, revolutionizing the world, bringing in the promised glories, crying to Israel, "Arise, shine; for thy Light is come"? John was in prison for his faithful reproof. Can it be that Jesus under the same Herod was unfaithful, and therefore living in peace? Why did not Jesus' lightning strike the wicked king?

The Wrong Idea of the Messiah.

19. And John calling *unto him* unto him two of his disciples sent *them* to them Jesus, the Lord, saying, Art thou [1] he that should come? cometh, or [2] look we for another?

[1] John 4: 25; 6: 14; 11: 27; comp. Luke 3: 16; Gen. 49: 10; Deut. 18: 15, 18; Psa. 118: 26; Dan. 7: 13; Rom. 5: 14, *al.* [2] Comp. Luke 3: 15.

4. His strange and unaccountable neglect by Jesus. Only one hundred miles away from his dreary castle, among the lovely hills of Galilee, Jesus, the Messiah, the Redeemer from God, the glorious King, is preaching the gospel for the poor, deliverance to the captive. Why does he not deliver the captive, his friend and helper? ***Power Unexerted.***

5. Another cause was the depression caused by reaction after a long-continued nervous strain in his exalted labors. The Valley of Humiliation and of the Shadow of Death is often but a brief journey from the Land of Beulah and the Delectable Mountains, as almost every preacher has found. ***Reaction.***

6. The narrow outlook. It was dark for John. His dungeon walls were close by, however bright the sun might shine beyond his ken. In his own seeming failure, he might not see signs of success elsewhere. In the smoke of the battle, the peace after victory seems afar off. Narrow outlooks often dishearten us, when broader views would give us courage and hope. ***Narrow Outlook.***

ILLUSTRATION. "Often men think their work is squandered. They seem to be sowing seed, not upon the Nile, to find it again abundantly, but in mid-ocean, to sink and come to naught. Parents and teachers break their hearts, fearing their watchfulness and instruction have failed. Men sow wheat and wait six months for a harvest; but they sow moral seed Sunday and on Monday whip their children because the seed has not ripened. They forget that apples bitter in July may be sweet in August." — *Hillis.*

ILLUSTRATION. Bunyan's Pilgrims in the dungeon under Giant Despair's castle, who had the key of deliverance all the time, and yet had forgotten to use it.

ILLUSTRATION. Luther, when pressed to stay away from the Diet at Worms, where he was to be tried for heresy, said to the messenger, "Go, tell your master that though there should be as many devils as there are tiles on its roofs, I would enter it." And again of his mortal enemy, Duke George, "If I had business at Leipzig, I would ride into Leipzig, though it rained Duke Georges for nine days running." But to this man of this marvelous courage there came another experience. "At one time I was sorely vexed and tried by my own sinfulness, by the wickedness of the world, and by the dangers that beset the church. One morning I saw my wife dressed in mourning. Surprised, I asked her who had died. 'Do you not know?' she replied. 'God in heaven is dead.' 'How can you talk such nonsense, Katie?' I said. 'How can God die? Why, he is immortal, and will live through all eternity.' 'Is that really true?' she asked. 'Of course,' I said, still not perceiving what she was aiming at; 'how can you doubt it? As surely as there is a God in heaven, so sure is it that he can never die.' 'And yet,' she said, 'though you do not doubt that, yet you are so hopeless and discouraged.' Then I observed what a wise woman my wife was, and mastered my sadness." — *Luther.* ***Luther's Experience.***

THE MODERN AGE OF DOUBT. "Stepping into the broad field of general reading we see that we are living in an age of doubt. . . . Its coat of arms is an interrogation point rampant, above three bishops dormant, and its motto is *Query?*" "In the lay sermons and essays of Huxley, Tyndall, and Frederick Harrison," "these knights-errant of Doubting Castle," "skepticism appears militant and trenchant." "Over the fragmentary but majestic life philosophies of Carlyle and Emerson lying in the disarray of stones hewn for a temple yet unbuilt, imaginative skepticism hangs like a cloud. Over Carlyle it is the shadow of a noonday tempest full of darkness and tumult and muttering thunder. Over Emerson it floats like a cumulus of evening vapors, luminous and beautiful." Compare Tennyson's "Despair" and "Sea Dreams." "Doubt, as we are thinking of it, is not a crime, but a malady." — *Henry Van Dyke, in Gospel for an Age of Doubt.*

III. **John Seeking Help from the Right Source.** — Vs. 19, 20. John unable to solve his doubts does not rest in despondency, giving himself up to hopeless despair, nor does he seek help where it cannot be found, but takes the only right, reasonable, and hopeful plan.

19. **Calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come?** The Messiah of whom John had preached, whom the prophets had foretold. "Art thou the Messiah? If so, tell me so; do not leave me here in a

20. When / And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou [1] he that should come? / cometh, or [2] look we for another?

21. And in / In that same hour [3] he cured many of *their* infirmities / diseases and [4] plagues, and [5] of / unto evil spirits; and [5] on / unto many *that were* / that were blind he gave / bestowed sight.

22. Then Jesus answering / And he answered and said unto them, Go your way, and tell John what things ye have seen and heard; how that [6] the blind receive / see, their sight, the lame walk, [7] the lepers are cleansed, and [8] the deaf hear, [9] the dead are raised, up, to [10] the poor have good tidings / the gospel is preached to them.

23. And blessed is he, / he, whosoever shall [11] find none occasion of stumbling / not be offended in me.

[1] John 4: 25; 6: 14; 11: 27; comp. Luke 3: 16; Gen. 49: 10?; Deut. 18: 15, 18; Psa. 118: 26; Dan. 7: 13; Rom. 5: 14, *al.*
[2] Comp. Luke 3: 15.
[3] Mark 1: 34.
[4] See Mark 3: 10 (mg. for mg.).
[5] Luke 18: 42; Matt. 9: 30; 12: 22; 15: 31; 20: 34; 21: 14; Mark 8: 25; John 9: 7.
[6] Isa. 29: 18; 35: 5, 6; Matt. 15: 30; comp. John 3: 2, *al.*
[7] Luke 17: 14; Matt. 8: 3, *al.*
[8] Mark 7: 35.
[9] See v. 14.
[10] Luke 4: 18; Isa. 61: 1 (mg.); comp. Matt. 5: 3; Jas. 2: 5.
[11] Isa. 8: 14, 15; Matt. 13: 57 (mg.); 24: 10; 26: 31 (mg.); Mark 6: 3 (mg.); John 6: 61.

mistake in this dungeon." The report of Jesus' marvelous works showed him, like Hopeful, in Giant Despair's castle, where the key could be found to open the door.

Observe three things: —

"First, he put his doubt in words. Doubt is most dangerous when it is vague; condense it into definite questions and immediately the light begins to break." — *Stalker.*

Illustrations. A wise minister once advised a doubting Christian to write out his doubts and sign his name to them. A father advised his son, who was complaining of his treatment by his employer, to write out his grievances.

Secondly. "John sent directly to Christ."

Thirdly. "John never thought of withdrawing his condemnation of the conduct of Herod and Herodias. He who, though perplexed in faith, remains pure in deeds, will ultimately fight his way through doubt and come safely out on the other side." — *Stalker.*

IV. **How Jesus Cured Discouragement and Doubt.** — Vs. 21–23. **21. And in that same hour.** Before the eyes of John's disciples. **He cured many.** Not merely to show this proof to John, but because they needed curing. Jesus kept on doing his work. **Infirmities.** Diseases. **Plagues.** Strokes, blows of a scourge; hence "recognized in medical writings as acute," as the "diseases" were the chronic cases. **Evil spirits.** As distinct from diseases. **Blind he gave sight.** "More is expressed by this verb than simple *giving*. He gave as *a free, gracious, joy-giving* gift." — *Vincent.*

22. The lame walk, etc. Note the great variety of cures, the many forms of disease relieved. There was nothing too hard for his power. Each disease was typical of some corresponding moral healing from the diseases of sin. All of them were expressions of his goodness and love.

Moreover, these are the very things that Isaiah foretold of the Messianic times (Isa. 35: 4–6; 29: 18, 19).

To the poor the gospel is preached. "The language embraces the poor in heart life, all who suffer heart hunger, the meek, the broken-hearted, the captives, the bound." — *Abbott.* This is one of the strongest proofs of the truth of the gospel, one of the surest marks of the true Messiah and the true church.

23. And blessed is he, whosoever shall not be offended in me. Shall find no occasion of stumbling in me, shall see how my work and method of founding the kingdom, however differing from preconceived opinions, is the true way for the Messiah, the only one in which his mission could be fulfilled, and the only one foretold by the prophets. Many, indeed, did stumble at the way Jesus represented the Messiahship. Note how Jesus relieved his despondency, and will relieve ours.

"Who comes to God an inch, through doubtings dim,
In blazing light God will advance a mile to him." — *Rabia.*

1. He did not condemn him for having these surface questionings and doubts.

2. The very realization of his doubt, and the pain it caused, was a hopeful sign. "Thou hast made us for thyself, and unquiet is our heart till it rests in thee." — *Augustine.*

24. And when the messengers of John were departed, he began to [speak / say] unto the [people / multitudes] concerning John, What went ye out [1] into the wilderness [for to see? / to behold?] [2 A / a] reed shaken with the wind?

[1] Luke 1: 80; 3: 2. [2] Comp. Eph. 4: 14; Jas. 1: 6.

"Renan made a strange remark not long before his death: 'I fear that the work of the Twentieth Century will consist in taking out of the waste-basket a multitude of excellent ideas which the Nineteenth Century has heedlessly thrown into it.' The skeptic's fear is the believer's hope." — *Van Dyke.*

3. Jesus did not work any new miracle or utter new truths, but set out the same old truths in a new light, with new clearness. So we are to expect no voice from heaven assuring us that we are God's children; no angel to show us the Book of Life with our name in it; no messenger to bring new proofs of the Bible; no burning bush to assure us of the presence of our Heavenly Father; but the same old truths with new treasures, the old promises with new depths of meaning, the old Bible in new light.

4. The good deeds which Jesus did were the proofs of his Messiahship. And what the gospel has done during the past ages, and is doing now, is the invincible proof that it is the true religion from a good God, our Father in heaven. Its transforming power, its miracles of grace, the blessings it confers upon every nation which receives it, and in proportion to the perfectness of its acceptance, the fact that it is doing to-day greater things than were done in Jesus' time, as he himself promised, — these things remove doubt. "The church," says Stalker, "which saves most souls, and does most to sweeten and purify domestic and political life, is the church which is doing most to counterwork skepticism."

5. What a religion does for the poor is one of the surest tests of its origin. Compare the advantages of the poor in Christian lands with their condition in all others. In no other lands are the poor so near the rich in advantages. The gospel is for the poor: they can worship in the most expensive buildings. Printing has made Bibles so cheap that the poorest can read them, and learn to read them in free schools which are better than the private schools of the rich. Colleges are endowed so that the poor can have the highest education. Public libraries and galleries of art are open to all. The poor can ride as fast in railroad cars as the rich, can have their daily papers, can enjoy music and home comforts such as only kings and princes enjoyed a few hundred years ago. Much is yet to be done in carrying out the spirit of the gospel; but it is well to see what wonders have already been accomplished.

6. Jesus has proved himself able and willing to help, by having already bestowed upon others the very blessings we need. He is a tried and proved Saviour.

7. The proofs that Jesus was the Messiah showed John that his life was not a failure. He had accomplished the great object of his life. So we may be sure that, whatever our seeming failures in life, every sincere worker for Jesus shall win the crown of success. Here or hereafter, it is sure to come. No life lived for Jesus is a tragedy or a failure.

8. John gained his wider outlook, and it shone with hope. We, too, in Jesus see the wider vision, immortal life and service beyond the grave; and through the windows opened by Isaiah and by John in Revelation we see the new earth, and know that our life and work shall end in success. A wider outlook upon what God is doing elsewhere, upon the progress of his kingdom in other places and by other means, will often remove the doubts from those whose outlook is narrowed by immediate surroundings of sorrow and sin.

LIBRARY. In Edwin Arnold's *Light of Asia*, the king in his vision sees seven great fears, importing ruin to him and his kingdom. But his wise men show him that each several fear was in reality a great joy. He had misinterpreted the vision.

V. **The Testimony of Jesus to John.** — Vs. 24–28. **24. When the messengers of John were departed.** Jesus spoke his eulogy, not in the presence of John's disciples, but after they were gone, for the good of the people. He did not praise to his face and condemn behind his back. **He began to speak unto the people**, in answer to their thoughts and secret questionings. They might imagine from John's message that the Baptist wavered in his faith, and that his imprisonment had shaken his constancy. Our Lord, therefore, reminds them of what John was. **What went ye out into the wilderness**, where John had preached. **A reed shaken with the wind.** The reed of Egypt and Palestine is a very tall cane, growing twelve feet high, with a magnificent panicle of blossom at the top, and so slender and yielding that it will lie perfectly flat under a gust of

25. But what went ye out [for] to see? [A] a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26. But what went ye out [for] to see? [1 A] a prophet? Yea, I say unto you, and much more than a prophet.

27. This is [he] he, of whom it is written, [2] Behold, I send my messenger before thy face, [which] Who shall prepare thy way before thee.

28. [For] I say unto you, Among [those] them that are born of women there is [not a] none greater [prophet] than John: [the Baptist: but] yet he that is [least] but little in the kingdom of God is greater than he.

[1] Luke 1: 76; 20: 6; Matt. 14: 5. [2] Mark 1: 2; cited from Mal. 3: 1; comp. Luke 1: 17, 76.

wind, and immediately resume its upright position. — *Tristram.* Did you go to see a fickle, undecided man, the sport of every influence that blew upon him? — *Morison.* "So far from being a *reed*, shaken by the wind of popular opinion, John was a *rock*, which stood unmoved though beaten by storms of suffering." — *Wordsworth.* This is one of the common aspersions which men are apt to cast on those who become popular, that they bend to the popular breeze; and it is one of their dangers.

25. A man clothed in soft raiment. Luxurious or gorgeous clothing — a sign of an effeminate and voluptuous nature, or a sycophant, who would flatter for the hope of gain. Contrast this with the rigorous fare and simple garb of John as described in Matt. 3: 4. So the next accusation of the reformer, and his next danger, is that "he is making friends of the rich, and feathering his own nest." **Behold,** etc. No such man as this was the wilderness prophet. If you wished to find such men, you would go to the palace of Herod, where they are gorgeously appareled.

26. A prophet? Yea, . . . and much more than a prophet. (1) Because himself the object of prophecy; (2) because he pointed out the Messiah, whom others only foretold, and saw him whom kings and prophets desired to see; and (3) chiefest of all, because his position was nearest the threshold of the kingdom and, more than they all, helped to usher it in.

27. This is he, of whom it is written. (In Mal. 3: 1.) **Behold, I send my messenger before thy face,** etc. An allusion to one who went before an Eastern monarch to remove all obstacles out of his way. (See Lesson III., First Quarter.)

28. There is not a greater prophet than John the Baptist, in character, in work, in nearness to God, in position, in privilege, in success. **He that is least in the kingdom of God is greater than he.** The least of the greatest is greater than the greatest of the least. — *Maldonatus.* It does not mean greater in personal character, nor in eternal condition, but in *present* privilege, prerogative, station, as the least child is greater than the highest servant. — *Abbott.* He belongs to a higher dispensation, with larger influences of the Spirit, blessings beyond the comprehension of any in the previous dispensation. The least seed grown above ground is greater than the greatest still beneath the soil. So we may say that the child to-day has more knowledge, and stands farther in advance, in chemistry, geography, history, than the greatest sages of the past, who had far more genius and intellect.

"What sages would have died to learn
Is taught by cottage dames."

LESSON VI. — May 6.

JESUS WARNING AND INVITING. — Matthew 11: 20–30.

Read Isaiah 23. **Commit Verses 28–30.**

GOLDEN TEXT.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. — MATT. 11: 28.

THE SECTION

includes Matt. 11: 15–30, and similar warnings uttered more than a year later in connection with the mission of the seventy

LEARN BY HEART.

Vs. 28–30; Isa. 55: 1–3; Rev. 22: 17.

LIGHT FROM OTHER SCRIPTURES.

Similar Appeals. — Luke 10: 12–15.

Warnings. — Matt. 12: 41, 42; 23: 13–39; Luke 11: 39–54; 12: 47, 48; 13: 1–5; John 3: 19; Heb. 10: 26–29; Deut. 28: 15–88.

Invitations. — Matt. 22: 2–4; John 3: 16, 17; 7: 37; Rev. 3: 20; 22: 17; Isa. 55: 1–3.

THE THEOLOGICAL CLASS

can discuss the place of fear in the religious life, and the difference between the motives which induce one to become a Christian and those which move him in living that life.

LESSON PLAN.

Connection and Circumstances.

Time; place in life of Christ.
Illustration.

SUBJECT: Two Great Motives Urging Men to the Christian Life.

FIRST, WARNINGS.

The choice of right from a foresight of the dangers of sin.

I. **Refusal to Repent** (v. 20).

II. **Woes that Result** (vs. 21–24).

Woes against Chorazin, Bethsaida, Capernaum.

III. **Woes Increased by Resisting the Light** (vs. 21–24).

Contrasted with wicked cities of the past.
Illustrations.

IV. **The Mystery of the Sinner's Course and Fate** (vs. 25–27).

To whom revealed.
Illustrations from history and from literature.

V. **Fear as a Motive.**

A distinction.
Illustrations.

SECOND, INVITATIONS.

Attractions from the blessings that follow the service of Christ.

I. **The Invitation** (v. 28).

II. **Who Are Invited** (v. 28).

Those laboring under a galling yoke.
Those bowed under heavy burdens.

III. **To What They Are Invited** (vs. 29-30).

To a light burden. To a rest that is given.
To an easy yoke. To a rest that is found.

Illustrations.

Comparisons. Poems.

(Luke 10: 12–15). Chart numbers 42 or 80.

PLACE IN THE LIFE OF CHRIST.

Just beyond the middle of his SECOND YEAR, — THE YEAR OF PRINCIPLES OF THE KINGDOM.

After the Sermon on the Mount. New motives for entering the kingdom of heaven.

HISTORICAL SETTING.

Time. — Latter part of the summer of A. D. 28, immediately after the delegation from John in our last lesson (others put it a year later during the mission of the seventy).

Place. — Galilee, probably in the vicinity of the cities on the shore of the lake.

John the Baptist in prison at Macherus, since March, A. D. 28.

SUGGESTIONS TO TEACHERS.

Connection. — Jesus had taught about the kingdom. He had exemplified it by his works. He had proved that he was the Messiah. Now he PRESENTS THE MOTIVES that should induce men to enter the kingdom.

Woes against sin begin here in Christ's teaching. These were for the hardened who refused to repent. These grew more and more severe.

Invitations. — The attractive side of religion, the persuasiveness of the gospel were forever drawing men.

These Two must go close together, as a double motive, an attracting and a pushing force, in order that every possible motive may be used to bring men into the kingdom of God. This is the use that teachers should make of this lesson.

Open Parliament. — Subjects to be assigned the previous Sabbath: —

The "woes" uttered by love.
Fear as a motive in daily life; in the Christian life.
How far we should present the advantages of becoming a Christian.
Are these the motives of the Christian life, or reasons for beginning that life?
The yoke of Christ.
The two kinds of rest.

THE REFERENCE LIBRARY.

Pres. G. Stanley Hall, on *Fears* ($1.00, Clark University); Jacox's *Secular Illustrations of Scripture*, Series 1, pp. 60–70. Thompson's *Seeds and Sheaves*, p. 99, contains a beautiful little story on this text, vs. 28–30. "The Two Feasts of Cyrus" (see Abbott's *Histories*, volume on Cyrus) is a fine illustration of the yoke of Christ and of the world. Pizarro's choice, in

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Prescott's *Conquest of Peru*, I., p. 203; Lowell's *Poems*, "The Present Crisis." On v. 27, the last chapter of Prof. Lewis Wright's *Light* (Macmillan). On rest in Christ, see Foster's *Illustrations*, 5,010, 5,012, 11,446. Peloubet's *Suggestive Illustrations on Matthew*, pp. 221–227; and on *Acts*, pp. 65, 216–220, 271.

20. [1] Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21. [2] Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in [3] Tyre and Sidon, which were done in you, they would have repented long ago in sackcloth and ashes.

22. [4] But Howbeit I say unto you, It it shall be more tolerable for [3] Tyre and Sidon [at in] [5] the day of judgment, judgement, than for you.

[1] Comp. Psa. 81: 11–13; Isa. 1: 2–5.
[2] For vs. 21–24, see Luke 10: 12–15.
[3] Matt. 15: 21; Mark 3: 8; comp. Isa. 23; Ezek. 28: 2–24; Amos 1: 9, 10.
[4] Compare Luke 12: 47, 48.
[5] See Acts 17: 31.

EXPLANATORY.

In our last lesson we saw how Jesus aided John the Baptist to faith by showing him the miracles he had done, and the glad tidings for the poor. But there were those who refused to believe and repent. Whichever way their duty was presented to them, they made objection to it. John came in an ascetic manner, like an ancient prophet, and they said, "He hath a demon." Jesus came like common men, and they called him "a gluttonous man, and a wine-bibber, a friend of publicans and sinners." They were determined not to believe.

ILLUSTRATION. Momus, a deity of ancient Greece, was the god of fault-finding. He found fault with everything and everybody. "Even Venus herself was exposed to his satire, and, when he could find no fault with her person, he censured the noise made by her sandals of gold." He was eventually driven from Olympus, the abode of the Greek deities. ***Momus.***

Jesus, therefore, applied to them and to all the people two of the great motives which most appeal to men to persuade them to forsake their sins and become true Christians.

FIRST, — WARNINGS.

The choice of right from a foresight of the dangers of sin.

I. **Refusal to Repent.** — V. 20. They had refused to repent. Higher motives had been exhausted.

20. Then began he, for the first recorded time. He began to urge a new motive. **To upbraid.** Not abuse, or scold, but rebuke, blame, including both "pitying grief and indignation." It was necessary to strike hard in order to make an impression. So the Methodist minister answered one who insisted on his doing his work in a quieter manner, because the temple was built in silence, with no sound of hammer or axe, "I am not building temples, I am blasting rocks." **Wherein . . . his mighty works.** One of the six names given to miracles in the New Testament. It is commonly translated "miracles." It would include, also, such remarkable changes as had been made in Matthew, from a publican to an apostle. These mighty works were invincible proofs that Jesus was the Messiah, that his message was from God, that the gospel came to bless and help men. **Because they repented not,** even in the presence of the divine works whose object was to lead them to repentance. He saw them despising their opportunities, blinding their eyes, searing their consciences, rushing headlong to destruction, when help and salvation were at hand.

II. **Woes that Result from not Repenting.** — Vs. 21–24. **21. Woe unto thee.** Not a wishing of woe to them, but a statement of the fact that woe must come to them, doing as they did. **Chorazin.** The site of this city is uncertain, but it was probably at Keraseh, two miles from Tel Hum, the probable site of Capernaum, a little way from the Sea of Galilee. **Bethsaida** (*house of fish*) was probably situated on both sides of the

23. And thou, Capernaum, [1] which art / shalt thou be exalted unto heaven? thou shalt be brought down [2] to hell: / unto Hades: for if the mighty works [which have / had] been done in thee, had been / Sodom which were done in Sodom, / thee, it would have remained until this day.

24. [3] But / Howbeit I say unto you, That [4] / that it shall be more tolerable for the land of Sodom in [5] the day of judgment, / judgement, than for thee.

25. [6] At that / time season Jesus answered and said, I thank thee, O Father, [7] Lord of heaven and earth, because / that [8] thou hast hid / didst hide these things from the wise and prudent, / understanding, and [9] hast revealed / didst reveal them unto babes:

26. Even so, / yea, Father: for so [10] it seemed good / was well-pleasing in thy sight.

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[1] Cited from Isa. 14: 13–15; comp. Lam. 2: 1; Ezek. 26: 20, *al.*
[2] Matt. 16: 18; Luke 16: 23; Acts 2: 27; Rev. 1: 18, *al.*
[3] Comp. Luke 12: 47, 48.
[4] Matt. 10: 15.
[5] See Acts 17: 31.
[6] For vs. 25–27, see Luke 10: 21, 22.
[7] See Acts 17: 24.
[8] Job 37: 24; 1 Cor. 1: 19–27; 2 Cor. 3: 14.
[9] Matt. 21: 16; Psa. 8: 2; comp. Matt. 13: 11; 16: 17.
[10] Luke 12: 32; Gal. 1: 15.

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mouth of the Jordan where it enters the Sea of Galilee. It was the birthplace of Simon Peter, Andrew, and Philip.

23. And thou, Capernaum (the place of Christ's residence, and the center of his miracles and teachings), **which art,** etc. The better reading is that of the R. V., "shalt thou be exalted unto heaven?" Do you expect, on account of your exalted privileges, whatever you do with them, that you will be high in the kingdom of heaven, honored and prospered, a capital city? Do you, the inhabitants, expect that you shall have the highest enjoyment and all the blessings of heaven, without regard to your character, because I have done so many wonderful works among you? **Shalt be brought down to hell.** To Hades, the abode of the dead; that is, shalt be utterly destroyed. The woes came upon these cities. They are utterly destroyed. And the inhabitants must suffer the consequences of their sins.

III. **Woes Increased by Resisting Light.** — Vs. 21–24. **21. If the mighty works, which were done in you.** None are recorded as done in Chorazin or Bethsaida, but Jesus did a large number of miracles that were not recorded (Luke 4: 23; John 21: 25). **Had been done in Tyre and Sidon.** Two large and wealthy Gentile cities of Phœnicia, on the coast of the Mediterranean Sea, in the north of Palestine. They had all the abominations of heathen immorality. **Repented long ago in sackcloth and ashes.** The Oriental expressions of the deepest sorrow.

23. Had been done in Sodom. One of the cities of the plain, whose very name is a synonym for the vilest sensuality and wickedness. Not ten righteous people could be found within its walls (Gen. 18: 16–29). **It would have remained,** instead of being consumed by fire and brimstone, so that no one knows the place where it once existed.

22, 24. It shall be more tolerable for Tyre and Sidon — more tolerable for . . . Sodom (at the day of judgment) **— than for you.** All were to be punished for their sins, and their refusal to repent, and their rejection of salvation. But when the judgment is made as to their guilt, those who sinned against greater light and greater opportunities would have the greater guilt and suffer the severer punishment (Luke 12: 47, 48). Resistance to light and privilege harden the heart and sear the conscience.

ILLUSTRATIONS. Good soil, though full of weeds, is more hopeful than the desert. A poor eye is better than a good one blinded by the light. "The brighter the sunshine, the blacker the shadows; the hotter the atmosphere, the fiercer the lightning flash."

IV. **The Mystery of the Sinner's Course and Fate.** — Vs. 25–27. **25. Jesus answered** the unspoken thoughts of the people. If Tyre, Sidon, and Sodom would have repented under better influences, why were they not bestowed upon them? The words that follow are Jesus' reply to this mystery of providence: **I thank thee.** Rather, "I assent to thee," "I cordially concur and approve." **O Father.** And therefore loving and good, full of tender mercies. **Lord of heaven and earth.** And therefore able to do all that love and goodness deem wise, and with a right to act according to his sovereign will. **Because thou hast hid these things.** The mysteries of the divine providence referred to above. **From the wise and prudent,** the understanding, the intellectual, because the solutions of these mysteries must be learned by faith, and by the heart, and by love quite as much as by the intellect. **And hast revealed them unto babes.** Those who have the childlike spirit, ready to learn and to trust. Wisdom and intellect are good and necessary, but they must be teachable and receptive, or they cannot understand the religion

27. [1] All things [are] have been delivered unto me of my Father: and no [man] one knoweth the Son, [2] [but] save the Father; neither [knoweth] doth any [man] know the Father, save the Son, and [he] he [3] to whomsoever the Son [will] willeth to reveal *him*.

[1] See Matt. 28: 18. [2] Comp. John 1: 18; 6: 46; 7: 29; 8: 19; 10: 15; 17: 25. [3] Comp. John 17: 26.

of Jesus. There never was greater need of this spirit than to-day, and there never was more of this spirit. The wonderful progress of the age is the result of the tendency, greater than ever before, to learn the exact facts, to listen to the voices of nature and of God.

Illustration. "It has to be confessed that in England, during the nineteenth century, the educated classes, in almost all the great political changes that have been effected, have taken the side of the party afterwards admitted to have been in the wrong. They have invariably opposed, at the time, the measures they have subsequently come to defend and justify. . . . The motive force behind the long list of progressive measures . . . has come almost exclusively from the middle and lower classes, who have in turn acted, not under the stimulus of intellectual motives, but under the influence of their altruistic feelings." — *Benjamin Kidd's Social Evolution*, p. 236.

V. 27. Then Jesus gives his disciples an aid to faith. Life is full of mysteries, whether we observe the nations or consider our own history; and there is no other way of seeing the light beyond them except by the childlike spirit, remembering the truth stated in this verse. **All things are delivered unto me of** (by) **my Father.** Christ had control of all things, and could and would do what was best. It was not for want of goodness or power that things were not done differently. There is some wise reason for all these mysteries.

Illustration. Jesus held the helm of the ship of Zion, and would guide it safely to the desired haven, in spite of tempests, or darkness, or rocks. We do not know the way, but the Captain does. We are weak, but he is strong. We are on no derelict vessel, lost on the wide, wide sea. "Zola, of whose books it is said that enough have been sold to build a pile as high as Eiffel Tower, wrote a novel called *La Bête Humaine*," which closes with "the description of a railway train, crowded with soldiers, dragged by an engine, whose driver has been killed, dashing at headlong speed into the midnight. The train is the world; we are the freight; fate is the track; death is the darkness, God is the engineer, who is dead." — *Rev. Henry Van Dyke, D. D.* That is a picture of the world without God. But Jesus in this verse declares that this is not the true picture, although we cannot understand all God's movements. **And no man.** Rather, *no one*, neither man nor angel. **Knoweth the Son.** Comprehends fully his nature and his work. **But the Father.** Therefore Jesus must be divine. **Neither knoweth any man the Father, save the Son.** He only understands fully the infinite love, the far-reaching plans, the holy nature of the Father. **And he to whomsoever the Son will reveal him.** By his character, his teachings, and his wonderful works. Every one of these proved the wisdom and goodness of the Father who sent Jesus. If God is good and wise in all we can see, he must be good and wise in his other acts of which the reasons are unknown. It was thus that God gave faith to Job in the mystery of affliction sent to the good. He showed him that everywhere in his visible works he was wise and good. Therefore he must have the same qualities in his mysterious actions.

V. **Fear as a Motive.** — Fear — not terror, not fright, but a clear apprehension of consequences — is a right, a useful, and a powerful motive for doing right. The first need of a sinful soul, the first need of a nation, is a deep sense of sin and guilt, and of danger flowing from them, with also a way and a hope of a better life. "Aristotle's conception of education as learning to fear in due proportion those things worthy of being feared would not serve badly as a definition also of courage." Fear is the rudimentary organ, on the full development and subsequent reduction of which many of the best things in the soul are dependent. "A childhood too happy, and careless, and fearless is a calamity so great that prayer against it might stand in the old English service book beside the petition that our children be not poltroons." — *Pres. G. Stanley Hall, in A Study of Fears.*

Illustration. "If the reply comes that there is no use in trying to frighten men into doing right, and that the whole effect of this mode of presentation has been to disquiet and to worry and blacken the whole area of future prospect, all I can say is that we are not trying to frighten men into doing right. I think we should all agree that there is very little virtue, and certainly no beauty, in rectitude that is compulsory. But if I were sick and you were to come to me and tell me that I was in a bad way, and try to alarm me into consulting a physician, you would think it a very inapposite reply for me to make to say that for you to alarm me

Frightening the Sick into Health.

28. [1] Come unto [2] me, all $\frac{ye}{ye}$ that labour and are [3] heavy laden, and I will give you rest.

29. Take my [4] yoke upon you, and [5] learn of me; for I am [6] meek and lowly in heart: and [7] ye shall find rest unto your souls.

30. For [8] my yoke $\frac{is}{is}$ easy, and my burden is light.

[1] John 7: 37; comp. John 6: 37.
[2] Comp. v. 3.
[3] Comp. Matt. 23: 4; Luke 11: 46.
[4] Eccl. 51: 26.
[5] John 13: 15; Eph. 4: 20; Phil. 2: 5; 1 Pet. 2: 21; 1 John 2: 6.
[6] Zech. 9: 9; 2 Cor. 10: 1; Phil. 2: 7, 8; comp. Matt. 5: 5.
[7] Jer. 6: 16.
[8] 1 John 5: 3.

about my health showed in you an exceedingly narrow and inconsiderate and antiquated temper, and that no man ever yet secured his health by attempts made to frighten him into recovery. You would answer, and very reasonably, that you had no expectation that frightening me would make me well, but that you thought that by appealing to the spot where I kept my anxieties I might be induced to put myself under the care of a physician, who would make me well." — *C. H. Parkhurst, D. D.*

ILLUSTRATION. "The wages of sin is death," I said, "and you may have been surprised to hear me say, that even Satan himself confesses this truth; and yet it is true, for Satan himself never thinks any youth so great a fool as to try to persuade him that if he sins he will not have to pay the penalty of sin hereafter. Satan does not deny, even to his victims, that punishment is only another name for guilt, taken a little down the stream. In the old legend, Dr. Faustus bargains that the devil is to lay aside his devilish propensity for lying and, when questioned, to tell nothing but the truth; and the devil replies, 'I will answer to your questions truly; the world does me injustice to tax me with want of truthfulness. Let them ask their consciences if I have ever deceived them, or made them believe that a bad action was a good one. I do not deceive. I tempt.'" — *Farrar.*

Satan's Confession.

DISTINGUISH carefully a motive that may lead a person to become a Christian from the motives which are the mainsprings of his Christian living after he has become a Christian. As a Christian, higher motives of love, duty, honor, gratitude move him more and more, and the consequences of sin less and less. As a steamship is started from the docks by tugs, which are left behind when her own machinery is fully at work; or, as a steamship with sails set is moved at first by wind and by steam, but, when under full headway, the wind may not be felt, as the machines do the whole work.

SECOND, — INVITATIONS.

I. THE INVITATION. — V. 28. In the previous verses Jesus urged men to leave the wrong way because of the consequences which were certain to follow sin. Now he attracts them by the blessings which follow right doing.

28. Come unto me. To where he was, to his person, to his heart, to his character, to his teaching and training, to his care, to his method of living, to his kingdom. It is only there that the blessing can be found. It is a personal invitation.

II. WHO ARE INVITED? — V. 28. **All ye that labour.** Those under the yoke. Struggling under heavy burdens, moving with difficulty and pain, as a ship is said to labor, when badly ballasted, in a stormy sea. This labor refers to the service of sin and Satan; under the yoke of a hard master, whose yoke they bear, as oxen bear the yoke in order to serve their master. And his yoke is always galling. The yoke of pride, ambition, selfishness, of fashion, of worldliness, of sin and remorse, of self-indulgence, of sensuality, of covetousness, is always a heavy, bitter, galling yoke, an Egyptian bondage. It is a yoke with Satan, going in his company, doing his will, and receiving his rewards. **And are heavy laden.** *Heavy laden* here means overstrained with too much load to be carried. No one can mistake the almost violent force of such a figure who has ever noticed how the cruelty of people in Eastern countries leads them to pile on burdens to such an extent that their ill-favored animals can often be seen pitiably staggering under a weight quite unendurable. — *Robinson.* The burdens are our sins, our bad habits, cares, sorrows, remorse for the past, fears for the future, anxieties, losses, sickness, disappointments, inability to find work, debts, business cares, and all the other things that make life a burden.

III. TO WHAT THEY ARE INVITED. — Vs. 28–30. *To a light burden, to an easy yoke, and to two kinds of rest.* **And I.** The emphasis is on the *I*. No other can give the needed rest. **Will give you rest.** Not by taking away all burdens, but giving the right burden. There is no real rest without some burden. **30. For . . . my burden is**

light. Christ's burden is one of duty, of self-denial, of labor for him, of the cares that are needful for our best character and development. It is a burden of faith when we cannot see. It is the burden of love and gratitude; and it is infinitely light compared with the other burden. Compare the burden of intemperance, of selfishness, of crime, of fashion, their burden on the conscience, their burden of cost, with all the burdens that Jesus lays upon his disciples.

ILLUSTRATION. Rasselas, in "The Happy Valley," where everything was perfect, every want supplied, every joy free, was discontented and unhappy, and with infinite labor climbed over the encircling hills.

ILLUSTRATION. "The old physician who prescribed three drugs, change, rest, and happiness, had one weak point in his pathological method. He could write a prescription, but he could not tell the inquiring patient where to have it made up. The chemist around the corner had none of these among his golden-labeled bottles. The British pharmacopœia knew them not." — *E. W., in The Brotherhood of Rest* (E. Langley, Reading, England).

THIS REST IS: 1. The kind of rest that can be given. It has its source from without.

2. It is rest from the burden of sin. Forgiveness brings peace.

3. It is the rest of protection. God keeping us under the shadow of his wing. ***The Rest that Can Be Given.***

4. It is rest in the promise that all things should work together for good.

5. It is the rest of new and refreshing strength. The burden is light, is even an exhilaration and joy when strength is given to bear it.

6. It is the rest of love, of the sympathy and friendship of Christ.

ILLUSTRATION OF THE REST OF THE LIGHT BURDEN. "Let me give you a very simple illustration. There is a myth about the birds, that when they were first created they had no wings: and the story is that God made the wings, put them down before the birds, and said, 'Now come and take the burdens up and bear them.' The birds had beautiful plumage and voices; they could sing and shine, but they could not soar; but they took up their wings with their beaks and laid them upon their shoulders, and at first they seemed to be a heavy load, and rather difficult to bear. But as they cheerfully and patiently bore them, and folded them over their hearts, lo! the wings grew fast, and that which they once bore now bore them. The burdens became pinions, and the weights became wings. We are the wingless birds, and our duties are the pinions; and when at first we assume them, they seem loads; but if we cheerfully bear them, going after Jesus, the burdens change to pinions, and we, who once thought we were nothing but servants bearing loads, find that we are sons and heirs of God, free to mount up with wings as eagles, running without being weary, walking without being faint." — *Arthur T. Pierson.* ***The Burden of Wings.***

LIBRARY. See Schiller's poem setting forth this thought.

COMPARISONS. The burden of Christ is like the tail of a kite, which keeps it steady, or like the string by which it rises; like the weight of an engine, without which it could not pull the train.

LIBRARY. Illustrations of this are found (1) in the story of St. Christopher, who bore the Christ Child across the river, and the burden made him cross more easily than when alone. Found in *The Schonberg-Cotta Family.* (2) A similar story from classic mythology is beautifully told by Hawthorne, in his *Wonder Book.*

29. Take my yoke upon you. Emphasis on *my.*

A YOKE means three things: (1) It is a mark of obedience and submission. (2) It is the means of service. It enables one to do work. (3) It is service with another. Usually two are yoked together.

And learn of me. Both from my precepts and my example. Become my disciple, go to school to me as your teacher, not for a single lesson, but for all time. Do as I do, learn to be what I am. **For I am meek and lowly in heart.** (1) Humble, compassionate, long-suffering, even toward poor scholars, and hence a blessed teacher of whom to learn. And (2) showing in his heart and life the principles he would teach, and which make his yoke easy. He is *meek*, mild, patient, not easily irritated, of sweet temper. He is lowly, has the true humility that exalts not self, but the truth. **And ye shall find rest unto your souls.** The first rest was given; this rest is wrought into the soul. It is the rest which we *find*, through battle to victory, through labor to success, through prayer to peaceful communion with God, through cares and burdens and sorrows to the perfect peace of perfect trust.

1. It is the rest of free activity, unfettered and unrestrained by an unwilling mind. It

is the rest of the activity of a perfectly healthy being who delights to do God's will as freely and gladly as a child plays, or a bird sings, or an artist paints. ***The Rest that Is Found.***

30. **For my yoke is easy.** "The word for 'easy' means wholesome or advantageous; not that the yoke is certainly easy to wear always, but that it is the best sort of thing for us; natural and happy, on the whole." — *R. S. Robinson.*

2. It is the rest of harmony with Christ and with our destiny and environment. There are no discords to make it hard, no fretting against providence.

3. It is the rest of love, of delight to follow our leader, of joy to please him and do his will.

ILLUSTRATION. "Over the very entrance to *this* house of refreshing there is inscribed a warning like that which we see at the doorway of many a busy shop or factory, 'No Admittance Except for Workmen.'" — *S. S. Times.*

Live by law, not like the fool,
But like the bard who freely sings
In strictest bonds of rhyme and rule,
And finds in them, not bonds, but wings."
— *Coventry Patmore.*

ILLUSTRATIONS. Rest is in using the laws amid which we live, and not in resisting them. The ship rests when it moves swiftly according to the laws of the sea and the wind.

Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere.

'Tis the brook's motion, —
Clear without strife,
Fleeting to ocean
After this life.

'Tis loving and serving
The highest and best;
'Tis onward, unswerving, —
And this is true rest. — *Goethe.*

LIBRARY. Mrs. Osgood's poem, "Labor Is Rest."

ILLUSTRATION. REST OF ACTIVITY. In a little poem, Alice W. Rollins tells of watching a potter at his work, whose one foot was kept with "never slackening speed turning his swift wheel round," while the other foot rested patiently on the ground. When he heard the exclamation of sympathy with him in his toil, "How tired his foot must be!" the potter corrected the common mistake as to the real source of weariness.

LESSON VII. — May 13.

JESUS AT THE PHARISEE'S HOUSE. — Luke 7 : 36–50.

Read Matthew 18 : 23–35. Commit Verses 44–47.

GOLDEN TEXT.

Thy faith hath saved thee. — LUKE 7: 50.

LEARN BY HEART.

V. 47; Psa. 32: 1, 2; Isa. 55: 7; Rom. 8: 1.

LIGHT FROM OTHER SCRIPTURES.

Contrast the parable in Matt. 18: 22–35.

Forgiveness of Sins.—Psa. 32 and 51; Isa. 43: 25; 44: 22; 54: 7, 8; 55: 7–9;

THE SECTION

includes the lesson only.
Chart number 43.

PLACE IN THE LIFE OF CHRIST.

In the middle of his SECOND YEAR.

HISTORICAL SETTING.

Time. — Summer of A. D. 28, in close connection with the last two lessons.

Place. — In some town of Galilee, perhaps in Capernaum.

John the Baptist in prison at Macherus.

Jer. 33: 8, 11; Luke 1: 77, 78; Eph. 2: 4–7; 1 John 1: 9; Col. 1: 14; 2: 13, 14.
Parable of finding the lost (Luke 15).

THE PICTURE GALLERY.

This story is one of the most romantic and poetic incidents in our Lord's life and is a popular art subject. It is painted by Moretto (Venice), Paul Veronese (Louvre and Milan), Mabuse (Brussels), Rubens (St. Petersburg), Bida, Tissot, and many others.

See Miss Hurll's *Life of Our Lord in Art* (Houghton, Mifflin & Co.).

LESSON PLAN.

The Circumstances.
Distinctions.

I. **Two Types of Sinners** (vs. 36, 37).
First Type. Simon the Pharisee.
A character sketch.
Illustrations.
Second Type. A woman that was a sinner.
What attracted her to Jesus.
A character sketch.
A poem.

II. **Two Ways of Treating Jesus** (vs. 37, 38, 44–46).
First. The woman's way.
Expressing feelings in action.
Second. The Pharisee's way.

III. **A Mirror for Two Souls** (vs. 39–46).
A parable and its application.

IV. **Twin Graces: Forgiveness and Love** (vs. 47–49).
Illustration.

V. **Two Great Blessings: Faith and Peace** (v. 50).

VI. **Practical Illustrations.**
Discovery of African diamond mines.
Black coal in the sun.
Tailings.

THE REFERENCE LIBRARY.

Trench on *The Parables;* Arnot's *The Parables of Our Lord Interpreted and Illustrated;* Bourdillon on *The Parables of Our Lord;* Eggleston's *Christ in Literature*, pp. 128–130; Bruce, Macdonald, Taylor, Dods, Guthrie on *The Parables; Suggestive Illustrations on Acts*, p. 334, "Beautiful Snow"; Ruskin's *Fors Clavigera*, Letter XLII.; also his *Seven Lamps of Architecture*, "The Lamp of Sacrifice"; Trench's *Westminster Sermons*, "The Prodigalities of Love."

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SUGGESTIONS TO TEACHERS.

This is a most beautiful and touching lesson, revealing to us the heart of God and the far-reaching rays of his merciful love.

Note the different forms of sinfulness which need forgiveness.

Distinguish this Simon and this woman from others with whom they have been confounded.

Concentrate your teaching on one subject, making the impression as deep as possible.

Character Sketch of Simon the Pharisee.

Co-operative Study: —

Hopefulness of the disreputable.
Danger of respectable sin.
The far-reaching love of God.
Love, and consciousness of sin.
Faith and forgiveness.
The blessedness of loving devotion.

Lessons for daily life.

36. And [1] one of the Pharisees desired him that he would eat with him. And he [went / entered] into the Pharisee's house, and sat down to meat.

[1] Luke 11: 37; 14: 1.

EXPLANATORY.

DISTINCTIONS. This incident must be distinguished from the anointing of Jesus' feet, by Mary, at the house of Simon, of Bethany (Matt. 26: 6–13), which was a year and a half later. Simon was a common name applied to fifteen different persons in the New Testament. Nor should this woman be confounded with Mary Magdalene, out of whom Jesus cast seven devils; although in art and common thought they have often been so identified.

I. **Two Types of Sinners.** — Vs. 36, 37. FIRST TYPE: SIMON THE PHARISEE. **36. And one of the Pharisees,** Simon, by name (v. 40). There is every reason to

Journeys of Jesus.

(7) Jesus on a tour through Galilee.—Lesson VII. (8) Seaside near Capernaum. — Lessons VIII. and IX. (10) Galilee.— Lesson X. (11) Macherus.— Lesson XI. (12) Near Bethsaida. — Lesson XII.

suppose that he was one of the better class of Pharisees, partially open to conviction, and questioning whether indeed this might not be the expected prophet (see John 12: 42). But his treatment of Jesus shows that he was unwilling to be acknowledged as his disciple, by publicly honoring him with the rites accorded to illustrious guests (vs. 44–46). He doubtless had the virtues and the faults of the better class of Pharisees, — strict in outward observance of the ritual and law, regarded as holy by the people, proud of his righteousness, by trivial acts, by airs of sanctity, and by the letter of the law, seeking to bring on the deliverance of the people; without deep love to God, blind to his real state of heart, because he measured himself by a wrong standard, "the Pharisaic table of excellence, and not the divine standard. He utterly despised the sinner who came into the house during the dinner" (v. 39). (See Seidel's *In the Time of Jesus*, pp. 132–137.)

ILLUSTRATION. "We have all heard of the latest feminine foible, a 'flattery mirror,' where the person who uses it is a willing party to the deception, and beholds such a softness and beautified presentment of her face and features that she is entirely satisfied with the result."— *Boston Herald.*

ILLUSTRATION. "There is a story in the *Bustan* of the famous Persian poet, Saadi, which seems an echo of this evangelical history. Jesus, while on earth, was once entertained in the cell of a dervish, or monk, of eminent reputation for sanctity. In the same city dwelt a youth sunk in every sin, 'whose heart was so black that Satan himself shrank back from it in horror.' This last presently appeared before the cell of the monk, and, as if smitten by the very presence of the divine prophet, began to lament deeply the sin and misery of his life past, and, shedding abundant tears, to implore pardon and grace. The monk indignantly interrupted him, demanding how he dared to appear in his presence, and in that of God's holy prophet; assured him that for him it was in vain to seek forgiveness, and to prove how inexorably he considered his lot was fixed for hell, exclaimed, 'My God, grant me but one thing, — that I may stand far from this man in the judgment day.' On this Jesus spoke: 'It shall be even so; the prayer of both is granted. This sinner has sought mercy and grace, and has not sought them in vain. His sins are forgiven; his place shall be in paradise at the last day. But this monk has prayed that he may never stand near this sinner. His prayer, too, is granted: hell shall be his place; for there this sinner shall never come.'" — *R. C. Trench, D. D.* And yet he seems to have been a seeker after truth, and was at some pains and risk to invite Jesus to visit him. He was far from being a hopeless case.

The Monk and the Youth.

Desired him. Was asking. "The tense implies that the request was repeated." — *Expositor's Bible.* **And he went.** Jesus was no hermit, keeping away from men, but went to any place where he could do good and reach the souls of men. He was like the rays of the sun, which shine on the most vile and unworthy things, and yet receive no defilement, but carry life and health wherever they go. It is safe for us to go wherever our work calls us, where we take our religion with us, and make it helpful to our fellow-men. **And sat down to meat.** "Reclined at table." At meals, the custom was to recline on a couch, the head toward the table, the feet outward, and the body supported by the left arm. Here it is necessary to remember this, to understand the movements of the grateful woman.

37. [1] And behold, a woman which was in the city, which was a sinner, and when she knew that he Jesus was sitting at meat in the Pharisee's house, she brought an alabaster box cruse of ointment,

[1] For vs. 37–39, comp. Matt. 26: 6–13; Mark 14: 3–9; John 12: 1–8.

SECOND TYPE: A WOMAN THAT WAS A SINNER. **37. A woman in the city, which was a sinner.** "One who had been and was still regarded as a sinner; that is, of bad character, unchaste."— *Prof. A. C. Kendrick, D. D.* She was so notorious as to be recognized by Simon as a person of such character. **When she knew that Jesus sat at meat.** "Her presence there is explained by the Oriental custom of strangers passing in and out of a house during a meal to see and converse with the guests. Trench cites a description of a dinner at a consul's house in Damietta. 'Many came in and took their places on the side seats, uninvited and yet unchallenged. They spoke to those at table on business or the news of the day, and our host spoke freely to them' (*Parables*)."—*M. R. Vincent.* The same thing is not uncommon in some of our public dinners which are followed by speakers. Thousands looked on while the Home Market Club were dining President McKinley last spring.

WHAT ATTRACTED HER TO JESUS? She wished to escape from her bad life. Every door of hope was shut against her and barred. She had heard of Jesus' "woes" against sin; she knew she was living in the city of destruction; she had heard also of the invitation to every one that was weary and heavy laden. She knew how he had forgiven the paralytic. These were known everywhere. She saw the gate of heaven open. The angel of hope was beckoning, and she went to Jesus, as the starving hasten to a well-spread table or the shivering seek the fire.

CHARACTER SKETCH OF THIS WOMAN. No one doubts that she was openly bad, an outcast, a disreputable sinner, who had been ruining body and soul. Jesus made no denial of her sin. Compare the poem "Beautiful Snow," in *Snowflake Album* (Am. Tract Soc.), or *Suggestive Illustrations on Acts*, p. 334.

"Once I was pure as the snow, but I fell;
Fell like the snowflake, from heaven — to hell:
Fell, to be trampled, like the filth of the street;
Fell, to be scoffed, derided, and beat.
Merciful God, have I fallen so low?
And yet I was once like this beautiful snow.

Once I was fair as the beautiful snow,
With an eye like its crystals, a heart like its glow.
Once I was loved for my innocent grace —
Flattered and sought for the charm of my face.
Father, mother, sister, all —
God and myself, I have lost by my fall.
The veriest wretch that goes shivering by
Will take a wide sweep lest I venture too nigh."

But she had a large and trustful heart, which may have been the occasion of her fall. She was penitent. She was anxious to be better. She was fighting a battle that the Pharisee had not entered, and gaining a victory he never dreamed of. Her heart was open to divine influences. There were in her the possibilities of a life of angel purity and goodness, and she was taking the way to realize them.

ILLUSTRATION. Some people are like a sandy desert, with very few weeds of sin, but still fewer good plants and fruits. Others are like a rich soil overrun with thorns and weeds of every kind and of luxuriant growth. But it is often harder to make the desert into a fruitful field than the weedy soil into a garden of the Lord.

II. **Two Ways of Treating Jesus.** — Vs. 37, 38, 44–46. FIRST: THE WOMAN'S WAY. **37. Brought an alabaster box.** Flask. "Literally, *an alabaster*, just as we call a drinking vessel made of glass *à glass*. Pliny compares these vessels to a closed rosebud." — *M. R. Vincent, Word Studies.* "Alabasters" was derived probably from *Alabastron*, a town in Egypt. — *Van Doren.* **Of ointment.** The ointment with which Mary of Bethany anointed Jesus' feet was worth 300 pence, Roman silver denarii, worth 15 to 17 cents each, or $50. Equivalent to $300 in our day. "Horace offers to give a cask of wine for a very small box of it" (*Odes*, IV., xii., 17). —*Cambridge Bible.* "Compare the attar of roses, made at Ghazipoor in Hindustan, and which requires four hundred thousand full-grown roses to produce one ounce, and which sells, when pure, in the English warehouses as high as $100 an ounce." — *American Encyclopedia.* The word rendered "she brought" " is used in ten other passages of the New Testament, where it is invariably rendered 'receive,' or 'received,' referring to something received as a wage, or as a gift, or as a prize. It was something she had received as a gift, or possibly as the wage of her sin." — *Expositor's Bible.*

38. And stood / and standing behind at his feet, behind *him* weeping, and / she began to wash / wet his feet with her tears, and did wipe *them* / I wiped them with the hairs / hair of her head, and [2] kissed his feet, and anointed *them* / them with the ointment.

39. Now when the Pharisee which had bidden him saw *it* / it, he spake within himself, saying, [3] This man, if he were [4] a prophet, [5] would have known / perceived who and what manner of woman *this is* / this is which toucheth him; for / that she is a sinner.

40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41. There was a / A certain creditor / lender had two debtors: the one owed five hundred [6] pence, and the other fifty.

[1] V. 44; John 11 : 2.
[2] See Matt. 26 : 49 (mg. for mg.).
[3] Comp. Luke 15 : 2.
[4] V. 16; John 4 : 19.
[5] Comp. Luke 22 : 64.
[6] See Matt. 18 : 28.

38. **And stood** (was standing) **at his feet**, which she could easily reach on account of his reclining posture. **Weeping**, in penitence. **Began to wash** (rather, "to wet") **his feet with tears** that fell unconsciously upon them, "before she could perform the act of love she had in mind." **And did wipe them with the hairs of her head.** Having no cloth to wipe them, she promptly loosed her hair, and with that supplied its place, in order to remove the stains of her tears. She took "woman's chief ornament," and devoted it to wiping the travel-stained feet of her Saviour. She devoted the best she had to even the least honorable service for him. It was the utmost possible expression of her love and devotion. She could not express her feelings or utter her prayer in words, but she let her actions speak her penitence, faith, love, hope, and gratitude.

"Drop, drop, slow tears,
And bathe those beauteous feet,
Which brought from heaven
The news and Prince of peace!
Cease not, wet eyes,
His mercies to entreat;
To cry for vengeance
Sin doth never cease;
In your deep floods
Drown all my faults and fears;
Nor let his eye
See sin but through my tears."
— *Phineas Fletcher.*

And kissed his feet. "The verb is a compound one, expressing tenderness of regard. 'She rained kisses upon them.' The tense of this and the following verb shows that the actions were continued and repeated, as though she could not desist." — *Professor Bliss.* "The woman's kissing his feet was no impropriety. A woman will do it to-day to a judge, or to any high official from whom she expects or has received a great favor. It was a mark of most submissive respect." — *Prof. Isaac Hall, in S. S. Times.* **And anointed them with the ointment.** "The use of unguents, for pleasure or honor, has always existed in the East to an extent which we cannot appreciate — except as a barbarism. To anoint with costly ointment in place of oil, however, was an extravagant honor." — *Prof. Isaac Hall.*

EXPRESSION OF OUR FEELINGS IN ACTION. 1. True feeling, as of love, penitence, gratitude, has a natural impulse to express itself in action.

ILLUSTRATION. Grains of sand, or dead seeds, receive the sunlight and the rain without the least impulse to grow; but living seeds are stirred to expand their inner life, and express it in leaves and fruits.

Alabaster Flasks.

2. Expressions of feelings deepen and strengthen them, — not increasing the mere emotions, but cherishing and enriching the character and the nature from which they flow. The tree cannot grow unless it expresses its life in leaves. We learn thus how to increase our graces. Such is the meaning of "this song without words struck by the woman's hand as from a lyre of alabaster."

42. [1] And when they had nothing wherewith to pay, he frankly [2] forgave them both. Tell me therefore, which of them Which of them therefore will love him most?

43. Simon answered and said, He, I suppose that he, to whom he forgave the most. And he said unto him, Thou hast rightly judged.

44. And he turned turning to the woman, and he said unto Simon, Seest thou this woman? I entered into thine house, [3] thou gavest me no water for my feet: but [4] she hath washed wetted my feet with her tears, and wiped them with the hairs of her head. hair.

45. [5] Thou gavest me no kiss: but this woman she, since the time I came in, hath not ceased to [6] kiss my feet.

46. [7] My head with oil thou didst not anoint: but this woman she hath anointed my feet with ointment.

[1] Matt. 18: 25.
[2] Eph. 4: 32; Col. 2: 13; 3: 13; comp. Rom. 8: 32 (Gk.).
[3] 1 Tim. 5: 10; see Gen. 18: 4.
[4] V. 38.
[5] 2 Sam. 15: 5; 19: 39; 20: 9.
[6] V. 38.
[7] Psa. 23: 5; 141: 5; Eccl. 9: 8; Matt. 6: 17.

SECOND: THE PHARISEE'S WAY. Note the contrast in the way the Pharisee treated Jesus.

Reclining at Table.

44. I entered into thine house. Where every opportunity for expressions of honor and love to his guest was given him. **Thou gavest me no water for my feet.** To refresh the feet soiled with the dust and heat of summer travel. The feet were shod only with sandals, and these the guest leaves at the door when he enters the house. This did not show any special disrespect or want of common courtesy. He simply treated Jesus in the most ordinary way, with no mark of reverence or special respect, such as he would have given had he recognized Jesus' real nature and mission. He simply had a shallow love, though Jesus credits him with some. He was calm, cold, critical, feeling rather the honor he had done Jesus than the honor Jesus had done him.

45. Thou gavest me no kiss. The kiss is a common — very common — salutation in the East. Not, however, between the sexes. That the Pharisee gave Jesus no kiss was not because he lacked politeness, but because he did not consider Jesus either near enough as a friend, or high enough in honor, to call for that manner of welcome.

46. My head with oil thou didst not anoint. An ordinary token of respect. *Oil*, — common oil is here contrasted with the *ointment*, "which was the finer and costlier of the two. Christ means to say to Simon, 'Thou didst not anoint my *head*, the nobler part, with *ordinary* oil. She hath anointed my *feet* with *costly* ointment.'" — *M. R. Vincent.*

III. **A Mirror for Two Souls.** — Vs. 39–46. **39. He spake within himself.** Not venturing to utter his thoughts. **This man, if he were a prophet, would have known.** He had been inclined to think that Jesus was a prophet, but now had come a crucial test, an Ithuriel's spear; for if Jesus were a prophet, an inspired man, he must have been able to read the secret character of this woman. And like a true Pharisee, judging from the ceremonial point of view, he was sure that Jesus would not have let the woman touch him, had he known the kind of person she was. He misjudged entirely, for Jesus did know her heart, to which the Pharisee was blind.

40. Jesus answering the thought of his heart. "Simon did not see through his guest, but Christ saw through him." — *Van Doren.* **I have somewhat to say unto thee.**

47. Wherefore I say unto thee, Her sins, [1] which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

[1] Comp. v. 39.

A courteous way of asking permission to speak. To every one of us individually, if we will listen, Jesus has something to say. **Master.** Greek, "teacher"; so we say schoolmaster.

41. **There was a certain creditor.** Typifying God, to whom we owe obedience. **Which had two debtors.** Typifying sinners, who had failed to pay to God the obedience due. **The one owed five hundred pence.** Silver denarii, worth 15 to 17 cents; about $80. **The other fifty.** About $8. "The former sum, represents the enormous amount of sins to which this sinful woman pleaded guilty, and which Jesus had pardoned; the latter, the few infractions of the law for which the Pharisee reproached himself." — *Godet.*

42. **And when they had nothing to pay.** When they realized this, and confessed it. All sinners are equally unable to pay their debt of sin. Only God can forgive and save. **He frankly.** Freely, without payment of the debt. **Forgave them both.** Alike the large and the small debt. So God forgives freely, gladly, all who truly repent and believe. God's love is like the ocean, that can cover a mountain as easily as a mole hill. **Which of them will love him most?** Which has the most reason for loving?

43. **He, to whom he forgave most.** The two debts owed were in one sense *sin*, unfulfilled obligations; but as the application of the parable shows, the *sense of sinfulness* is meant. And this does not depend upon the actual guilt, which only God can measure. The best men, having a higher standard of right, and a more sensitive conscience, are often more conscious of guilt for their small sins and failures than a bad man is for his crimes, for he has no conception of what he might and ought to have been. "It was so with Payson and Edwards, men of saintly purity, and also of seraphic love. Their confessions of sin seem like the moanings of lost spirits. . . . Such people, when they know their sins forgiven, love much." — *A. H. Currier, D. D., in Monday Club Sermons.*

ILLUSTRATION. The consciousness of sin is no measure of the actual guilt. An angel would feel more remorse over an impure thought than many a man over the blackest of crimes; as a small stain on a pure white garment is more noticed and regretted than splashes of mud on garments covered with filth.

IN THIS MIRROR the Pharisee saw himself as a sinner, but as one unconscious of the true nature of sin, judging himself by a wrong standard, blind to the heavenly purity required of him, blind to the perfectness of the law by which his life should be measured. Hence he had little gratitude, little love, little devotion, little earnestness in seeking better things. There are multitudes of men who, in other things besides religion, are unconscious of what they are and what they might be, like a savage walking through the halls of a college. He was shown, too, that he judged others by a wrong standard.

The woman saw herself a sinner, felt how far she was from God, and longed, with unutterable longing, for forgiveness, for purity, for the love of God. She realized how infinite was the love that could save her. Her whole life's devotion could never express her love and gratitude for such a salvation.

Pitcher, Basin, and Sandals.

IV. **Twin Graces: Forgiveness and Love.** — Vs. 47–49. 47. **Wherefore.** The reason for saying that. **Her sins, which are many, are forgiven.** Have been and are. **For she loved much.** Not, *because* she loved much, as though her love were the cause of the forgiveness; but you may know that she is forgiven by the fact that she loved much, as proved by the acts spoken of in vs. 44–46. — *Schaff.* **To whom little is forgiven, the same loveth little**; *i. e.*, he who *feels* little need of forgiveness loveth little. "To deepen Christian love, and strengthen Christian consecration, it is always necessary to deepen the conviction of sin."—*Abbott.* *To whom little is forgiven, the same loveth little.* "Simon *imagined* that he had little to be forgiven, and therefore loved little. The confessions of the holiest are also the most heart-rending, because they most fully recognize the true nature of sin. What is wanted to awaken

48. And he said unto her, [1] Thy sins are forgiven.

49. And they that sat at meat with him began to say within themselves, [2] Who is this that (even) forgiveth sins?(also?)

50. And he said (to/unto) the woman, [3] Thy faith hath saved thee; [4] go in peace.

[1] Luke 5: 20; Matt. 9: 2; Mark 2: 5; Jas. 5: 15; 1 John 2: 12; comp. John 20: 23.
[2] Luke 5: 21.
[3] V. 9; comp. v. 47; 1 Tim. 1: 14; see Mark 10: 52; Eph. 2: 8.
[4] Luke 8: 48; 1 Sam. 1: 17; Mark 5: 34.

'much love' is not 'much sin,' — for we *all* have that qualification, — but deep *sense of sin.*" — *Cambridge Bible.*

V. 48. Then he spoke directly to the woman, so that she might have assurance doubly sure. **Thy sins are forgiven.**

> "Jesus gilded the tear-drop with his smile
> And made the desert garden bloom awhile."

49. Who is this that (even) **forgiveth sins.** Showing how astonished the people were at the claims of Jesus and calling attention to the great facts of his life and death, that he came to redeem men from sin and be the means of their forgiveness.

ILLUSTRATION. "St. Cassanius and St. Nicholas were two favorite saints of the Greek church. Both died and went to heaven. St. Cassanius had on spotless, clean, white robes, while St. Nicholas' garments were spattered with mud and filth. When asked why they appeared thus, St. Cassanius said that he knew it was a pure, clean place, where nothing defiling had ever entered, and he had kept his garments clean. St. Nicholas said that he had been clean, but that he had got them soiled helping a poor peasant out of the mud with his wagon. To the great astonishment of St. Cassanius, St. Nicholas was commended, and he was not." *A Beautiful Legend.*

V. **Two Great Blessings: Faith and Peace.** — V. 50. **And he said to the woman, Thy faith hath saved thee.** She showed her faith in him (1) by going to him in the house in this public way; (2) by her penitence for her sins; (3) by her acts of love and devotion. *Hath saved thee.* Not only from sin, and the punishment of sin, but to a pure and holy life. **Go in peace.** The Greek is strictly, "Go *into* peace." "*Peace* is conceived of as a state which one entering is to go forward in, so as to realize, ever more and more, that rest and serenity of soul which follow pardon and deepen finally into eternal rest."— *Bliss.* The peace was (1) peace with God; (2) peace in her own soul; (3) peace with her fellow-men; no longer warring against society and law, no longer injuring others, but evermore seeking the welfare of all. Christ's saying was like his "Peace, be still" to the storm on the Sea of Galilee.

PRACTICAL ILLUSTRATIONS.

1. DISCOVERY OF THE AFRICAN DIAMOND MINES. "I have heard that one of the diamond fields of South Africa was discovered in this wise. A traveler one day entered the valley and drew near to a settler's door, at which a boy was amusing himself by throwing stones. One of these stones fell at the stranger's feet, who picked it up, and was in the act of laughingly returning it, when something flashed from it which stopped his hand and made his heart beat fast. It was a diamond. The child was playing with it as a common stone; the peasant's foot had spurned it; the cart wheel had crushed it, till the man who knew saw it and recognized its value.

"The story often comes to my mind when I am thinking of the soul. Was it not the same careless treatment the soul was receiving when Jesus arrived in the world and discovered it? . . . In every child of Adam he perceived the diamond. The rags of the beggar could not hide it from his eyes, nor the black skin of the savage, nor even the crimes of the evil-doer." — *James Stalker, in Imago Christi.*

2. THE BLACK COAL IN THE SUN. The fact that we have sinned still remains, and always will remain. How can the Cain mark be removed from our souls? Will not the black past be forever present, forever seen? One simple illustration has brought comfort. I have seen a black coal by the roadside, the very essence of blackness. I have seen the sun shine on that black coal and I could no longer see the blackness because of the sun's radiance reflected from it. It was no longer a black coal, but a star of glory. So when we

get to heaven, the wondrous love and wisdom of God and of his Son Jesus in saving such sinners as we have been will make ourselves and every one forget the sin in the shining of redeeming love. And even here the splendid fight against sin, the glorious victory over it, the good that has been wrought in us by overcoming it, will put the sin in the background, and its blackness will be hidden by the light of the victory. The dust and smoke of the battle will be forgotten in the shining of the morning star, the reward of him that overcometh.

3. TAILINGS. "Not long ago the writer stood beside a mill where ponderous stamps were crushing great masses of gold-bearing quartz. But near at hand was a vast heap of refuse stuff from which the gold had apparently been all abstracted by the varied processes of the mill. Utterly worthless seemed this mass to any casual observer. 'Tailings' was the name by which it was technically designated, and the appropriateness of it was beyond all question. And yet it came about that this same seemingly worthless heap was yielding a rich revenue to a scientific speculator, who had shrewdly bought it up, and by new and ingenious methods was extracting thousands upon thousands of dollars' worth of gold, whose presence nobody would ever have suspected." — *Baptist Teacher.*

LESSON VIII. — May 20.

PARABLE OF THE SOWER. — Matthew 13: 1–8 and 18–23.

Read Matthew 12: 22–13: 23; Luke 8: 1–3.

Commit Verses 22, 23.

GOLDEN TEXT.

The seed is the word of God. — LUKE 8: 11.

LEARN BY HEART.

Vs. 18–23.

LIGHT FROM OTHER SCRIPTURES.

Parallels. — Mark 4: 1–20; Luke 8: 1–15.

Sowing and Reaping. — Hos. 8: 7; Psa. 126: 5; Prov. 11: 18; Isa. 32: 20; 2 Cor. 9: 6; Gal. 6: 7, 8.

The Reason for Speaking in Parables. — Matt. 13: 10–16; Mark 4: 10–12; Isa. 6: 9, 10.

HISTORICAL SETTING.

Time. — Autumn, A. D. 28, not very long after our last lesson.

Place. — On the shore of the Sea of Galilee, near Capernaum.

THE PICTURE GALLERY.

Jesus Sitting by the Sea, Bida; *Jesus Preaching from a Boat*, Hofmann; *The Sower*, Millet, Bida, Edwin Long, Tissot, Jacopo Bassano (Vienna), and a miniature by Liberale da Verona (Siena).

THE SECTION

includes the lesson, with a general view of the new instruction by parables.

Chart number 44.

PLACE IN THE LIFE OF CHRIST.

In the last quarter of his SECOND YEAR. A new METHOD OF TEACHING begun on account of the growing opposition. This is one of the great principles which characterize the work of the second year of Jesus' ministry.

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THE REFERENCE LIBRARY.

The freshest and most original book on the parables is *The Parables by the Lake*, Prof. Wm. H. Thomson, M. D., LL. D., son of the author of *The Land and the Book* ($1.25, Harpers). Trench on *The Parables* never grows old. *Notes on the Parables*,

LESSON PLAN.

Note the "Suggestions to Teachers" and the other introductory matter.

A Busy Day in the Life of Jesus.

Speaking in Parables (vs. 1–3).

The audience. The text.
The auditorium. Parables from nature.
The pulpit. Why Jesus spoke in parables.
Illustrations.

SUBJECT: The Parable of the Sower.

I. **The Sower** (v. 3).
II. **The Sowing.**
Methods of sowing. Illustrations.
III. **The Seed.**
IV. **The Soil.**
V. **The Culture.**
VI. **Good Seed by the Wayside** (vs. 4, 19).
Grain fields. Birds in Syria.
Paths. The interpretation.
Illustrations.
VII. **Good Seed on Rocky Places** (vs. 5, 6, 20, 21).
The facts. Tribulation.
The application. Illustration.
VIII. **Good Seed among Thorns** (vs. 7, 22).
Thorns in Palestine. Illustrations.
Applications.
IX. **Good Seed in Good Ground** (vs. 8, 23).
The hundred fold. Notes.
Application.

Dr. Wm. M. Taylor ($1.75, Armstrong); Prof. Marcus Dods ($2.50, Hodder & Stoughton); Professor Richey ($1.50, Young & Co.); Calderwood, Arnot, Guthrie, and Cummings. Bruce's *Parabolic Teaching of Christ* ($2.50, Armstrong).

SUGGESTIONS TO TEACHERS.

Note that we begin a new epoch in the teaching of Christ, growing out of the opposition to his work and the dulness of response to his teaching.

The Place in the Work of Jesus. — The opposition, as usual, brings out new truths and new methods which have been a power all through the ages. These parables have been good seed sown in the field of the world.

Nature illustrates spiritual truths. Note how often this is done by Jesus.

Note Jesus' Method of Teaching, how here he first states the facts, points to nature's picture. This picture is impressed on the mind as a permanent seed plot, easy to be retained; out of which can come a perpetual harvest of spiritual truths, easily recalled whenever these facts are presented to eye or mind.

Co-operative Study.—The topics being assigned the Sabbath previous: —

Why Jesus taught in parables.
The sower, seed, field, care.
The four ways of receiving the seed.

1. The same / On that day went Jesus out of the house, [1] and sat by the sea side.
2. And great multitudes / there were gathered together unto him, great multitudes, [2] so that he went / entered into a ship, boat, and sat; and all the whole multitude stood on the shore, beach.

[1] For vs. 1–15, see Mark 4: 1–12; Luke 8: 4–10. [2] Comp. Mark 3: 9; Luke 5: 1–3.

EXPLANATORY.

A Busy Day in the Life of Jesus. — Vs. 1, 2. Jesus had been making a tour of Galilee, accompanied by the twelve and by certain women who had been healed by him and now aided him in his work (Luke 8: 1–3). He returned to Capernaum. There he entered upon the day on which this parable was spoken, one of the most busy and eventful recorded in the life of Jesus. Note his works as recorded in Matt. 12: 22–13: 53; Mark 3: 19–4: 41.

1. **The same day** in which the first three events noted above occurred. **Went Jesus . . . and sat by the sea side.** He seems to have loved the country and the sea.

"O Galilee, sweet Galilee,
Where Jesus loved so much to be;
O Galilee, blue Galilee,
Come sing thy song again to me."
— *Robert Morris.*

2. Great multitudes were gathered together unto him. From every city (Luke), including every variety of character represented in the parables spoken. Most of them had heard him and seen his miracles, or heard of him. Great expectations were aroused concerning the Messiah and his kingdom that was at hand, and these needed both encouragement and correction. ***The Audience.*** **So that he went into a ship.** A fishing boat. Here he **sat** as in a pulpit, while the multitudes stood upon the circular shores of the bay, which rise up as they recede from the water, thus forming a

3. And [1] he spake [many things unto to] them [many things] in parables, saying, Behold, [2] a [the] sower went forth to sow;

[1] V. 34. [2] Comp. Isa. 55 : 10; Amos 9 : 13.

great amphitheater crowded with people, of which Jesus in the fishing boat was the center. MacGreggor, in his Rob Roy, once approached this place, and spoke to those on the shore. "It was remarkable," he says, "how distinctly every word was heard, though our voices were not raised, even at three hundred yards off; and it was very easy to comprehend how, in this clear air, a preacher sitting in a boat could address a vast multitude standing upon the shore." *The Pulpit.*

His text was close at hand. The hillsides in full view "were green with vineyard terraces," olive orchards, fig and almond trees on every slope. The first winter rains cause the earth to break forth into a wealth of flowers, which continue to increase, until in spring this beauteous coat of many colors completely covers the surface. Their variety of form and color also baffles description." "A French botanist told me that he had found no land which could compare with Syria for its flowers." — *Prof. Wm. H. Thomson, M. D.* *The Text.*

Speaking in Parables. — V. 3. **And he spake many things** (taught many truths) **in parables.**

THE GROUP OF EIGHT PARABLES spoken at this time (seven in Matthew and one other in Mark) were concerning the kingdom of heaven in various aspects, and should be read and studied as a group, in order to obtain a view of the drift and burden of Jesus' teaching at this time. These parables are followed by a group of miracles, as was the Sermon on the Mount in the record given by Matthew, as if on purpose to confirm the teacher's authority for the great truths he spoke.

PARABLES FROM NATURE. "'Can you apply a parable?' says one of Robert Louis Stevenson's characters. 'It is not the same thing as a reason, but usually vastly more convincing.' 'Every natural fact is a symbol of some spiritual fact, and no spiritual fact can be understood except by first knowing the natural fact, which is, as it were, its double.'" Illustrations from nature, "all are but letters of the alphabet by which we spell *Influence.*" — *Walter L. Hervey, Ph. D., ex-President of Teachers' College, New York, in Picture Work.*

"Here is a story book
Thy Father hath written for thee, —
Come wander with me, she said,
Into regions yet untrod,
And read what is still unread
In the manuscripts of God."
— *Longfellow.*

Nature seems to have been created with a purpose to express in visible and concrete forms the spiritual truths we most need in our daily lives.

"Earth's crammed with heaven,
And every common bush afire with God."
— *Mrs. Browning.*

"Of all the things that a teacher should know how to do, the most important, without any exception, is to be able to tell a story." — *G. Stanley Hall, President of Clark University.*

WHY JESUS SPOKE IN PARABLES. The reason is given in vs. 10–15 in a quotation from Isaiah. This does not mean that Jesus did not want the people to know, but just the reverse. For why should he take pains to teach them at all if he did not wish them to know? But they being in the state described by Isaiah, he must use parables.

1. They were enemies prejudiced against him and ever ready to distort and pervert whatsoever he taught and make it a hindrance to their knowledge of the truth instead of a help.

For instance, if Jesus had plainly told the facts about his kingdom, which have since been realized, its true relation to the Jewish commonwealth and the Roman Empire, no power could have made them understand what he said, or kept them from perverting his meaning, from arraying the whole Jewish commonwealth against him, and making him out a traitor to the Roman emperor. And yet he did teach the truth in parables, whose meaning was gradually unfolded in due time; but such stories could not be used to his destruction, and they would be good seed planted in their minds, which would in due time grow

into a knowledge of the truth. He wanted them to see, but in order to see truly they must not see till they were able to see correctly.

ILLUSTRATION. They had before their eyes a distorting glass. He did not wish them to see his truths through that glass, but to wait till they could see things as they were.

2. Their minds were dull to spiritual truth. They were absorbed in seeking an outward kingdom and a Messiah triumphant over their Roman oppressors. They did not understand the kind of king Jesus was, nor the kind of kingdom he was founding.

ILLUSTRATION. "There is a form of deafness known to physicians in which the person affected is able to hear everything except words. In such a case the ear, as an apparatus for mere hearing, may be so perfect that the tick of a watch or the song of a bird is readily appreciated, but owing to a local injury deeper than the ear, for it is in the brain itself, all spoken words of his mother tongue are as unintelligible to the sufferer as those of a foreign language. Give him a book, and he may read as understandingly as ever, but every word addressed to him through his ear reaches his consciousness only as a sound, not as a word. There is a moral deafness which corresponds to this physical infirmity, but which, instead of being rare, is as common as it is harmful and disabling. To all men there is given an inner ear, which has been fashioned to hear Wisdom's words, but that ear often seems so dull of hearing that there appears no sign of response to her utterances." — *Prof. W. H. Thomson, M. D., LL. D., in Parables and Their Home.*

Peculiar Kind of Deafness.

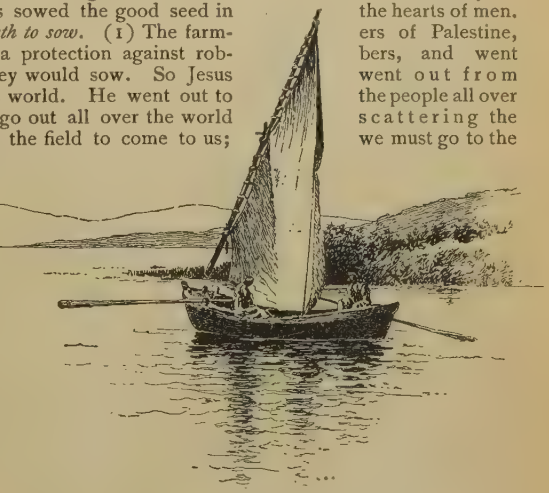
3. It was necessary for the disciples as well as for enemies. While they could understand much, there was also much that they could not understand till after the resurrection of Christ and the day of Pentecost.

ILLUSTRATIONS. "There are processes in nature which you can't hurry. You must let your milk *stand* if you wish cream." — *Prof. Marcus Dods.* The same is true of crystallization. If you want hyacinths, the bulbs must be placed in the dark for some weeks. Hence it was necessary to put truths in their minds that would unfold and blossom in later times. Hence it was necessary to present the truths by object lessons, pictures, and stories which would awake attention, stimulate thought, rebuke without offense. Every parable set some truth in a new light, filled it with new meaning, transfigured it with heaven's own glory, and thus made it an inspiration and help to higher living.

SUBJECT: THE PARABLE OF THE SOWER.

I. **The Sower.**—V. 3. **A sower went forth to sow.** "Whosoever soweth the word of God in the hearts of the people is represented by the sower in the parable." But most especially Jesus Christ, who brought the Word of God from heaven, and by his teaching, his life, and his Gospels sowed the good seed in the hearts of men.

II. **The Sowing.**—*Went forth to sow.* (1) The farmers of Palestine, then as now, lived in villages as a protection against robbers, and went forth to the open fields when they would sow. So Jesus went out from heaven to sow good seed in this world. He went out to the people all over the country. So did the apostles go out all over the world scattering the good seed. We must not expect the field to come to us; we must go to the field to be sown. "Go out into the highways and hedges and compel them to come in." (2) The sower sows in the proper season, most of all in the springtime. Late sowings of most seeds are far less effectual. (3) But the sower also sows at all times when there is an opportunity. "In the morning sow thy seed, and in the evening withhold not thy hand." (4) He sows abundantly. (5) He is very careful to sow only good seed. (6) He sows by his life, by his words, by his character, by his personal, unconscious influence, by his deeds.



From a Photograph by Wilson.

Fishing Boat on the Sea of Galilee.

4. And when / and as he sowed, some *seeds* fell by the way side, and the fowls / birds came and devoured them, up:

5. Some / and others fell upon stony / the rocky places, where they had not much earth: and forthwith / straightway they sprung / sprang up, because they had no deepness of earth:

6. And / and [1] when the sun was up, / risen, they were scorched; and because they had no root, [2] they withered away.

7. And some / others fell among / upon the [3] thorns; and the thorns sprung / grew up, and choked them:

8. But other / and others fell into / upon the good ground, and brought forth / yielded fruit, some an / a [4] hundredfold, some sixtyfold, / sixty, some thirtyfold. / thirty.

18. [5] Hear then / therefore ye the parable of the sower.

19. When any one heareth the word of [6] the kingdom, and [7] understandeth it / it not, then / *then* cometh [8] the wicked / evil *one*, and catcheth / snatcheth away that which was / hath been sown in his heart. This is he which received seed / that was sown by the way side.

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[1] James 1: 11.
[2] John 15: 6.
[3] Jer. 4: 3.
[4] V. 23; Gen. 26: 12.
[5] For vs. 18–23, see Mark 4: 13–20; Luke 8: 11–15.
[6] V. 38; Matt. 4: 23; 8: 12.
[7] See v. 13.
[8] Matt. 5: 37; 6: 13; John 17: 15; Eph. 6: 16; 2 Thes. 3: 3; 1 John 2: 13, 14; 3: 12; 5: 18, 19.

ILLUSTRATION. Note the great superabundance of seed which God sows in the natural world. One grain of corn in a few years could cover the whole earth with growing corn. There are thousands of times as many seeds as can find room to grow. This is a type of the abundance of good seed in the spiritual world; of the way we should sow the good seed; of the fact that we should not be disappointed if some of the good seed should fail of good fruit.

III. **The Seed** (Luke 8: 11) is the Word of God. It is living seed. "Good seed has tremendous vitality. It can handle a million times its own weight of matter, transmuting it from death to life. Hence it is a most expressive symbol to convey the unspeakable vitality of God's words." —*Bishop Warren.* There is great variety of seed, for all times, and seasons, and soils, and culture. However good the seed, it must be sown in the soil, watered from heaven, and vitalized by the Holy Spirit, as by the sun in the spring.

IV. **The Soil** is the soul of man, including heart, conscience, mind, memory, his whole nature. The person largely determines the kind of soil he will be. "The trampled ground can become soft, the rocky ground deep, and the thorns be rooted out." —*Broadus.*

V. **The Culture.** God gives us only the seeds of the truth, the seeds of his kingdom, the seeds of holy joy and heavenly character, the seeds of usefulness and success, together with all the help we need for their growth and culture. For a good harvest it is absolutely necessary to have three things: the best seed, the best soil, and the best care. "God has done his part. Therefore, the kind of harvest depends on our reception and care of the good seed. All experience tells us that when the ground is broken up by upheavals (as the fields by plowing and culture) the human heart is oftener ready to receive the seed of the kingdom than before." —*W. H. Thomson.*

VI. **Good Seed by the Wayside.** — Vs. 4, 19. **4. Some seeds fell by the way side.** "The grain fields are rarely fenced, though the landmarks are definite and plain. There are little paths leading through, hither and hither, some being the highways along which the horsemen ride and asses carry their burdens. It was along such a way as this — a foot or so in width — that the seed fell which the birds of the air immediately devoured." —*Professor Hall.* "It is of exactly the same soil as the rest, but many passengers have trodden it hard." **And the fowls** (birds) **came and devoured them,** because they were in sight. "Birds in Syria, and especially about the Lake of Tiberias, are extraordinarily numerous. As Syria is the winter feeding ground of many migratory birds from Northern Europe and Asia, this marsh (of the Huleh Lake) is then filled with a greater variety and multitude of waterfowl than I have ever seen elsewhere." "Myriads of crows come from all quarters of the heavens." "At early dawn they begin their calls again, and then make long lines of flight for the nearest wheat fields." "Descending to the plain of Gennesaret, we passed a hillside which was black with over one thousand of them, who were waiting there for the unhappy plowmen to move far enough away for them to descend on their fields." —*W. H. Thomson, M. D.*

19. Heareth the word . . . . and understandeth it not. For the heart is unprepared to receive it. A thousand cares, and pleasures, and worldly interests have tramped

over the heart, so that the good seed cannot sink into it. When one is intensely interested in any one thing, other and better things remain unheeded and make little or no impression. "Evil habits, profanity, unclean thoughts have tramped it solid. It needs the gospel plow to rip it up, tears of repentance to make it soft, and the Sun of Righteousness to make it warm." — *Bishop Warren.*

Trinity Chimes.

Illustration. "The noises of the world drown the voice of God. While on Broadway, New York, I have heard many times the chimes of Trinity Church steeple pour out their music at noonday, but I have noticed that very few of the busy crowds on the streets followed the music. There are too many sounds disputing with the chimes the possession of the ear. I tried to follow the sacred song that was pealing through the air, but note after note was lost in the noise and rattle of the wheels of commerce." — *Rev. David Gregg, D. D., in Our Best Moods.*

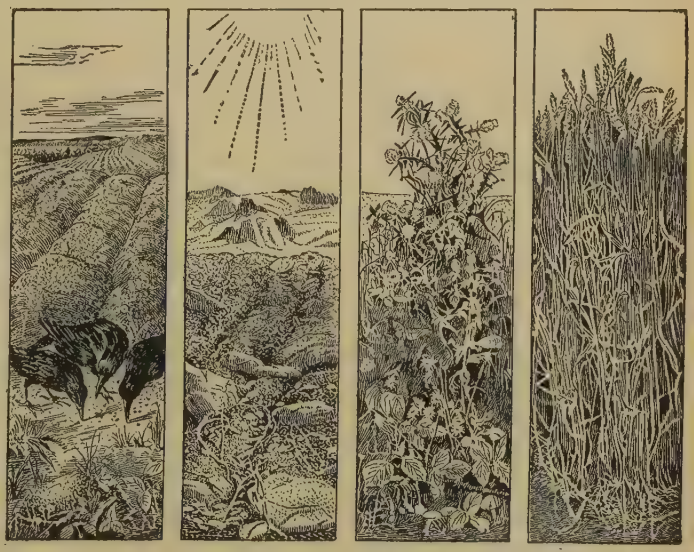
Then cometh the wicked one (the devil [Luke]), **and catcheth** (snatcheth) **away that which was sown.** The great adversary uses various means for this purpose: evil thoughts, selfish interests, doubts, criticisms of the teacher's manner, thoughts of pleasure or of work suggested during prayer or amid the most solemn appeals, neglect to obey the truth heard, which leads to the loss of the truth. As soon as there is the least danger of one's becoming a Christian, he is on hand to prevent it. In the midst of a revival he will set his servants to call away the attention, by the pressure of innocent amusements, the rush of business, or the pressure of school studies.

Note that the wicked one cannot take away the good seed unless we let him. He cannot destroy the seed if the soil is good.

The Hearer that Never Heard.

Illustration. A dying, despairing man, addressing one under whose ministry he had sat for twenty years, said, "I have never heard a single sermon!" The minister, who had known him for years as a constant hearer, looked astonished, fancied that he was raving. But not so. The man was in his sad and sober senses. "I attended church," he explained; "but my habit was, so soon as you began the sermon, to begin a review of last week's trade, and to anticipate and arrange the business of the next." — *London Sunday-School Chronicle.*

VII. **Good Seed on Rocky Places.** — Vs. 5, 6, 20, 21. **5. Some fell upon stony** (rocky) **places, where they had not much earth.** It did not fall among stones, for on account of the nature of the rocks "the most vigorous growth of wheat may be seen on land which at first sight seems covered with stones." — *Thomson.* But it fell on flat stretches of rock thinly covered with an inch or so of soil. Seed on such soil sprang up sooner than the rest, because the dry, underlying rock drew and retained the heat of the sun, and made it, for a time, like a forcing house, or hot-bed, so that **forthwith** (straightway) **they sprung up.**



From a Photograph.

"Parable of the Sower." — by H. L. Roberts.

20. But (And) he that received the seed into stony (was sown upon the rocky) places, the same (this) is he that heareth the word, and anon (straightway) [1] with joy receiveth it;

21. Yet (yet) hath he not root in himself, but [2] dureth (endureth) for a while; for (and) when tribulation or persecution ariseth because of the word, by and by (straightway) [3] he is offended. (stumbleth.)

[1] Comp. Isa. 58: 2; Ezek. 33: 31, 32; Mark 6: 20; John 5: 35.
[2] Gal. 1: 6; comp. Hos. 6: 4; Gal. 5: 7.
[3] See Matt. 11: 6.

6. **When the sun was up, they were scorched.** The sun soon dried up the hot surface soil, which could draw up no moisture from the deep earth, and the roots had no depth of soil into which to run and drink in the moisture.

20. **The same is he that heareth the word, and anon** (straightway) **with joy receiveth it.** Their emotions are touched, but the word does not reach their moral nature; and their will and character are unchanged. They are moved by the winds of popular excitement or enthusiasm, but there is no new life. "Their fault is not the mere fact of receiving the word with joy. For joy is a characteristic of deep as well as of shallow natures. *Absence of joys in a religious life is a sign, not of depth, but of dulness.* Joy without thought is a definition of the stony-ground hearer." — *A. B. Bruce.* (v. 21.) **Hath he not root in himself.** No deep principle, no real change of heart, no fire within, but only warmth from without.

"It is a mistake, however, to confound this class with impulsive characters in general. Persons of an impulsive temperament are often so on account of a naturally strong warmth of feeling, and thus they may be among the best and sweetest persons in the world. Their many mishaps, however, often cause them to be underrated, as inferior to really smaller natures with cooler heads. But it should be remembered that he who never mistook men from the first called the impulsive and oft-stumbling Peter the rock (John 1: 42). The stony-ground hearers, on the other hand, are that numerous class who in any new thing see only its favorable aspects, and sanguinely follow, expecting nothing else. But it takes a deeper nature than theirs to weigh the difficulties which come with all true good in life. Hence they are too weak in soul to encounter difficulties, and with the first experience thereof, as Mark expresses it (R. V.), 'having no root in themselves, straightway they stumble and fall before it.'" — *Prof. W. H. Thomson, M. D.*

21. **When tribulation.** This word "tribulation," both the English and the Latin equivalent of the Greek, is derived from the Latin *tribulum*, which was the threshing instrument or roller whereby the Roman husbandman separated the corn from the husks; and *tribulatio* in its primary significance was the act of this separation. But sorrow, distress, and adversity, being the appointed means for the separating in men of their chaff from their wheat, of whatever in them was light, and trivial, and poor, from the solid and the true, therefore these sorrows were called *tribulations*, threshings, *i. e.*, of the inner spiritual man, without which there could be no fitting him for the heavenly garner. — *R. C. Trench.* Often numberless small annoyances are greater tribulations than heavy sorrows. A whole army has been defeated by wasps. **Or persecution**, almost certain to arise. **Because of the word.** This would test them whether they were true Christians or had embraced religion for its rewards and pleasures.

ILLUSTRATION. *Powder-Mill Piety.* Said a little girl, who had just been reading the newspaper account of an explosion, "Ma, don't you think that people who work in powder-mills ought to be good?" I once lived not far from a sea captain who, it was said, in pleasant weather would stand on the deck and defy the Almighty God, but in a storm would fall on his knees and pray.

VIII. **Good Seed among Thorns.**—Vs. 7, 22. 7. **And some fell among thorns.** In good soil, but preoccupied with the roots of thorns. "Here and there we may see small stalks protruding. They are the stumps of the most noxious weed of Gennesaret, the strong and rapidly growing prickly astragalus, a coarse, perennial plant, with its roots penetrating, as we found by experiment, several feet deep, and which the fellahin are too indolent to dig up and extirpate, contenting themselves with chopping down the year's growth with their mattock." — *Tristram.* "These thorns are not brier bushes or brambles, but an aftergrowth of a variety of thistles, which come up quickly in every wheat field of Palestine, but the natural time for them to appear is after the wheat is ripened. When, therefore, the wheat is reaped the ground is seen covered with the new green growth of this strong-leaved thistle, which then springs rapidly up to about the same height, and as dense, as the wheat which preceded it. As it dries it turns white, so that at a distance it resembles

22. He also that received seed / And he that was sown among the thorns, this is he that heareth the word; and [1] the care of [2] this / the world, and [3] the deceitfulness of riches, choke the word, and he becometh unfruitful.

[1] See Matt. 6 : 25.
[2] 2 Tim. 4 : 10.
[3] 1 Tim 6 : 9, 10, 17; comp. Matt. 19 : 23; Mark 10 : 23; Acts 5 : 1–11; Heb. 3 : 13.

a harvest field with grain, and thus gives point to the words of Jeremiah (12: 13), 'They have sown wheat, but shall reap thorns,' — a very painful harvest, for the spikes on the thistles' leaves are both long and sharp." — *Professor Thomson.* **And choked them.** Took up the virtue of the soil and shaded them from the sunshine, so that little of the wheat came to maturity and few of the grains filled out.

22. **The care** (cares [Mark], anxieties) **of this world.** The absorption in worldly interests of labor, business, and pleasure. **And the deceitfulness of riches.** Riches which deceive by giving us the impression that they are able to bestow what they cannot give; which make things seem honest which are not so; which are continually luring men on in the search for blessings that elude them. Luke adds the "pleasures of this life." Even pleasures which are right in themselves may become too absorbing, may occupy too much attention, and thus choke the word.

NOTE. It is not "this world," but the cares of this world; not "riches," but the deceitfulness of riches, that choke the word. It is the undue longing for riches, whether they are obtained or not, that destroys the power of heavenly things. "As the productive parts of a field in Palestine will sooner or later be covered with these thorns, the lesson of the parable is not that Christians will escape thorny days by rich fruit bearing. Strong and abundant thistles, on the contrary, are signs of naturally good soil. It is Christian to be diligent in business, though the result be increase in the world's goods, with consequent cares and responsibilities. But what a sower in Palestine knows that he should do is to get his seed in early. If he sows too late, his wheat will have a hard contest with the inevitable thorns which will be sure to appear in their time."

"The deceptive resemblance at a distance of a thistle-covered field to one of good grain has its counterpart in many a showy but utterly barren, if not cruel, growth of modern civilization." — *Prof. Wm. H. Thomson.*

ILLUSTRATION. We may be ruined by the excess of things which are right in themselves. Trees will not flourish on the north side of the house; nor many flowers under the dense shade of trees; nor religion under the shade of excessive cares and labors to become rich.

ILLUSTRATION. Virgil's story of Laocoön and his sons crushed by enfolding serpents. The statuary group illustrating the story is found in many art galleries.

ILLUSTRATIONS. A watch in an electric light plant. A person living in a malarious region. Flowers in the shade. Grass in a forest. The lower limbs of all forest trees.

LIBRARY. Compare Ovid's *Metamorphoses*, V., 486.

"The demands of household, society, business, encroach upon our seasons of private and family devotion, excuse us from the prayer meeting, and often from church services." — *De Witt S. Clark.* "These things absorb so much of one's interest, and use up so much of one's time, that only the dregs of these remain for spiritual things, and a fagged, hurried, and heartless formalism is at length all the religion of such persons." — *J., F. and B.* They keep us from helping the poor, visiting the sick, encouraging the disheartened, leading the young to Christ. The wheat and the thorns are having a great struggle in our lives.

IX. **Good Seed in Good Ground.** — Vs. 8, 23. 8. **Other fell into good ground.** The larger part of the field sown was of this kind. **And brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.** "At Geneva, in 1855, I got from an adjoining field a single ear or spike of barley containing two hundred and seventy-six grains. Trench, in a note, remarks that 'Herodotus mentions that two hundredfold was a common return in the plain of Babylon, and sometimes three; and Niebuhr mentions a species of maize that returns four hundredfold.' In 1868, a year remarkable for its heat in Great Britain, it is mentioned in the newspapers that, in a field of wheat in Kent, there were many single seeds which produced, each, 'thirty straws, topped with closely set and fully developed ears, which yielded between nine hundred and one thousand grains from a single parent seed.'" — *Morison.* *Productiveness.*

"Sixteen years ago a single small coffee plant was sent to Blantyre, Africa, and from it five million coffee trees have since been derived. How like the growth of a good seed and its influence!"

23. But / And he that received seed into / was sown upon it; the good ground, this is he that heareth the word, and [1] understandeth it; which also / who verily [2] beareth fruit, and bringeth forth, some [3] an / a hundredfold, some sixty, some thirty.

[1] See v. 13. [2] Hos. 14: 8; John 15: 5, 16; Phil. 1: 11; Col. 1: 6. [3] V. 8.

23. **He that heareth the word, and understandeth it.** "In a good and honest heart," "hold it fast" (Luke). The word goes into the ears, is understood by the mind, "accepted" (Mark) by the will as the guide of life and as the truth of God; held fast in patient culture against all enemies and all hindrances to the end. Such a word will bear all the fruits of the Spirit, and the graces of the Beatitudes, and make the Christian like the tree of life in the paradise of God, bearing twelve manner of fruits, and its leaves will be for the healing of the nations.

NOTE 1. All growth requires time and patience.

NOTE 2. The word is a living seed. It is not mere moral teaching any more than a lesson in botany is a flowering plant. It is a life.

NOTE 3. Very great fruits grow from the smallest seed. "Every living thing, be it an oak or a whale, has to begin its existence as a microscopic speck," "but it contains the stored-up inheritance of untold generations."

NOTE 4. Some seed is lost, but most of it bears fruit, more or less perfect, over the whole civilized world.

LESSON IX. — May 27.

PARABLES OF THE KINGDOM. — Matthew 13: 24–33.

Read Matthew 13: 24–53; Mark 4: 21–29. Commit Verses 31, 33.

GOLDEN TEXT.

The field is the world. — MATT. 13: 38.

LEARN BY HEART.

Vs. 24, 25, 30–33; Dan. 2: 35.

LIGHT FROM OTHER SCRIPTURES.

The Field Is the World. — Matt. 24: 14; 28: 19; Mark 16: 15–17.

The Destruction of the Tares by Fire. — Isa. 5: 24; 10: 16, 17; Mal. 4: 1; Matt. 3: 10; 7: 19; Heb. 6: 8; 10: 27.

Progress of the Kingdom. — Mark 4: 26–29; Psa. 72: 7, 8, 16; Isa. 2: 2; 9: 7; 62: 2, 3; Dan. 2: 35, 45; 7: 14, 27; Eph. 1: 10.

THE PICTURE GALLERY.

Jesus Sitting by the Sea, Bida; *Jesus Preaching from a Boat*, Hofmann; *The Enemy Sowing Tares*, Millais, Tissot, Vedder. "Vedder's powerful painting has brought out unsuspected significance in the theme. In the darkness of midnight the enemy, crouching stealthily near the cross, scatters among the rocks a handful of coin."— *Miss Hurll, in The Life of Our Lord in Art.*

THE SECTION

includes the three parables of the lesson, and a brief view of the nine parables by the lake, as exhibiting various aspects of the kingdom of heaven.

PLACE IN THE LIFE OF CHRIST.

Autumn of the SECOND YEAR, — THE YEAR OF FUNDAMENTAL PRINCIPLES. **Chart number 47.**

HISTORICAL SETTING.

Time. — Autumn, A. D. 28.

Place. — On the shore of the Sea of Galilee, near Capernaum.

Jesus nearly 32 years old.

John the Baptist in prison at Castle Macherus.

THE REFERENCE LIBRARY.

The same as in the last lesson. For an account of tares, see Van Lennep's *Bible Lands*, pp. 84, 85; and Thomson's *Land and Book*, Vol. II., pp. 111–114.

On the burning of the tares, see Bertram's *Homiletic Cyclopædia*, p. 394, § 2291,

LESSON PLAN.

A General View of the parables of the kingdom.

The Wheat and the Tares.

I. **The Kingdom of Heaven** (v. 24).

II. **The Sower of Good Seed** (v. 24, 37).

III. **The Good Seed** (vs. 24, 38).

Four characteristics.
Planted.
Christians.

IV. **The Field** (vs. 24, 38).

V. **Tares among the Wheat** (vs. 25, 26, 38, 39).

Tares.
Illustration.
Modern examples.
The interpretation in seven points.
Two illustrations.

VI. **Tares and Wheat Growing Together** (vs. 28, 39).

Three reasons why permitted.
Four illustrations.

VII. **The Harvest Time** (vs. 30, 39–43).

The harvest of the tares.
Why burned.
The harvest of the good seed.
Practical.

Parable of the Mustard Seed (vs. 31, 32).

Explanation.
Eight applications.

Parable of the Leaven (v. 33).

Explanation.
Light from modern science.
Five applications.
Wild yeast.
Indirect action of leaven.

"The Fire and the Worm"; *Biblical Museum*, Vol. I., p. 94, "The Fire of Conscience."

On the garnering of the wheat, see Bunyan's *Pilgrim's Progress*, "The Reception of Christian and Hopeful into the Heavenly City."

On the mustard seed, the growth of the kingdom, see Dr. Schauffler's *Growth of Christianity*, with charts and tables (75 cts., Randolph); Dr. Dorchester's *Problem of Religious Progress* (Eaton & Main, $2.75).

On leaven, see President Hitchcock's *Religion and Science*, "The Catalytic Power of the Gospel."

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SUGGESTIONS TO TEACHERS.

Study all these parables together to note the many aspects of the kingdom of heaven.

The Facts should be carefully ascertained. Especially has chemical science furnished new light upon the leaven.

The Unity of this lesson is in the kingdom of God. This is the center toward which all the parables point.

Interpretation. — Learn from Jesus' own interpretations on what things to lay emphasis.

Co-operative Study: —

Wheat — tares.
Why allowed to grow together.
The harvest time.
The teaching of the mustard seed.
The teaching of the leaven.

24. Another parable put / set he forth unto / before them, saying, The [1] kingdom of heaven is likened unto a man which / that sowed good seed in his field:

[1] Vs. 37–42; comp. Mark 4: 26–29.

EXPLANATORY.

A GENERAL VIEW OF THE PARABLES OF THE KINGDOM.

Each one of these parables by the lake illustrates some aspect of the kingdom of heaven and shows an answer to some of the questions that arise respecting it. Last week we studied about the formation of the kingdom, and the things that hindered men from receiving the truth. To-day we see good and bad growing together and what to do about it. We see also two methods by which the kingdom grows and the certainty of progress. We see in other parables duties, privileges, development, dangers, hopes.

THE WHEAT AND THE TARES.

I. **The Kingdom of Heaven.** — Vs. 24, 37. 24. **The kingdom of heaven** is the kingdom which has its origin in heaven, and which Jesus as king came to establish on earth,

25. But but while men slept, his enemy came and sowed tares also among the wheat, and went his way. away.

in which the laws of heaven are obeyed on earth, and thus earth becomes like heaven. It is not a separate enclosure, a bounded kingdom, like the kingdoms of men; but a pervasive spirit embodied in men everywhere, just as Englishmen, in whatever country they live, or in whatever business they engage, all over the world, still belong to the kingdom of Great Britain. The members of God's kingdom are represented by the good seed which Jesus sowed in the world.

II. **The Sower of Good Seed.** — Vs. 24, 37. **Likened unto a man which sowed good seed.** The man represents the Son of man (v. 37), who is the source of all good seed. He began in the garden of Eden, and has been sowing ever since. Every good man, wherever found, is a child of God, born from above by the Spirit, and made alive with the life of God. And Jesus Christ is the medium through which the sowing is done.

III. **The Good Seed.** — Vs. 24, 38. The *good seed* are "the children of the kingdom" (v. 38), those who in heart belong to the kingdom, are filled with its spirit, and live according to its principles.

1. God's children are seed, not mere grains of sand; for they are living, they are the means of increasing the disciples; through them the whole world is to be filled with the fruits of the Spirit and the children of the kingdom. Dead seeds do not increase. A dead church does not grow; and this is fortunate, for neither God nor man desires an increase of that kind of Christians or churches.

2. There is a great variety of good seed adapted to all seasons and all circumstances, producing different kinds of fruit at different times.

3. Each produces fruit after its kind. It is necessary to *be* good if we would increase goodness. Imperfect Christians tend to multiply imperfect Christians. Every error or fault of ours is doubly evil: it injures ourselves, and it injures others.

LIBRARY. E. E. Hale's *Ten Times One Is Ten.*

4. All Christians are God-planted, planted where he desires them to be, "by the streams of water" (Psa. 1: 3). Professor Vincent on this Psalm says: "The gospel man is not like a tree which grows wild. He is like a tree planted, and that in a place which will best promote his growth. 'Ye have not chosen me, but I have chosen you, and *planted* you' (the true rendering of *ordained* in John 15: 16). He is always planted by rivers of water. Men find these channels in the most unlikely places; in the most unpromising parts of God's garden," as amid troubles, difficulties, bereavements, sickness.

From Photograph of Drawing.

The Sower. — BY JEAN F. MILLET.

IV. **The Field Sown.** — Vs. 24, 38. The field is the world. It is not the church, but the whole world; not Christian lands, but all lands in which the true church is the good seed.

NOTE this world is Christ's world, and the sowing of tares is a usurpation. Christ "came unto *his own*."

V. **The Tares among the Wheat.** — Vs. 25, 26, 38, 39. **25. But while men slept,** *i. e.*, at night, in secret. It was not when the sower slept, for "he that keepeth Israel shall neither slumber nor sleep"; nor when the church is asleep, for Satan is often most busy sowing tares when the church is awake and in earnest, but secretly, unobserved, unrecognized. **His enemy.** "The wicked one, the devil (vs. 37, 38). He was the original source of evil among men. He seeks to implant and cultivate his character in them, in order to make them as bad as himself and

Why Satan Sowed Tares.

26. But when the blade [was sprung / sprang] up, and brought forth fruit, then appeared the tares also.

27. [So / And] the servants of the householder came and said unto him, Sir, didst [not thou / thou not] sow good seed in thy field? [from] whence then hath it tares?

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thus destroy the kingdom of God, to which he is opposed. It is a part of the great conflict between good and evil."

"Wherever God erects a house of prayer,
The devil always builds a chapel there."

Illustrations. "Trench relates a similar trick of malice from Ireland, where he knew an outgoing tenant who, in spite at his ejection, sowed wild oats in the fields of the proprietor, which ripened and seeded themselves before the crops, so that it became next to impossible to get rid of them. Dr. Alford, too, mentions that a field belonging to him in Leicestershire, England, was maliciously sown with charlock, and that heavy damages were obtained by the tenant against the offender." — *Schaff.* *Modern Examples.*

Sowed tares among the wheat. Tares "are not a degenerate kind of wheat, as both the natives and many commentators have imagined, but a distinct species, which has no original relationship to wheat or barley." — *Professor Thomson.* "In the Oriental wheat fields the most troublesome weed of all is the *zuwan* of the Arabs, the 'tares' (*zizania*) of our version, commonly called 'darnel,' *Polium temulentum* of botanists. It belongs to the rye-grass family, and very closely resembles in general appearance the rye-grass largely cultivated in our pastures for fodder, and which has been introduced from Europe into America. Darnel is a common cornfield weed in southern Europe and all the Mediterranean countries. It is an annual, and in the earlier stages of its growth cannot be discriminated from wheat; but the moment the ear is developed the difference is unmistakable. Hence it is not till nearly harvest time that it can be safely weeded out, — when, if the field is much infested by it, it is pulled up by the women and carried away in bundles, to use as fuel for their ovens. Darnel has this remarkable peculiarity, that it is the only grass with which we are acquainted the seeds of which are poisonous; hence the danger of the darnel growing among the wheat, for if any of the seed should, through imperfect winnowing, remain mingled with the wholesome grain, serious consequences might result. The seeds, when eaten, produce giddiness, stupor, and even death; they are not less noxious to animals and birds." — *Canon Tristram.* He says that in our northern climate the quick grass (*Triticcum repens*, witch-grass), very like wheat in general appearance, takes the place of tares in the wheat fields, and though not poisonous is more mischievous. *Tares.*

The Interpretation. 1. The tares are "the children of the wicked one" (v. 38), who are filled with his spirit, live according to his principles, and are under his control. They are not a degenerate form of virtue, but as distinct as virtue and vice. They often resemble the good till the fruit begins to appear, but they are as different as wheat and tares, as thistles and roses.

2. We must expect to find bad men in the church, in every reform, in every good cause. It is folly to say with some that we will not join any society that has bad men in it.

3. Most people have tares in their characters. "There are tares in the vegetable world, fierce passions among holy emotions, bad principles in intellectual systems, dangerous notions mingled with the loftiest piety." — *Bishop Warren.*

4. The better the soil for wheat, the better it is for tares. The more the ground is prepared for the good, the more earnest Satan is to plant the bad. There are a thousand weeds sown in a garden to one in the Sahara sands. There are many more evils in the civilized land, made so by Christian principles, than in the wilds of savage life. Dr. Thomson says: "Hence have come the sad disappointments of many reformers, who, while rejoicing at the doing away of old evils, as if every evil would then cease, have quite forgotten how men with selfish instincts would find this newly prepared field good for them also." We are to measure the values not by counting the weeds, but by the number and usefulness of the good plants.

5. We distinguish tares from wheat by the fruit. Some of the worst things pose as virtues at the beginning, but results will tell. Hence one value of reading history.

26. Brought forth fruit, then appeared the tares also. When the grain is headed out; there "can be no mistake then. As once I heard it remarked in that country, 'the

28. He / And he said unto them, An enemy hath done this. The / And the servants said / say unto him, Wilt thou then that we go and gather them up?

29. But he said, / saith, [1] Nay; lest haply while ye gather up the tares, ye root up also the wheat with them.

[1] Comp. 1 Cor. 4: 5.

Wheat and Tares.

ears which God has blessed bow their heads, but these accursed tares stick theirs above the whole field!' For the tare then carries a tall light head of small dark grains, which in every respect contrasts with the weighty golden ear of the good seed." — *Thomson.*

6. But all through their existence there was a difference in the inner life; and the difference in the harvest is the result of this difference in nature.

7. Satan uses various means for sowing his tares. Often good men and wise unintentionally help him.

> "The lie brought forth others,
> Dark sisters and brothers,
> And fathers and mothers,
> A horrible crew."

ILLUSTRATION. In *The Land of the Kangaroo*, we are told how an enthusiastic Scotchman brought with him to Australia a thistle plant on his return from Scotland. It was welcomed by a great dinner, of which the thistle was the center-piece. Speeches were made and congratulations offered. But the thistle soon scattered its seeds, till thistles became one of the great pests of the country, and an act of Parliament was passed for their destruction. Our Pacific coast has had a somewhat similar experience with the Canada thistle.

ILLUSTRATION. A few years ago, a French professor living in Medford, near Boston, was studying an imported gypsy moth in the interests of science, when by accident the caterpillars crawled out, or the eggs blew out of his house, and thus went forth a brood of troubles like those which flew from the famed Pandora's box. The scientist gave notice of the danger, but it seemed insignificant. But ten or fifteen years later the citizens of Medford were filled with consternation to see their trees, flowers, shrubs, vegetables, and other crops devastated as by a consuming fire. They fought them in vain. The State of Massachusetts has already, within ten years, appropriated nearly a million dollars to extirpate the pest, and Professor Fernald thinks it will take about a million and a half dollars more for ten years, to destroy this devastating evil.

The Gypsy Moth.

VI. **The Tares and Wheat Growing Together.** — Vs. 28, 29. **28. Wilt thou then that we . . . gather them up?** The tares ought not to be there. They are an evil. Let us root them out.

29. Nay. This plan was forbidden. (1) because to root out the tares would ruin the crop, and defeat the purpose for which the good seed was sown. **Lest while ye gather up the tares, ye root up also the wheat.** Because there was danger of mistaking the wheat for tares; because the roots of the two were intertwined together; and because the wheat would be trodden down by any one going through it for the purpose. So are good and evil mingled in this world that it is impossible wholly to separate them in this life without ruining the good as well as the evil, and making a desert instead of a somewhat weedy garden. Persecution injures the good far more than it helps it, and sows another kind of tares in the place of those which it roots up.

COMPARE Mrs. Gatty's *Imperfect Instruments*, and Hawthorne's story of "The Birth-Mark" in his *Mosses from an Old Manse*, where a scientific man had a wife whose face was perfect except a birth-mark. He succeeded in eradicating that imperfection, but it killed his wife.

ILLUSTRATION. "The Lollards — as the followers of Wycliffe were called — were sometimes by a play on the word 'lolium' identified by their opponents with the tares of this parable. A friend suggests the reflection: 'How strange it was that the very men who applied the word "Lollard" from this parable acted in direct opposition to the great lesson which it taught by being persecutors!'"— *Cambridge Bible.* (2) It is wise to let

30. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but [1] gather the wheat into my barn. [1] Matt. 3: 12.

wheat and tares grow together, because the wheat may have a good influence over the tares, and change them into wheat. This is expressed a few verses later in the parable of the leaven. The truth, coming into contact with men who are now tares because they have the nature of their father the devil, the wicked one, may drive out the tare nature, and replace it with the wheat nature.

ILLUSTRATIONS. "Cultivation, improvement by tillage, has done a good deal for some weeds. The potato used to be called a weed, but we do not call it so now, because, by much care and attention, it has become useful, profitable, and far from troublesome to man. I think the tomato was once called a weed also. You can see why it is no longer. Perhaps some of you can remember, or find out, about other plants that have lost the odious title." — *Juniata Stafford, in Sunday-School Times.* Christians themselves are educated and disciplined by contact with the tares. They would not be nearly so good if shut off in a community by themselves. Tares would still come in. If the wheat does not seek to change the tares into wheat, the wheat will degenerate into tares. This is always so when good people would fence themselves in from all contact with the world, whether by monasteries and convents, or by exclusiveness of churches, or neglect of missionary work, whether home or foreign. Bishop Warren says: "Some would like the devil to be killed by God; it is better that he be killed by us. So far as his influence is concerned, this is possible."

ILLUSTRATION. "Thwartings and hindrances are not intended to check our progress, but to put more strength into our life. Botanists tell us that the fruits on a tree are arrested growths. They would naturally develop into new twigs and branches, but the progress is checked in some way, and the growths are stunted. Yet the tree does not allow them to be failures; it turns its thwarted developments into something even better than its first hopes." — *J. R. Miller, in Westminster Teacher.*

LIBRARY. See Dr. Twombly's *Choir Boy of York Cathedral* (Pilgrim Press), "The man who lived in the best possible world."

VII. **The Harvest Time.** — Vs. 30, 39-43. 30. **Until the harvest** (v. 39), or age. In the original, the word "world" (*aion*) here is an entirely different word from that translated "world" in v. 38. It does not refer to the physical world, but to the present era, or age, which ends at the day of judgment and the coming of the Son of man. **Say to the reapers. The reapers are the angels** (v. 39). (Matt. 16: 27; 24: 31; 2 Thes. 1: 7.) **Gather ye together first the tares.** These were gathered out as far as possible in stalks bearing their heads of seed. But in addition to this, since flour "of mixed wheat and tares cannot be given even to animals, all the baskets of wheat are carried from the threshing floor to the flat roofs of their houses, where they are emptied out on mats, and the tedious separation of grain from grain is carried on, sometimes for days, until the wheat is finally rid of this unhappy admixture."—*Thomson.* **To burn them.** (See vs. 41, 42.) All that offend, cause others to sin, and that do iniquity themselves shall be cast into a furnace of fire, where there shall be wailing and gnashing of teeth, showing the terrible result of being tares. (1) This is all they are fit for. No other end is possible. Evil must be destroyed. (2) It is a just punishment. It grows out of their very nature, as Sodom was consumed through the inflammable material in it. (3) It is intended to keep wickedness from spreading, and destroying all the good, just as weeds are burned to keep them from multiplying and destroying the good grain.

The Harvest of the Evil.

Gather the wheat into my barn, where it will be preserved, and accomplish the end for which it was sown. Then (v. 43), when separated from evil, the righteous shall shine forth as the sun, the symbol of gladness, of truth, of glory, of life in themselves, and of giving light, and life, and cheer to all around. (See Dan. 12: 3.) "Take away the dross from the silver, and there comes forth a vessel for the refiner."

Harvest of the Good.

Mustard Plant.

PRACTICAL. (1) Hope and cheer amid times of opposition and the

31. Another parable put (set) he forth unto (before) them, saying, [1] The kingdom of heaven is like to (unto) [2] a grain of mustard seed, which a man took, and sowed in his field:

32. Which (which) indeed is the least of (less than) all seeds: but when it is grown, it is the greatest (greater than) among (the) herbs, and becometh a tree, so that the birds of the air (heaven) come and lodge in the branches thereof.

33. Another parable spake he unto them; [3] The kingdom of heaven is like unto leaven, which a woman took, and hid in [4] three measures of meal, till the whole was (it was all) [5] leavened.

[1] For vs. 31, 32, see Mark 4: 30–32; Luke 13: 18, 19.
[2] Matt. 17: 20; Luke 17: 6.
[3] Luke 13: 20, 21.
[4] Gen. 18: 6.
[5] 1 Cor. 5: 6; Gal. 5: 9.

flourishing of evil. (2) Make the evil help the good. Overcome the evil by cherishing and strengthening the good. Putting a plant from the hothouse out of doors for freer growth often gives it the victory over the insects which are destroying it. (3) Only at harvest time, and only by God's angels, can there be a complete separation of all evil from all good.

THE PARABLE OF THE MUSTARD SEED.

31. Another parable. To show another side of the kingdom of God and thus correct any mistakes which are sure to rise if only one side is seen.

31, 32. Like to a grain of mustard seed, . . . which indeed is the least of all seeds. Not the least of all seeds which botanists know, but the smallest that men sow in their fields; and the smallest of these in contrast with the plant which grows from it. **Greatest among herbs.** And becometh a tree; not massive like a fir tree of Lebanon, or oak, but an herb so large **that the birds of the air come and lodge in the branches thereof.** It became the greatest of the kind that grew from such seeds.

THE APPLICATION. 1. The emphasis here is on the smallness of the beginnings of Christianity. No sect, no party in Palestine, no known nation began in so small, unnoticed, and apparently feeble a manner, — the teaching of a poor, unlearned man, without army, or money, or political influence; a teaching hidden in the hearts of a few disciples, unseen and unrecognized as a power. (Compare Dan. 2: 35, 45; Psa. 72: 16.)

LIBRARY. See this fact illustrated by the contrast between the fruit-tree of Mohammedanism, and the fruit-tree of Christianity, in Professor Thomson's *Parables and Their Home*, pp. 91–96.

2. The seed though small was alive with a persistent life.

3. The plant represents the outward organized kingdom of God, which is to-day the greatest and most powerful kingdom in the world, and has not yet attained its growth.

4. It grows not only from its inner life, but absorbs its elements from the air, and earth, and water. So grows the kingdom of God from within, but it absorbs into it all the forces of education, science, wealth, organization, commerce, discoveries.

5. The branches may represent "the various divisions and portions of his kingdom in different countries and in different methods of work, all filled with his one life; and in the soul, the various faculties it controls, the various directions of religious development, in thought, feeling, work." — *Alexander*.

6. The birds of the air may refer to the systems of thought, institutions, hospitals, colleges, sciences, educational discoveries, all the methods and appliances of civilization which flourish best and most under the shadow of Christianity. Also to the fact that Christianity gives shelter to the weary, the wandering, and the oppressed.

7. "The *individual* application points to the small beginnings of divine grace; a word, a thought, a passing sentence may prove to be the little seed which eventually fills and shadows the whole heart and being, and calls all thoughts, all passions, all delights, to come and shelter under it." — *Alford*.

8. This parable is full of hope for all Christian teachers and workers who are apt to be discouraged at the smallness of the seed they plant and its often unnoticed growth.

THE PARABLE OF THE LEAVEN.

33. Spake he unto them. To the people on the seashore. **The kingdom of heaven is like unto leaven.** Leaven among the Jews generally consisted of a lump of old dough,

in a high state of fermentation, inserted in the bread preparatory to baking. Like our yeast, its object was to ferment the bread, and the process and the result analogous to that of yeast. — *Abbott.* **Which a woman took.** Bread making usually devolved upon women. The three measures of meal, equal to one ephah, was equivalent to a little over a bushel, more nearly four pecks and a half. — *Abbott.* This was a large quantity to be transformed by a very small quantity of leaven.

LIGHT FROM MODERN SCIENCE. "To this parable of the leaven modern science gives a peculiar significance which was wholly unknown in the times when the parable was first uttered. Then, and until very lately, it was supposed that the leavening of bread was caused by an inanimate material acting by purely physical processes upon the meal which it fermented. Pasteur has demonstrated, to the acceptance of the whole scientific world, that ferments are not portions of lifeless organic matter, but are actually living organisms, and that the fermentation which they occasion is a necessary consequence or manifestation of their vital activity and growth." — *Prof. W. H. Thomson.* *Leaven.*

"*One part mixed with two thousand parts will change the whole* in a few hours. It had long been a mystery how so small a quantity of one substance should be able to effect such a change upon so large a mass of another. But the discovery that leaven contains a *fungous plant* which multiplies with prodigious rapidity, and is sustained by the matter into which the leaven is introduced, furnishes an explanation." — *President Hitchcock, in Religious Truths Illustrated by Science.*

APPLICATIONS. 1. "This parable relates, not to the outward, visible increase which the kingdom is destined to undergo, but to the inward transformation it will effect." — *Prof. A. B. Bruce.* It operates silently, without observation, but with constantly increasing pervasiveness till the whole mass of mankind, all hearts, all nations, all commerce and business, social life, and political institutions, shall be transformed.

2. It is continually working upon that which is next to it; it works from particle to particle, from individual to individual. "Each true Christian, leavened by Christianity, operates as leaven upon his neighbor." (See E. E. Hale's *Ten Times One Is Ten.*)

3. It transforms into its own nature that with which it comes in contact. Hence it is of the utmost importance that the leaven should be pure, that the Christian character should be as perfect as possible in doctrine and in life.

ILLUSTRATION. "The desired result is often utterly vitiated by the contamination of the proper ferment by the entrance with it of some form of what is technically termed a 'wild' yeast, which may grow so as wholly to supplant with its evil working the action of a 'cultivated' yeast. How to procure a 'pure' yeast is, therefore, one of the most carefully investigated problems of this branch of economic chemistry." — *Professor Thomson.* *"Wild" Yeast.*

4. Christianity extends its influence far beyond its actual disciples and modifies almost everything in Christian lands, as there is a penumbra of partial light far beyond the direct rays of the sun.

ILLUSTRATION. "One result of the action of these living cells is the formation of what may be termed pervasive chemical principles, which extend to some distance from the cells into the surrounding fermentable material, profoundly, though at first scarcely visibly, modifying it and preparing it for the subsequent extension to it of the growing ferment." — *W. H. Thomson.* *Indirect Action of Leaven.*

5. All this applies to Christianity in the individual soul.

LESSON X. — June 3.

THE TWELVE SENT FORTH. — Matthew 9: 35 to 10: 8.

(MAY BE USED AS A LESSON FOR PENTECOST.)

Read Matthew 9: 35 to 11: 1; Mark 4: 35 to 5: 21.

Commit Matthew 9: 36–38.

GOLDEN TEXT.

It is not ye that speak, but the Spirit of your Father which speaketh in you. — MATT. 10: 20.

THE SECTION

includes the lesson, and all the instructions to the workers given in this chapter, Matt. 10.

LEARN BY HEART.

Vs. 35–38; Matt. 4: 23; Luke 1: 79; John 1: 14.

LIGHT FROM OTHER SCRIPTURES.

Parallels. — Mark 6: 7–13; Luke 9: 1–6.

The Work of Jesus. —V. 35; Matt. 4: 23–25; Mark 1: 39; Luke 4: 15, 16.

Sending out the Seventy. — Luke 10: 1–20.

The Preaching. — Matt. 3: 2; 4: 17; 28: 19, 20; Mark 16: 15; 2 Tim. 4: 2.

The Signs Following — Mark 6: 12, 13; 16: 17–20; Matt. 10: 1; Luke 10: 9, 17; Acts 3: 1–9; 9: 32–42.

LESSON PLAN.

SUBJECT: Laborers in God's Harvest.

I. The Spiritual Harvest Field (vs. 35, 36).

The threefold work.
The pressing need.
From Milton's *Lycidas*.

II. The Demand for More Laborers (vs. 35, 36).

Fields white to the harvest.
The new epoch.
How laborers were obtained.
The laborers and the harvest: five points.

III. The Selection of the Twelve for Training in Work (vs. 1–4).

The twelve apostles.
Apostles and disciples.

IV. Their Qualifications (v. 1).

Common men to be transformed.
Illustration.
1. Enduement with power.
2. Great variety of character.
Illustrations.
3. Their grouping, and the reasons for it.

V. Their Methods of Work (vs. 5–8).

1. The limits of their field.
2. They were to preach.
3. They were to work miracles of healing.
Freely receive, freely give.

VI. Instructions.

In four particulars.

VII. Practical Applications.

Five points leading to one purpose.
Illustrations.
Library illustrations.

THE PICTURE GALLERY.

Dürer's *St. John and St. Peter* (Munich); Thorwaldsen's *Statue of St. Peter* (Copenha-

PLACE IN THE LIFE OF CHRIST.

The last quarter of the SECOND YEAR,— THE YEAR OF GREAT PRINCIPLES. This was another marked era in the development of the kingdom.

HISTORICAL SETTING.

Time. — Autumn of A. D. 28 and winter of 28 and 29.

Place. — Some village or town in Galilee. The exact place is unknown.

The Third Circuit of Galilee was begun at this time by Jesus with his disciples, the instructions for which are given in the chapter of to-day's lesson.

THE GEOGRAPHY CLASS

may learn all they can about Galilee. See Hon. Selah Merrill's *Galilee in the Time of Christ* (75 cts., Revell); Geo. Adam Smith's *Historical Geography of the Holy Land* ($4.00, Armstrong's); MacCoun's *Holy Land in Geography and History* (2 vols., $1.00 each, Revell).

SUGGESTIONS TO TEACHERS.

Note the new development in the progress of the kingdom.

Study the geography and history of Galilee, the field of work.

Study Carefully the persons selected to be the intimate friends and pupils of Jesus, to be instructed in his truths, and trained in his work, and filled with his spirit, so that after his death they would be prepared to build up the church and spread the gospel over the world. Compare their characters.

Note the methods of Jesus in setting them to work.

Study the instructions Jesus gave to his disciples. Look for the underlying principles. So far as our circumstances are the same, we can follow the definite instructions given here for those circumstances. So far as our circumstances differ, we can only apply the principles. Jesus did the same with his disciples, and later bade them preach to those to whom he now forbade them to preach. We cannot work miracles as the disciples did, but we can do good and help the sick and afflicted even more than they.

Co-operative Study: —

Galilee, the field of work.
The fields white to the harvest.
The characteristics of the disciples.
Why sent out two by two.
Their work,— how followed in our day,
Freely giving and freely receiving.

gen); *St. Philip and St. James*, Hans Memling (Venice); *St. Mark*, Murillo (Madrid), Gerini (Prato); *St. John*, Raphael, Domenichino; *Heads of the Apostles*, after original drawings by Da Vinci, all at Weimar, except *Thaddeus* and *Simon*, which are in England; *Jesus Healing the Sick*, Hofmann and Schönherr; *Christ the Consoler*, Ary Scheffer and Plockhörst; *The Twelve Apostles Depart*, Michael Wohlgemuth.

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THE REFERENCE LIBRARY.

On the twelve apostles, one of the best things is Pres. Robert E. Thompson's article, "The Sending of the Apostles," in the *Sunday-School Times* for Oct. 27, 1894. Professor Bruce's *Training of the Twelve*, especially Chap. VIII. ($2.50); *The Gospel for an Age of Doubt*, Van Dyke, on "Service" ($1.75, Macmillan). A little booklet called *The Signet Ring* is one of the best illustrations of freely giving and receiving. A poem in Foster's *Cyc. of Poet. Illustrations*, No. 905, on doing good; Hood's *Poems*, "The Lady's Dream."

On the healing of the sick, see *The Miraculous Element in the Gospels* ($2.50, Armstrong's); Dr. Trumbull's *Studies in Oriental Social Life*, "Calls for Healing in the East" ($3.00, Scribners).

35. [1] And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness all manner of disease and every disease among the people. all manner of sickness.

36. But [2] when he saw the multitudes, [3] he was moved with compassion on for them, because they fainted, were distressed and were scattered, abroad, [4] as sheep not having no a shepherd.

[1] See Matt. 4 : 23, 24.
[2] Comp. Matt. 14 : 14.
[3] Mark 6 : 34.
[4] Num. 27 : 17; 1 Kings 22 : 17; Ezek. 34 : 5.

EXPLANATORY.

I. **The Spiritual Harvest Field.** —Vs. 35, 36. **35. Jesus went about all the cities and villages.** This was his third evangelizing tour. He did not remain in one place till all were converted and made perfect, but having gathered the harvest that was ripened in one place, he left those fields to ripen further while he gathered the harvest that was already ripe in other places.

HIS THREEFOLD WORK. (1) **Teaching in their synagogues,** where he could best reach the people on the Sabbath. He taught divine truths, and unfolded the Scriptures to them with new and deeper meanings. Teaching, religious education, is one essential element in the progress of the kingdom both as to numbers and quality. (2) **Preaching the gospel of the kingdom.** Heralding, proclaiming far and wide the good news of the kingdom, that it was at hand, how to enter it, what it would do for all who came into it. (3) **Healing every sickness,** positive disease, severe, dangerous, even violent. The Greek word, *nosos*, is akin to the Latin, *noceo*, to hurt. **Every disease.** Greek, *malakia*, weakness, debility; from *malakos*, soft, weak; hence it refers rather to chronic cases. (See more fully in Matt. 4: 23, 24, and in Lesson IX. of the First Quarter.) There was a triple reason for these miracles of healing. They helped and comforted the people. They illustrated, by object lessons, the gospel he preached, showing its effects upon the bodies and souls of men. They showed the authority behind his teaching and his preaching.

NOTE that Jesus, before he sent forth his disciples, showed to them the nature of the work they were to do. He trained by example as well as by precept.

THE PRESSING NEED. **36. When he saw the multitudes.** Many more than any one person could reach or help. **He was moved with compassion.** Thus the Father "so loved the world." Infinite love and compassion is the keynote of the gospel, the motive for missionary work and all deeds of helpfulness. **Because they fainted.** R. V., "were distressed." The word originally meant flayed, rent, mangled, applied to sheep fleeced and torn by wild beasts. So these people were mangled by disease and by sin as by wild beasts. **Were scattered abroad.** Not dispersed, but thrown down, prostrated by disease, by weariness, by sin, by hunger of soul, as soldiers are prostrated on the ground by their enemies. **As sheep having no shepherd.** Those who should have been their

37. [1] Then saith he unto his disciples, The harvest truly [is] plenteous, but the labourers [are] few;

38. [2] Pray ye therefore the Lord of the harvest, that he [will] [3] send forth labourers into his harvest.

[1] Luke 10: 2; John 4: 35. [2] Comp. 2 Thes. 3: 1. [3] Matt. 20: 2; comp. Mark 1: 12.

shepherds, who professed to be such, were no true shepherds, but hirelings, who ate the sheep they should feed. They were

> "Blind mouths: that scarce themselves know how to hold
> A sheep hook or have learned aught else, the least
> That to the faithful herdsman's art belongs! . . .
> The hungry sheep look up and are not fed,
> But swollen with wind, and the rank mist they draw,
> Rot inwardly, and foul contagion spread;
> Besides what the grim wolf with privy paw
> Daily devours apace, and nothing said." — *Milton, Lycidas.*

See the capital interpretation of Ruskin in his *Sesame and Lilies*.

II. **The Demand for More Laborers.**— Vs. 37, 38. 37. **Then saith he unto his disciples.** To all who accepted him as well as to the twelve. **The harvest truly is plenteous.** Not merely "those who will actually be saved, but men in general, who, unless gathered and saved, will perish like wheat that is not reaped." — *Broadus*. The seed had been sown during the past ages. It had been sown by the word of God, and now especially by Jesus himself. The people were prepared so that it was possible for them to be gathered into the kingdom. The fields were "white already to harvest" (John 4: 35). Never was this so true as it is of the world to-day. **But the labourers.** Those who were willing and were qualified to gather in this harvest. **Are few**, compared with the greatness of the work. There were not enough to do the work.

It was apparently for this reason that Jesus, after the twelve had known him for a year or two, had been instructed by him, and had seen his works, now took a new step, began a new method, that of setting his disciples to work for themselves. Not only was more work done at the time, but they were now advanced enough to take a higher grade of training, by working themselves under his supervision, and thus become able to carry on the work after Jesus had gone.

38. **Pray ye therefore.** You who are in training for the work, you who are to be laborers in the harvest, and realize the greatness of the need and the difficulty of the work. It is instructive to note that the laborers themselves, and those who ought to be laborers, were the ones instructed to pray for more laborers. (1) They felt the need and would, therefore, pray with heart and soul. (2) The prayer was an inspiration to enter more heartily into the work themselves. "The injunction is *in part* equivalent to this, — *Beseech ye the Lord of the harvest that he may accept* YOU, *and thrust* YOU *forth into the harvest field.*" — *Morison*. (3) No one has greater need of praying, of constant communion with God, than those who would gather in his harvest.

All who are interested in missions of any kind should take heed to this precept of Jesus. **That he will send forth.** "The word is stronger: *thrust out, force them out*, as from urgent necessity." — *Vincent*. **Labourers into his harvest.** Note (1) God gathers his harvest by human instrumentality. (2) An increase of laborers can come both from an increase of numbers and from an increase of power in those already working. "A man that in ordinary circumstances weighs a hundred pounds, when filled with the Holy Spirit and with power, may weigh a ton." (3) The same is true of those who are specially qualified by communion with God, the study of the Word, a higher character, prayer, practise, experience, and study of the principles and methods of Christian work. (4) "Man-made ministers are useless." — *Spurgeon*. But such laborers as the Lord of the harvest does put forth, we may endeavor, with his blessing, to train for the better performance of their work. (5) God's laborers are impelled, often against their own natural choice, by the love of God, by a sense of duty, by the needs of men, by opportunities offered, by fitness for the work. So Paul felt, "Woe is me if I preach not the gospel." So many a worker has felt. Thus Mahomet, in the beginning of his career, said to his uncle, who tried to make him keep silence, that if the sun stood on his right hand and the moon on his left ordering him to hold his peace, he could not obey.

1. [1] And when he had called unto *him* his twelve disciples, he and gave them power *against* authority over sickness disease and all manner of disease. sickness.

2. [2] Now the names of the twelve apostles are these: The first, Simon, [3] who is called Peter, and [4] Andrew his brother; [4] James the *son* of Zebedee, and John his brother;

3. Philip, and Bartholomew; Thomas, and [5] Matthew the publican; James the *son* of Alphæus, and Lebbæus, whose surname was Thaddæus;

4. Simon the Canaanite, Cananæan, and Judas Iscariot, who also betrayed him.

[1] Mark 3: 13–15; 6: 7–13; Luke 6: 13; 9: 1, 2.
[2] For vs. 2–4, see Mark 3: 16–19; Luke 6: 14–16; Acts 1: 13.
[3] Matt. 16: 18; John 1: 42.
[4] Matt. 4: 18, 21.
[5] Matt. 9: 9.

III. **The Selection of the Twelve for Special Training and Work.** — Vs. 1–4. **1. Called unto him his twelve disciples.** Whom he had chosen some time before, just previous to the Sermon on the Mount. The number was according to the twelve tribes of Israel. In v. 2 they are called **the twelve apostles.** *Apostle* means "one sent forth" on a mission, "a messenger." "Our word *missionary*, derived from the Latin, likewise signifies 'one sent.'" — *Broadus.* *Disciples* are learners, scholars, those who go to school, as here to Christ, the great Teacher. It was needful that these twelve should be both apostles and disciples. They could not be fitting messengers (apostles) unless they had been learners, and their work as messengers of the gospel was a means of their learning more.

There is not time nor space in teaching this lesson to give the history of each of the twelve, but only some general observations which will prove instructive.

2. Simon . . . called Peter (the rock), **and Andrew**, were brothers, and among the first five disciples of Jesus (John 1: 35–45). **James . . . and John** were also brothers, and named by Jesus, Boanerges, sons of thunder, probably describing "their fiery, vehement temperament."— *Gould, in Int. Crit. Com.* Yet John so controlled this temperament that he was "the disciple whom Jesus loved," and had the deepest insight into Jesus' heart. These first four called were fishermen.

3. Bartholomew is undoubtedly the Nathanael of John 1: 45. **James** is the modernized form of Jacob. **Lebbæus** is the same as **Thaddæus**, and as Judas (Jude) the son of James (R. V.), in Luke 6: 16.

4. Simon the Canaanite means not "of Canaan," nor "of Cana," but "the Zealot," "a party of fanatic nationalists among the Jews, leaders of the national revolt against the foreign yoke." — *Gould.* **Judas Iscariot,** *i. e.*, man of Kerioth, a town of Judah. Hence he was the only one of the disciples who was not a Galilean.

IV. **Their Qualifications.** — These twelve common men, fishermen, a publican, a Zealot, are a very interesting and helpful study, as we see them becoming apostles of world-wide influence, foundation stones of the kingdom of God. The charcoal was changed into diamonds. They had their faults, but the faults were flaws in a jewel, not the crudeness of charcoal.

ILLUSTRATION. "There is a legend of an artist who long sought for a piece of sandalwood out of which to carve a Madonna. At last he was about to give up in despair, leaving the vision of his life unrealized, when in a dream he was bidden to shape the figure from a block of oak wood which was destined for the fire. Obeying the command, he produced from the log of common firewood a masterpiece." So men "wait to find sandalwood out of which to carve Madonnas, while far more lovely Madonnas than they dream of are hidden in the common logs of oak they spurn with their feet in the wood yard." — *J. R. Miller, in Making the Most of Life.*

Madonnas Carved from Firewood.

FIRST. THEIR ENDUEMENT WITH POWER. V. 1. **He gave them power.** The word signifies both "power" and "authority" or "right." Even if it were not evident that here both ideas are included, we find both words expressly used in the parallel passage of Luke 9: 1. "He gave them power and authority"; in other words, he both *qualified* and *authorized* them. — *Ellicott.* This endowment was vastly increased on the day of Pentecost.

SECOND. THEIR GREAT VARIETY OF CHARACTER. "Jesus chose twelve disciples, that every man, in all time, might find himself represented among the apostles. The

5. [1] These twelve Jesus sent forth, and [commanded / charged] them, saying, Go not into [the / *any*] way of the Gentiles, and [enter not / *any*] into [any] city of [2] the Samaritans: enter ye not:

6. [3] [But / but] go rather to [4] the lost sheep of [5] the house of Israel.

[1] Mark 3: 13–15; 6: 7–13; Luke 6: 13; 9: 1, 2.
[2] 2 Kings 17: 24; Ezra 4: 10; Luke 9: 52; 10: 33; 17: 16; John 4: 9, 39, 40; 8: 48; Acts 8: 25; comp. Acts 1: 8.
[3] Matt. 15: 24; comp. Acts 3: 25, 26; 13: 46.
[4] Psa. 119: 176; Isa. 53: 6; Jer. 50: 6; comp. Matt. 9: 36; 18: 12.
[5] Acts 2: 36; 7: 42; Heb. 8: 8, 10.

doubter finds himself in Thomas; the fierce, hot-headed, quick-tempered man finds himself in John, the son of thunder; the opinionated, impulsive man in Peter; the hard-headed, practical man, desiring the first place in the kingdom, in James, etc. We are all there. And to all of us can come like fitness, worthy of apostleship."— *Bp. H. W. Warren.* All kinds of men can become Christians; all kinds can serve the Lord in some good way. This great variety in Christians enables Christianity to meet the vast variety of men in the world. But all were one in heart, in the love of Jesus, in seeking the higher life, in building up the kingdom of heaven.

ILLUSTRATION. But this variety gave them power. It takes many colors to make up the white light of the sun. It takes many kinds of food to build up the healthiest and strongest bodies. It takes many tones of harmonies to make an anthem. It takes a great variety of instruments to form an orchestra.

ILLUSTRATION. In Fiske's *Critical Period of American History*, we are told that the fifty-five members of the convention for forming the Federal Constitution were, on the whole, the best selection for the purpose. Two or three were of the first order, leading spirits. A dozen were excellent critics, representing conflicting interests. The rank and file were thoroughly respectable, commonplace men, admirably adapted to proclaim results and get their neighbors to adopt them. The most effective speech in the Massachusetts convention to adopt the Federal Constitution was by a farmer (pp. 224–228).

Men of the Federal Convention.

THIRD. THEIR GROUPING. "One of the ways Jesus takes to overcome their imperfection in doing a work which called for perfection in the workers was in his grouping of the apostles. Our imperfection very commonly is of the nature of halfness. We see one side of a truth and not the other. We feel the greatness of some quality so strongly that we depreciate some other quality which seems opposed to it, but is really complementary. Our Lord seems to have acted with careful reference to this in sending out his apostles two by two in the order indicated in Matthew.

"Peter, the bold, impetuous man, acting on the spur of the moment, is joined with Andrew, the apostle instinctively chosen by the Scotch as their national patron, as far-seeing, cautious, careful, full of the sense of difficulty.

"James and John differed greatly in age. John must have been very young, for he outlived Jesus nearly seventy years. So the Master paired them off, old and young together.

"Philip, the slow witted, was paired with Nathanael Bartholomew, the quick witted.

"Thomas, the doubting, skeptical intellect, was joined with Matthew, one of the heroes of faith.

"James, the author of the Epistle, the most practical of men, was united with Jude, the man of doctrine.

"Simon, the Zealot, a man of zeal, enthusiasm, independence, and patriotism, was with Judas Iscariot, the business economist. 'So the Master made one whole man out of two half men. And so his church should go forth, two by two, each with the one most unlike himself, and therefore best able to help him.'" — *Pres. R. E. Thompson, S. T. D., in Sunday-School Times.*

V. **Their Methods of Work.** — Vs. 5–8. FIRST. THE LIMITS OF THEIR FIELD. 5. **Go not into the way of the Gentiles.** Do not take any road that leads to the surrounding nations, as for instance the cities of Tyre and Sidon. **City of the Samaritans.** Though nearer than the Gentiles. The time had not come for this more distant work, but it would come later.

6. **Go rather to the lost sheep of the house of Israel.** These belonged to the flock of God, but had wandered far away and were lost.

THIS LIMITATION (1) was only temporary. (2) The soil of the Jewish nation had been prepared for the good seed for generations, and here it would be easiest to put the good seed into the soil and get it rooted and growing. (3) They were not yet prepared to

7. And as ye go, preach, saying, [1] The kingdom of heaven is at hand.
8. [2] Heal the sick, cleanse the lepers, raise the dead, cleanse the lepers, cast out devils: [3] freely ye have received, freely give.

[1] Matt. 3: 2; 14: 17; Luke 10: 9. [2] Comp. Matt. 11: 5. [3] Comp. Isa. 55: 1; Acts 3: 6; 20: 33, 35.

understand the universality of the gospel. (4) They were best acquainted with these people. Our own town and city is the best base of operations. Begin at home and then reach out into "the wide, wide world."

SECOND. 7. They were to **preach, saying, The kingdom of heaven is at hand.** The gospel Jesus himself preached in the beginning. The King had come. He brought pardon and peace and salvation from sin, and all that characterized the kingdom. Everything good was waiting for them at their very doors. Therefore repent and believe.

THIRD. They were to help the people in their bodily needs, as a proof and illustration of the spiritual blessings they proclaimed. They practically said, Here are some of the fruits of the gospel; taste and see.

8. Heal the sick. (See on Lesson IX., First Quarter.) Only by visible help for the body that costs us something is it possible to prove that our efforts for men's souls are sincere. Sickness and demon possession were fruits of sin, object lessons of sin. Jesus came to undo the works of the devil. By healing sick bodies through his disciples, he proved his power and willingness to heal sick souls, cleanse leprous hearts, raise the dead in sin, cast out all the devils of iniquity. **Freely ye have received.** Jesus had charged nothing for what he had done. He came from heaven freely, he gave his life freely, he brought salvation to the disciples freely. **Freely give,** of that which cost you nothing. Be like your Master, filled with his spirit of love. The very power of doing these kind deeds was a free gift; therefore they were to give freely, to take nothing for their work.

To take money for their miracles would ruin their work among the people, would teach selfishness instead of love, and cause them to be regarded as mere exorcists, instead of preachers of free salvation, with divine credentials. Moreover, only as we have received God's salvation freely, as a free gift, shall we be able to give freely, and preach a large, free, unearned pardon and new life.

LIBRARY. A beautiful illustration and example in *The Signet Ring*.

VI. **Instructions.** — The rest of the chapter contains instructions as to their work.

FIRST. "If Oriental life teaches anything as to the sending out of the twelve, it shows that they were to go on their journey with no more preparation, and no less, than about their ordinary business at home." — *Prof. Isaac H. Hall.* It was the best way to reach the people. The religion of Jesus was for daily life. There was no show, no self-seeking, no expense.

SECOND. They were to go two by two (Mark 6: 7).

THIRD. They were warned of dangers and told how to act.

FOURTH. They were encouraged by promises of God's care and future rewards.

VII. **Practical Applications.** — 1. There is the same need for workers now as then.

2. We should look at the spiritual harvest field as Christ and the disciples did, feeling the greatness of the evil, but looking at it in the light of the heavenly remedy and help.

ILLUSTRATION. "In the charming *Memoirs of Caroline Fox* we are told that Carlyle once entertained Emerson by taking him at midnight through the London slums. After he had shown his friend some more than common specimens of depravity, the sage of Chelsea blurted out in his cynical way: 'Do you believe in the devil now?' But the calm American only replied: 'I am more and more convinced of the greatness and goodness of the English people.'" — *Pres. A. H. Strong.*

3. We are sent forth to do the same kind of work.

LIBRARY. Scott's *Poems*, the assembling of the clans by the fiery cross.

> "When flits this cross from man to man,
> Vich Alpine's summons to his clan,
> Burst be the ear that fails to heed!
> Palsied the foot that shuns to speed!"

4. We are trained by this work for greater work here and hereafter.

5. We are to follow the principles laid down by Christ for the twelve, varied in their applications and methods as Jesus himself varied them in other circumstances. (See Luke 12: 35, 36; John 12: 6; 13: 29.)

LIBRARY ILLUSTRATIONS.

"Whittier's *The Voices* presents the difficulties and discouragements which the tempter suggests to the men who urge 'the long unequal fight' against sin, scattering their lives as seed in a thankless soil.

"Browning's *Two Camels* is a brief trenchant allegory of two theories of service. Each camel dedicates himself 'from hump to hoof' to his master's service. But just before a long journey over the sands one camel resolves to save his master all expenses, and so refuses the food with which his manger is crammed. This 'too abstemious brute' dies on the plains, and his pack is seized by thieves. The other camel rejoices in the crib piled high with provender; the liberal meal makes him ready for the journey, and he lets down his lading safely in the market-place.

"In Victor Hugo's *Les Misérables* the good bishop is another dramatically vivid and powerful picture of the servant of God who works in the exact spirit of his Master. Wordsworth's great poem, *The Happy Warrior*, represents a character that, with the change of a phrase or two, might well stand as the type of the ideal warrior in the kingdom of God. See also Matthew Arnold's picture of his father in *Rugby Chapel*." — *Biblical World.*

LESSON XI. — June 10.

DEATH OF JOHN THE BAPTIST. — Mark 6: 14–29.

(MAY BE USED AS A TEMPERANCE LESSON.)

Read Daniel 5. **Compare Matthew 14: 1–12.**

Commit Verses 21–24.

GOLDEN TEXT.

Be not drunk with wine, wherein is excess; but be filled with the Spirit. — EPH. 5: 18.

LEARN BY HEART.

Rev. 2: 7, 13; 3: 12; 7: 13–17.

LIGHT FROM OTHER SCRIPTURES.

Parallels. — Matt. 14: 1–12; Luke 9: 7–9.

John the Baptist: Birth. — Luke 1: 5–25, 57, 80. **Ministry.** — Matt. 3: 1–12; John 1: 19–28.

Jesus' Testimony to John. — Matt. 11: 7–19; 17: 12, 13; 21: 32.

The Martyr's Crown. — Acts 7: 59; Luke 6: 22, 23; Heb. 11: 25, 26, 35–39; 1 Pet. 4: 12, 13; Rev. 2: 7, 10; 3: 21; 7: 14–17; 20: 4, 6.

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THE SECTION

includes the lesson with the parallel accounts and a review of other references to John the Baptist.

Chart number 55.

PLACE IN THE LIFE OF CHRIST.

The first half of the THIRD YEAR, — THE YEAR OF DEVELOPMENT.

It was the occasion of another stage in the development of Christ's work, the going with his disciples to the surrounding countries.

HISTORICAL SETTING.

Time. — John was imprisoned in March or April, A. D. 28. He was beheaded a year later, in March or April, A. D. 29.

Place. — Jesus in Galilee. John was imprisoned and put to death at Macherus, a strong fortress and castle on the borders of Arabia, nine miles east of the northern end of the Dead Sea. The feast made by Herod at which Herodias demanded the head of John the Baptist was probably held in this castle.

THE PICTURE GALLERY.

The Dancing of Herodias' Daughter before Herod (the supper scene), Lippi (in cathedral at Prato); *The Daughter of Herodias Receiving the Head of John*, Luini; *John the Baptist*, Titian (Venice); *John the Baptist Baptizing Jesus*, Murillo (Seville); *John the Baptist in the Presence of Herod*, Hatton; *Beheading of John the Baptist*, Van der Weyden (Berlin).

LESSON PLAN.

The Setting of the Lesson.

Pictures.

SUBJECT: True and False Success in Life.

A lesson from the careers of two famous men.

I. A Troubled Conscience, or a Martyr's Crown (vs. 14–16).

Herod.
Fears from a guilty conscience.
Several illustrations and library references.
John, a contrast.

II. The Wicked King and the Faithful Prophet (vs. 17–20).

Herod's crime.
John's reproof.
Why John reproved him.
Herodias.
Why she wanted to kill John.
Herod's feelings toward John.

III. The Birthday Festival and the Dungeon (vs. 21–25).

The Feast. — Salome's dancing.
Herod's rash promise.

Illustrations.

What shall I ask?
The fatal request.
A kingdom for a dance.
A lesson on intemperance.

IV. The King and the Martyr; True and False Success (vs. 26–29).

Herod's weakness. Herod's success.
The death of John. Herod's failure in four counts.

Illustrations.

John's seeming failure, but real success, under six divisions.

Poetic illustrations.

THE REFERENCE LIBRARY.

Stalker's *The Two Saint Johns* (Am. Tract Soc.); Farrar's *The Herods* ($1.00, Herrick & Co.); *Commentaries* on Mark; works on *The Life of Christ*. An interesting parallel to Herod and his course here is given in Rawlinson's *Herodotus*, Vol. IV., pp. 456–9, concerning Xerxes. On the power of conscience, see Joseph Cook's *Monday Lectures* (Vol. IV.), "Conscience," where are brought together illustrations from a wide range of literature. Shakespeare's *Richard III.* and *Macbeth;* Hudson's *Lectures on Shakespeare's Macbeth;* Scott's *Marmion;* Hood's *Poems*, "Dream of Eugene Aram," Poe's "Raven," contain striking illustrations. See also Peloubet's *Suggestive Illustrations* ($1.25 a vol., Herrick).

SUGGESTIONS TO TEACHERS.

Collect together all the Scripture notices of the life of John.

The Parallel Accounts should be kept before us as we study and teach.

Temperance can be taught incidentally but effectively from the fact that the crime was probably committed under the influence of strong drink.

A Contrast between Herod and John runs through the whole lesson and teaches better lessons and truer as to what is A SUCCESSFUL LIFE, and the way to gain it, than any number of stories as to the way men became rich and attained to high rank.

Open Parliament: —

Conscience.
What shall I ask?
Herod's success.
Herod's failure.
John's failure.
John's success.

Character Sketches of John, Herod, Herodias, Salome.

The Travel Club traces the way from Tiberias to Macherus, and describes them both.

14. [1] And king Herod heard *of him;* (for his name was spread abroad:) *thereof;* for his name had become known: and he said, That [2] John the Baptist was is risen from the dead, and therefore mighty works do do these shew forth themselves powers work in him.

[1] For vs. 14–29, see Matt. 14: 1–12; Luke 9: 7–9.

[2] Mark 8: 28; Matt. 16: 14.

EXPLANATORY.

NOTE all through this lesson the contrasts between Herod and John.

I. A Troubled Conscience, or a Martyr's Crown. — Vs. 14–16. **14. And king Herod.** Antipas, the son of Herod the Great, who, thirty years before, murdered the

15. [Others] [1 But others] said, [That it] [It] is [Elias.] [Elijah.] And others said, [That it is] [It is] [2] a prophet, [or] [even] as one of the prophets.

16. But [when] Herod, [when he] [from the dead.] heard *thereof*, [he] said, [It is] John, whom I beheaded: he is risen.

[1] Mark 8: 28; Matt. 16: 14. [2] See Matt. 21: 11.

innocents at Bethlehem. He was ruler over Galilee and Perea. "Of all the contemptible wretches of Scripture, — not excluding Judas, who is in some ways a great problem, — Herod Antipas is the greatest, — a little, petty, disgraceful Nero, a King John of England, a bundle of petty vices." — *John Watson.* **Heard of him.** Of Jesus. The reports are described in our last lesson. Herod Antipas had one of his capitals at Tiberias, on the Sea of Galilee. **And he said** to his officers (Matthew) ***Herod.*** **That John the Baptist** (whom he had murdered) **was risen from the dead,** and thus was far more dangerous and terrible in his faithfulness than before when he reproved the king. **Therefore mighty works do shew forth themselves in him.** Better as R. V., "do these powers work in him." He thought that John had brought back with him those larger powers, those diviner gifts, which the spirit receives when it enters upon the heavenly life; and the prophet could now exert those powers in sterner reproof.

15. **Others said,** to explain the great works of Jesus. Perhaps they said it to quiet Herod's conscience. **That it is Elias.** Greek for Elijah. Referring to the expectation that Elijah would return to the earth (Mal. 4: 5). — *Int. Crit. Com.* **That it is a prophet.** A new prophet rather than Elijah; or one like the old prophets, who worked miracles in the far-away past of their history.

16. **But . . . Herod . . . said.** Impelled to this opinion by his guilty conscience. The memory of his crime doubtless haunted him, as Banquo's ghost haunted Macbeth with its silent horror: —

> "My conscience hath a thousand several tongues, ***Macbeth.***
> And every tongue brings in a several tale,
> And every tale condemns me for a villain." — *Shakespeare.*

ILLUSTRATIONS. Compare Lady Macbeth walking in her sleep. "All the perfumes of Arabia cannot sweeten this little hand." Shakespeare represents Richard III. as seeing a vision in his sleep just before his last battle, in which appear ***Richard III.*** the ghosts of those whom he had murdered. One by one they come, rehearse the crimes he had committed upon them, and cry, "Despair and die. Let me sit heavy on thy soul to-morrow."

> "Conscience is a thousand swords." — *Richard III.*
>
> "Which way I fly is hell; myself am hell." — *Milton's Satan.*

The Roman poet, Persius, who died in A. D. 62, about thirty years after Herod's murder of John, describes, in one of his satires (V., 180–188), the effect of superstitious fear in marring all the pleasures of the pride of luxurious pomp, and chooses for his illustration the experience of Herod. He describes him on the recur- ***Persius.*** rence of his birthday feast as startled, like Macbeth at the vision of Banquo's ghost at his feast. In the tunny fish, in a red porcelain dish, he sees the specter of the head of the dead prophet in the charger brought by Herodias' daughter, the harbinger of coming ill. — *Condensed from Plumptre.*

ILLUSTRATION. "There is one stone in the floor of an old church in Scotland which stares out at you blood red from the gray stones around it. The legend tells of a murder committed there, and of repeated fruitless attempts to cover the ***The Red Stone.*** telltale color of that stone. Morally, the legend is true; every dead sin sends its ghost to haunt the soul of the guilty." — *H. C. Trumbull.* Nero was haunted by the ghost of his mother, whom he had put to death. Caligula suffered from want of sleep, being haunted by the faces of his murdered victims. Every one knows Victor Hugo's beautiful poem, "La Conscience," the story of Cain ***The Furies.*** fleeing away before the eye of God. The Furies of classic mythology "are commonly represented as brandishing each a torch in one hand and a scourge of snakes in the other."

LIBRARY. Browning's *Poems*, "Pippa Passes." "I know no poem since *Macbeth* that so portrays the agony of an awakened conscience." — *Pres. Stanley Hall's A Study of*

17. [1] For Herod himself had sent forth and laid hold upon John, and [2] bound him in prison for (Herodias' sake, the sake of Herodias,) his brother Philip's wife: for he had married her.

18. [1] For John (had) said unto Herod, [3] It is not lawful for thee to have thy brother's wife.

19. (Therefore / And) Herodias [4] (had a quarrel / set herself) against him, and (would have killed / desired to kill) him; (but / and) she could not;

[1] Luke 3: 19, 20.
[2] Matt. 11: 2; John 3: 24.
[3] Lev. 18: 16; 20: 21.
[4] Luke 11: 53 (mg.).

Fears. Hawthorne's *Mosses from an Old Manse*, Vol. II., "The Bosom Serpent," where the chief character continually exclaims, "It gnaws me." Hood's *Poems*, "Eugene Aram."

CONTRAST Herod living amid such terrors of conscience, and John the martyr in heaven, wearing a crown of victory, clothed in white raiment, made white in the blood of the Lamb, and amid all that is described in Rev. 7: 13–17.

II. **The Wicked King and the Faithful Prophet.** — Vs. 17–20. **17. For Herod himself.** Influenced by personal reasons, not urged by others (John. See Lesson V. of this Quarter). **Bound him in prison.** At Macherus, according to Josephus (*Ant.*, XVIII., 5: 2). **For Herodias' sake, his brother Philip's wife.** The crime of the guilty pair was one of manifold malignity and double-dyed turpitude. (1) Herod was married to the daughter of Aretas, an Arabian king, but abandoned her for the sake of Herodias. (2) Herodias was the wife of her Uncle Philip and older brother of Herod Antipas, but she deserted him and eloped with the younger brother. (3) Herod was guilty of the basest treachery to his brother. For it was while visiting his brother Philip in Rome that he became acquainted with Herodias, and, as a guest, he plotted against the honor and happiness of one who was both brother and host. (4) Herodias was "an able, ambitious, unprincipled, but bewitching and ensnaring woman." When she married Philip, she probably expected that, as the oldest son of Herod the Great, he would be heir of the whole kingdom; but now "her husband Philip was poor; his brother Antipas was rich. One dwelt in a private station, having been disinherited by his father; the other reigned in the Golden House (at Tiberias). She wished to be a queen; to stand at the head of a court." — *Hepworth Dixon.* (5) All these crimes were not the mere fruit of a sudden, unexpected storm of temptation; but were made possible by the bad characters, and innumerable lesser wickednesses, which prepared the way. The tree the storm blows over has almost always rottenness at the root, without which the storm would have raged in vain.

The Crime of Herod.

18. For John had said. Better "said." Imperfect, implying that he said it repeatedly. Herod probably invited John to preach before the court. **It is not lawful for thee,** etc. (1) Because he had put away his lawful wife. (2) He had persuaded Herodias to forsake her husband, Herod's brother Philip, for the sake of his rank and wealth. (3) He had married Herodias, his niece and sister-in-law, contrary to the law (Lev. 18: 12–14).

WHY JOHN REPROVED HEROD. (1) Herod's course was bringing untold evils upon the people. Aretas, indignant at the affront Herod had put upon him, had declared war; and at the very time of John's reproof, preparations for war were actively going on. John sought to stop the flood of horrors the war would roll upon the people. (2) John could not effectively denounce the sins of the people if he let sins in high places go unreproved. (3) Unrebuked crime in high places teaches, indorses, and propagates crime among the people.

John's Reproof.

19. Therefore Herodias had a quarrel against him, R. V., "set herself against him," was angry at him. She regarded him as her enemy. "In Cleopatra, the paramour of Mark Antony, Shakespeare has depicted the type of Herodias in all its features of mingled attractiveness and abandonment." — *Stalker.* Cleopatra bore a son to Herod the Great,

Dancing Girl.

20. For Herod [1] feared John, knowing that he was a righteous man and an holy, and observed him; and kept him safe. And when he heard him, he did many things, was much perplexed; and he [2] heard him gladly.

21. And when a convenient day was come, that Herod [3] on his birthday [4] made a supper to his lords, and the high captains, and the chief estates men of Galilee;

22. And and when the daughter of the said Herodias herself came in, and danced, and she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it it thee.

[1] Comp. Matt. 14: 5; 21: 26.
[2] Mark 12: 37; comp. Mark 4: 16.
[3] Gen. 40: 20.
[4] 1 Kings 3: 15; Esth. 1: 3; 2: 18.

father of Herod Antipas, and this son, Herod Philip II., married Salome, the daughter of Herodias. Herodias was the Lady Macbeth of Shakespeare. She was the Jezebel, who ruled Ahab, as she now ruled Herod, and who sought the life of the prophet Elijah, as now she sought the life of Elijah's successor. **And would have killed him.** To stop his mouth. She would kill the physician who only could cure her disease. The reason was that if Herod had yielded to John, she was a lost and ruined woman, dethroned, abandoned, disgraced, with nowhere to go. Either John must die, or her whole life was lost. **But she could not.** She was like Lady Macbeth, continually urging her husband on, — "Infirm of purpose, give me the daggers." She was his evil genius, but she could not succeed as yet in persuading Herod to give the necessary orders. He "let 'I dare not' wait upon 'I would.'"

Character of Herodias.

20. For Herod feared John. As Queen Mary feared John Knox, and Ahab feared Elijah, though urged on by Jezebel. There is nothing so cowardly as a guilty conscience, or so to be feared by evil-doers as a holy man who voices the truth of God. He feared him, also, because of his influence with the people (Matt. 14: 5). **And observed him,** in the old Latin sense of "guarded him," preserved him, kept him safe from the attempts of Herodias to kill him. Perhaps it was for this reason that John was sent to the distant Macherus. **And when he heard him.** "All the verbs here are in the imperfect tense, describing actions continued or repeated from time to time." He seems to have been fascinated by John, whose strong character overawed him at times. There was a whole year during which Herod could see John in prison. **He did many things.** His conscience being touched, he tried to make a compromise with it by doing a variety of good things from which he would otherwise have abstained. — *Morison.* The R. V. accepts another reading and translates, "he was much perplexed," whether to obey his conscience or to continue in his sins. He wanted to please Herodias, but he dare not kill the prophet on account of the people. Herod was afraid of everything except God. John feared God, but no other being. **Heard him gladly.** He was fascinated by the prophet. He possibly hoped that John would change, or give him some hope of a pacified conscience without repentance. Perhaps he enjoyed the prophet's denunciations of the sins of others. Thus Felix frequently conversed with Paul when in prison at Cesarea.

Herod Visits John.

III. **The Birthday Festival, and the Dungeon.** Vs. 21–25. **21. When a convenient day was come,** for Herodias' purpose. **Made a supper,** or banquet feast. The *supper* was the chief meal of the day, taken toward or at evening, and often prolonged into the night. **To his lords,** the nobles and state officers. **High captains.** Greek, "commanders of a thousand." The highest officers of the army. **Chief estates,** "chief men," **of Galilee.**

22. The daughter of the said Herodias: *or, of Herodias herself,* even of the queen; a note of indignation. Not a common dancing girl, but her own daughter, was put to this degrading task, for the accomplishment of her malignant purpose. — *Schaff.* Her name, according to Josephus, was *Sălō'mē*, a daughter by Philip, Herod's brother. **Came in** ("in ravishing attire of Eastern clime"), **and danced,** usually with the accompaniment of tambourines or bells attached to the fingers, and with songs. "Dancing women were abundant, and in such banquets it was common for them to appear, transparently robed, and execute voluptuous and impurely suggestive dances. "Salome would no doubt be a very young lady, with graceful Roman manners, and gleaming, we may presume, with the perilous witchery of beauty."

Salome's Dancing.

23. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, [1] unto the half of my kingdom.

24. And she went forth, out, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me by and by in a charger the head of John the Baptist.

[1] Esth. 5:3; 7:2.

— *Morison.* "No reputable maiden could ever have done what she did. The dancing girls in the Orient are exceedingly popular as entertainers, but their profession is one the practise of which, it is not too much to say, is ruinous alike to themselves and to the spectators." — *W. Ewing.* **And pleased Herod.** The scheme succeeded. He was enraptured with her faultless grace and skill, "fascinated by the novel spectacle of a high-born and charming girl going through the voluptuous movements of an Oriental dance." — *Broadus.* It was a shrewd scheme to take advantage of Herod's half-intoxicated condition. "A writer on the far East gives this curious fact: 'The dancer, Laal-Koner, gained such an ascendency over the Mogul emperor, Ma'az ed-Din, that he made her joint governess of the empire with himself.'" — *Rev. W. Ewing, in Sunday-School Times.*

23. Whatsoever thou shalt ask, etc., a wild and reckless promise that could have been made only by one who had lost his wits by drunkenness.

A TEMPERANCE LESSON can be taught from this rash promise. Wine and strong drink distort the judgment long before they produce drunkenness. An auctioneer once said that men would bid higher under the influence of drink, which was therefore passed around freely. A drinking man is not a safe business man.

"O God, that men should put an enemy in their mouths, to steal away their brains!"

A KINGDOM FOR A DANCE. Herod was willing to give away half of his kingdom for the sight of an immoral dance. Poor fool! But how many in our day give away the whole kingdom of their souls, with health and hope, prosperity, peace, and goodness, — yea, the whole kingdom of heaven, — for the paltry price of a glass of wine; the pleasure of the table; the gratification of passion or pride; the acquisition of a little money! The race of Esau still lives, who sell their birthright for a mess of pottage.

24. Said unto her mother, What shall I ask? Which of all the beautiful things offered her, — "palaces, jewels, gorgeous apparel, — all that a girl's heart could desire." The mother said, **The head of John the Baptist.** By what argument could she persuade her daughter to ask such a gift instead of riches, palaces, and jewels? Professor Stalker puts these words in her mother's mouth: "Little fool, you know not what you ask: what would all these things be to you and me, unqueened and outcast, as we may be any day if John the Baptist lives." Ask that, and you can have the others; without that, all other things will be apples of Sodom.

WHAT SHALL I ASK? Here is an illustration of the mother's power to lead her child to good or evil. Every child in effect says to its mother, What shall I ask, — ask of God, of life, of the future; shall it be earthly good or heavenly good, sin or righteousness, heaven or hell? And the mother, consciously or not, is, by words, by example, by training, by spirit, answering this question, and putting forward her child to good or evil.

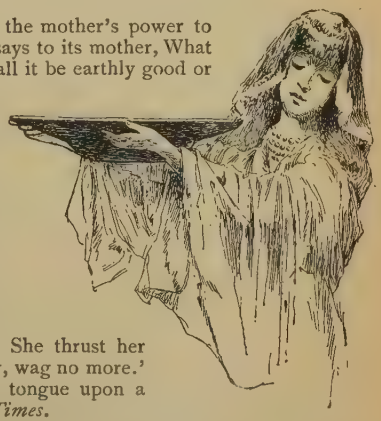

Figure with Charger.

EXAMPLE FROM HISTORY. "Mark Antony, while absent on an expedition in Gaul, was by the influence and efforts of Cicero declared by the Senate to be a public enemy. When he returned to Rome, his soldiers, entering the senate house, demanded the consulship for their master, and he was made consul. Antony proscribed Cicero, who fled, but was overtaken and seized. The head of Cicero was cut off and presented to Fulvia, the wife of Antony. She thrust her bodkin through the tongue of the victim, saying, 'Now, wag no more.' By her orders the head was hung by its protruding tongue upon a post in the Forum." — *Warren R. Perce, in S. S. Times.*

25. She came in straightway with haste. She could not have

26. And the king was exceeding sorry; *yet* for his oath's sake, but for the sake of his oaths, and for their sakes which that sat with him, at meat, he would not reject her.
27. And immediately straightway the king sent an executioner, forth a soldier of his guard, and commanded his to head to be brought: bring his head: and he went and beheaded him in the prison,
28. And and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.
29. And when [1] his disciples heard *of it,* thereof, they came and took up his corpse, and laid it in a tomb.

[1] See Matt. 9: 14.

done it if she had taken time to think. **Give me by and by** (Old English for immediately), **in a charger**, a large dish or platter.

COMPARE the two views of her feelings (1) by Charles Lamb: —

> "A cruel triumph, wicked pride
> That for your sport a saint had died."

(2) In a poem by Lucy Hooper: —

> "Away with lute and harp, . . . and dance!
> . . . O fearful mother! I have brought to thee
> The silent dead, with his rebuking glance,
> And the crushed heart of one to whom are given
> Wild dreams of judgment and offended heaven."

IV. **The King and the Martyr; False and True Success.** — Vs. 26–29. **26. And the king was exceeding sorry.** Not penitent, but anxious and troubled. It was so different from what he expected. It was a gift burdened with danger and remorse, a Pandora's box of evils, but with no hope included. **Yet for his oath's sake.** It should be *oaths'*, not *oath's*, which is a printer's or editor's error. The word is plural in the original (see R. V.). — *Morison.* Herod had placed himself in a dilemma compelling him to choose one of two evils, — to break a rash, wicked oath, or to commit murder. **And . . . which sat with him.** Probably if the oaths had been secret, he would not have hesitated to break them. The guests having no responsibility could easily sneer at his weakness if he broke his promise.

27. The king sent an executioner. Probably to another part of the castle.

28. The damsel gave it to her mother. Herodias seemed to have triumphed after a year of waiting. But she gained little. She lost what she hoped to gain, for she died an exile. Nor could "all the perfumes of Arabia" wash away the stain of blood from her guilty soul.

29. His disciples . . . took up his corpse, and laid it in a tomb, and then went and told Jesus (Matthew).

HEROD AND HERODIAS: THEIR APPARENT SUCCESS, BUT REAL FAILURE. They seemed to succeed, but their life was a failure. John seemed to fail, but his life was a marvelous success. They had riches and honor. They had all that luxury could give. They fared sumptuously every day, but their lives were a failure, for there were bitter ingredients in their cup of life which destroyed its fascinations. The tempter whispered, —

> "Be mine and Sin's for one short hour, and then
> Be all thy life the happiest man of men."

But they found it true, —

> "Ah, brother, have you not full oft
> Found, even as the Roman did,
> That in Life's most delicious draught,
> *Surgit amari aliquid*"
> (Something bitter comes unbid)?

1. From this moment began for Herod Antipas a series of annoyances and misfortunes, which only culminated in his death years afterwards in discrowned royalty and unpitied exile. And Herodias suffered all with him. "Our pleasant vices," it has well been said, "are made the instruments to punish us."

2. Their success was brief as well as troubled. Herodias proved the curse and ruin of Herod. The people attributed all his later misfortunes to his murder of John the Baptist. On account of her there was a war with Aretas of Arabia, the father of Herod's divorced wife, in which he was worsted. In A. D. 38, less than ten years after the murder of John, "Herodias' ambition, against her husband's better judgment, led him to Rome to solicit the title of king, lately given to Agrippa (Acts 12: 1), the brother of Herodias. Antipas not only failed, but was deprived of his dominions, and banished to Lyons, in Gaul, where he died. The apparent faithfulness of the woman to her husband in his fallen fortunes seems the only redeeming point in her history." — *Edersheim*. Salome married her uncle, Herod Philip. "A tradition or legend," says Ellicott, "relates that Salome's death was retributive in its outward form. She fell upon the ice, and in the fall her head was severed from the body."

3. All through his seeming prosperity his conscience was powerful enough to trouble him, but not enough to restrain him from sin. No regrets that, like Herod's, are weaker than the fear of man, no washing of hands like Pilate's, no tears like Esau's, can cleanse the guilty soul.

4. Herod is pilloried in history. All ages see this crime like Cain's mark on his forehead. He has an immortality of infamy.

ILLUSTRATION. At the White House in Washington, the hall where the office seekers crowd to see the President has been called The Hall of Disappointment, and in this hall are placed the portraits of some of the greatest of the unsuccessful Presidential aspirants, such as Clay and Webster, greater men than most of those who have filled the Presidential chair.

THE SEEMING FAILURE AND REAL SUCCESS OF JOHN. John's life was short. His work lasted less than two years.

1. John's first success lay in the fact that he preserved his manhood and his character untarnished amid great temptations. He was a hero. He was gold tried in the fire. No man's life is a failure who is himself a moral success and is a victor on the battlefield of the heart. "Shakespeare beats triumphal marches, not for successful persons alone, but also for the conquered and the slain." — *Dowden*.

2. John finished the work that was given him to do. His life was a completed whole. Had he lived longer, he would have marred the perfection of this work. After the Messiah had come and was established, the work of the forerunner was ended.

That life is long which answers life's great end. — *Young*.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial. He most lives
Who thinks most, feels the noblest, acts the best. — *Bailey*.

"He liveth long who liveth well;
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain."

LIBRARY. Browning's *Poems*, "Bishop Blougram's Apology."

3. John the Baptist has part in all the triumphs of Christianity for which he prepared the way. He still prepares the way for the coming of Christ, for repentance must ever precede the full redemption of the soul.

4. John lives through all ages by his example. He holds up before all men an ideal of heroism, courage, faithfulness to duty. He is a perpetual inspiration.

"Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues." — *George Eliot*.

5. John is one of the great cloud of witnesses (Heb. 12: 1; Luke 15: 10), who are watching the progress of the kingdom of God among men.

6. In heaven he wears the victor's crown, and dwells forever in the joy of his Lord, eating of "the tree of life which is in the midst paradise of God," "a pillar in the temple of my God," having "the morning star" and "the new name."

"If thou wilt be a hero, and wilt strive
To help thy fellow and exalt thyself,
Thy feet, at last, shall stand on jasper floors;
Thy heart, at last, shall seem a thousand hearts —
Each single heart with myriad raptures filled —
While thou shalt sit with princes and with kings,
Rich in the jewel of a ransomed soul."

LESSON XII. — June 17.

THE FEEDING OF FIVE THOUSAND. — John 6 : 5–14.

Compare Matthew 14 : 13–21 ; Mark 6 : 30–44 ; Luke 9 : 10–17.

Commit Verses 9–12.

GOLDEN TEXT.

Give us this day our daily bread. — MATT. 6: 11.

LEARN BY HEART.

V. 12; John 6: 33, 35.

LESSON PLAN.

Circumstances.

The situation.
Place in the life of Christ, etc.

SUBJECT : Lessons from the Multiplied Loaves.

SCENE I. **The Gathering Multitudes : Fields White to the Harvest** (v. 5).

The crowds.
Their numbers.
The reasons why they assembled.
Examples.

SCENE II. **A Busy Day : Jesus and His Disciples among the Multitudes** (v. 5).

1. A picture of the hungering world.
2. Conversing with his disciples.
3. The compassion of Jesus.
4. Jesus teaches them.
5. He heals their sick.
6. He closed the day with prayer.

SCENE III. **The Committee of Ways and Means** (vs. 5–9).

The conversation.
The boy with loaves and fishes.

Some Beautiful Lessons.

Several illustrations.

SCENE IV. **The Five Thousand Fed** (vs. 10, 11).

The arrangement.
The flower garden.
Blessing the food.
Distribution.

Five Loaves of Instruction.

Practical truths and illustrations.

SCENE V. **Gathering up the Fragments** (vs. 12–14).

Nine Baskets of Precious Truths.

Practical lessons and illustrations.

THE SECTION

includes the lesson and the parallel accounts.
Chart number 56.

PLACE IN THE LIFE OF CHRIST.

The first half of the THIRD YEAR of his ministry.

A new revelation of his relation to his disciples.

HISTORICAL SETTING.

Time. —About a year after the last lesson, immediately after the martyrdom of John and just before the Passover, April, A. D. 29. The Passover began that year April 16.

Place. — The plain of Butaiha, belonging to Bethsaida (Luke 9: 10), a "desert"; *i. e.*, an uncultivated, uninhabited place, a short distance southeast of Bethsaida, on the northeast shore of the Sea of Galilee.

SUGGESTIONS TO TEACHERS.

The Importance of this miracle is shown by the fact that it is the only one recorded by all four evangelists.

Read the Parallel Accounts and note how much more of the teachings of the miracle are given by John than by the other evangelists.

The Scene at Bethsaida. Word Pictures of the scene in all the details suggested by the Gospels: the crowds coming, the place, the mountain side, the sick, Jesus teaching and healing; the hungry multitudes, the anxiety of the disciples, the little boy, the orderly arrangement, the eating, gathering up the fragments, the departure.

Open Parliament: —

This miracle a sign of what?
The compassion of Jesus.
The work of Jesus here.
The testing of the disciples.
Gathering up the fragments.

Practical Lessons.

LIGHT FROM OTHER SCRIPTURES.

The Parallel Accounts in Matt. 14: 13–21; Mark 6: 31–44; Luke 9: 10–17.

Bread of Life.— John 6: 31–35, 48–51, 58; 1 Cor. 11: 23–26; Deut. 8: 3.

Helpful Children. — Samuel, 1 Sam. 3: 8; Josiah, 2 Chron. 34: 1–3; the captive maid, 2 Kings 5: 2, 3.

Old Testament Examples. — Elijah fed by ravens, 1 Kings 17: 6; miraculously increases the widow's meal and oil, 1 Kings 17: 9–16; Elisha feeds one hundred men with twenty loaves, 2 Kings 4: 42–44; the manna, Ex. 16: 14–35.

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THE PICTURE GALLERY.

Feeding of the Five Thousand, Doré; Bida, Murillo (Seville, Spain), Giotto (St. Peter's, Rome), Bazzi (Pienza), Tintoretto (Venice).

THE GEOGRAPHY CLASS

can trace the movements of Jesus and his disciples and picture the scene and surroundings of this miracle.

A TOUR AROUND THE LIBRARY.

First, *The Life of Christ* by various authors; then *Commentaries* on any of the four Gospels; works on *The Miracles*, as Trench, Bruce, Taylor, Macdonald.

On Bethsaida and the place of this miracle, see Robinson's *Biblical Researches*, 3: 301; Bruce's *Training of the Twelve*, p. 117; Thomson's *Land and Book*, new edition, Vol. II., p. 393; *Rob Roy on the Jordan*, 327; *Sermons for the New Life*, Horace Bushnell, p. 364; Spurgeon's *Sermons*, Series 9: 54; *Sermons:* Mark Hopkins, "That Nothing Be Lost"; H. W. Beecher, "Fragments of Instruction"; Phillips Brooks, Vol. II., "How Many Loaves Have Ye?"; Louis Albert Banks, *The Christ Dream*, "Gathering up the Fragments"; *Suggestive Illustrations on John;* Macmillan's *Bible Teachings in Nature;* Krummacher's *Parables*, p. 157, "The Wonder"; Christlieb's *Foreign Missions*, pp. 205–209, on the effect in China of feeding the starving multitudes.

EXPLANATORY.

The Circumstances. — After the martyrdom of John, Jesus and his disciples left Galilee for a time. The excitement on account of Herod's murder of the prophet might end in a political revolt, which was entirely contrary to the plans and principles of Jesus in inaugurating his kingdom, and yet he might be involved in it, or seem to be, if he remained. Hence, he crossed over the Jordan into the realm of Herod Philip, and went up among the hills overlooking the plain of Butaiha, a wild pasture land belonging to Bethsaida on the southeast, and there in retirement he conversed with his disciples. The "sat" of v. 3 implies teaching, for that was the usual posture of teachers.

THE STORY OF THE MIRACULOUS LOAVES, IN A SERIES OF SCENES.

SCENE I. **The Gathering Multitudes; Fields White to the Harvest.** — V. 5. The people noticed the sailing of Jesus over the Sea of Galilee, and could watch the course of the boat nearly all the way to Bethsaida. The great roads to Jerusalem passed near the head of the lake. These were thronged with pilgrims going up to the Passover, who thus had leisure to stop and see and hear the great prophet. Pilgrims from every part of Galilee were also going up to Jerusalem. They had broken away from their homes and business, and had time to go out of their way to see and hear him whose fame had gone out over the whole region. They flocked from all directions, some over the sea, some by the land route along the northern shore, the numbers increasing from every city and village on the way; for at this time the western and northern shores were populous with towns and villas.

Therefore, when Jesus looked up from his teaching on thehillside, he (v. 5) **saw a great company come unto him.** They came because of the miracles (v. 2) of Jesus, signs, as John calls them, — signs of God's presence, and power, and love; signs or evidences of Jesus' divine mission, and the truths that he taught. But the attraction was not merely

5. When Jesus (then lifted therefore lifting [1]) up (his his) eyes, and (saw seeing that) a great (company come multitude cometh) unto him, (he) saith unto [2] Philip, Whence (shall are) we (to) buy bread, that these may eat?

6. And this he said to prove him: for he himself knew what he would do.

[1] Luke 6: 20. [2] John 1: 44.

curiosity and wonder, but also a semi-consciousness that these showed that Jesus was the prophet who could help them in many needs of their souls. Doubtless, some had sicknesses or pains of their own, and others had friends who were sick.

"The wonderful stream of pilgrims which, in our day, converges each year on Mecca, or towards the more famous temples of India, gives us some idea of the vast movements of population which marked similar religious anniversaries in antiquity."— *Geikie.*

LIBRARY. Zola's *Lourdes* gives a striking picture of crowds pouring out of the cities on the way for healing.

SCENE II. **A Busy Day: Jesus and His Disciples among the Multitudes.** — FIRST. Before Jesus' vision were the great multitudes like sheep without a shepherd. The fields were white to the harvest. Their bodily hunger and need of healing were but a type of their deeper hunger for spiritual food and the more deadly disease of sin. The hungering multitudes were a picture of the great world, restless and hungry. They need eternal life; they need to have their souls nourished and strengthened; they need to be satisfied with love, and forgiveness, and hope, and faith, and courage; they are dying for want of the bread of life, but do not realize what it is they need.

SECOND. In the earlier part of the day, while the crowds were assembling, Jesus in some cozy nook among the hills overlooking the plain was teaching his disciples. They had just returned from their tour around Galilee, and would wish to talk over their plans, their successes, their mistakes, and receive the instruction they would soon need as to the true way of preaching the gospel to the world, and as to the gospel they should preach. The death of John the Baptist would also be a fruitful theme, and many a wise word on duty, and faithfulness, and devotion, and the martyr's crown that was within the vision of their own future, would be spoken. Thus were the disciples being trained for their future work for the multitudes. It is quite probable that Jesus may have gathered his disciples again around him in the afternoon at the close of his other labors, just before he fed the multitude.

THIRD. From Mark (6: 34) we learn that when Jesus saw the multitudes he was filled with compassion for them. Jesus has compassion for all the people of the world. His soul longs to help them. He desires to be their Shepherd, and he has come from afar, at great cost, to furnish them with healing and with the bread of life.

FOURTH. Jesus came forth from his retreat, where he was gaining his needed rest, and welcomed the multitudes (Luke 9: 11, R. V.) and taught them many things concerning the kingdom of God (Mark and Luke).

FIFTH. He healed them that had need of healing (Matthew and Luke). He thus (1) showed them his authority as a teacher, his works giving greater weight to his truths and promises and revelations. (2) He illustrated the nature and power of the gospel, making it attractive and plain. He was showing what his kingdom meant for suffering humanity, a river of healing for body and soul that widened as it flowed toward his millennial reign. (3) He proved the sincerity of his compassion for them. Jesus knows our temporal wants as well as our spiritual. But now, as then, he ever leads us through earthly to spiritual blessings. Blessing the body is a proof of the power of the gospel to bless the spirit, and of the sincerity of those who teach and preach. (4) The miracles were "like church bells, whose mission is to attract people to the truth as the bell calls people to the church."

SIXTH. The day was closed by prayer, solitary communion with God in the recesses of the hills (Matt. 14: 23).

SCENE III. **The Committee of Ways and Means.** — Vs. 5–9. **5. Jesus . . . saith unto Philip,** toward evening, "when the day began to wear away" (Luke 9: 12). By combining all the accounts the conversation at this time would be about as follows: —

Jesus (speaking to Philip, whose home was at Bethsaida, and who therefore was acquainted with the region and the people).— "Whence shall we buy bread, that these may eat?" (John).

7. [1] Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one [of them] may take a little.

8. One of his disciples, [2] Andrew, Simon Peter's brother, saith unto him,

9. There is a lad here, which hath five [3] barley loaves, and two [small] fishes: but [3] what are [they] [these] among so many?

[1] Comp. Mark 6: 37. [2] John 1: 40, 44. [3] 2 Kings 4: 42, 43.

Philip. — "Two hundred pennyworth ($34 worth) of bread is not sufficient for them, that every one of them may take a little" (John). — v. 7.

The Apostles. — "Send the multitude away, that they may go into the towns and country round about, and lodge and get victuals" (Luke).

Jesus. — "Give ye them to eat" (Luke).

The Apostles. — "Shall we go and buy two hundred pennyworth of bread and give them to eat?" (Mark).

Jesus. — "How many loaves have ye? Go and see" (Mark).

Andrew. — "There is a lad here," etc. (John). — v. 9.

9. Five barley loaves. Or round, flat cakes like large crackers. Barley was the poorest food of the people. The lad probably brought them for his own lunch, possibly to find a market for them. **Two small fishes.** "The Greek (*opsária*) is a diminutive; it properly means what was eaten along with the bread, and specially refers to the small and generally dried or pickled fish eaten with bread, like our 'sardines,' or the 'caviar' of Russia, the pickled herrings of Holland and Germany. Millions were caught in the lake. We know that both the salting and pickling of them was a special industry among its fishermen." — *Edersheim.* **What are they among so many?** Five crackers and two sardines for five thousand hungry men, besides women and children!

SOME BEAUTIFUL LESSONS.

I. Jesus asked the question of Philip (v. 6) **to prove him**, to test him. (1) To reveal to himself and to others what he was, how much he had learned from Jesus, what his training had done for him in understanding and trusting Jesus. (2) To strengthen his faith, to develop his character, to continue his education.

II. Again and again in their future work would arise the question, "What are these among so many?" These few disciples, these few instrumentalities, these weak powers, these few principles of truth,— what are these among the millions of people to be brought into the kingdom, and the mighty powers of opposition to be overthrown? Jesus by his miracle showed them that in him lay the power that could multiply these feeble instrumentalities. It was a miracle of instruction in cheer and hope and faith, a miracle of promise of victory. We need not be troubled by our small talents, or meager means, or few opportunities, if we consecrate them to him and his service. Most of the greatest results in the world have begun thus.

III. "This is a charming lesson for small boys. Notice that Christ almost always had men in partnership with him in working his greatest miracles. How interested this boy must have been, not to have eaten that lunch of his, while even men were getting hungry! — for boys are always hungry." — *Bishop Warren.*

ILLUSTRATION. "A little girl was once gathering the crumbs from the table to feed the birds. The maid who was in the room said, 'O Miss Dolly, God feeds the birds. You need not trouble about them.' 'Yes,' said Dolly, seriously, 'but I like to help him!'" — *Grace Winter.*

This young boy was a small Christian Endeavor Society, perhaps one of the Juniors.

ILLUSTRATION. "When Count Zinzendorf was a boy at school, he founded amongst his schoolfellows a little guild which he called the 'Order of the Grain of Mustard Seed,' and thereafter that seedling grew into the great tree of the Moravian Brotherhood, whose boughs were a blessing to the world." — *Farrar.*

COMPARE the parables of the leaven, of the mustard seed, of the pound that became ten pounds.

COMPARE the little maid who told Naaman how he could be healed.

LIBRARY. Browning's *The Boy and the Angel.*

ILLUSTRATION. "The rain-drop reasoned: 'Since showers are made of drops, if I fall to the earth, the others may follow.' That rain-drop ought to have been elected professor of the chair of Common Sense in Every-day College." — *Rev. John F. Cowan.*

10. And Jesus said, Make the men (people) sit down. [1] Now there was much grass in the place. So the men sat down, in number about five thousand.

11. And Jesus therefore took the loaves; and when he had (2 having) given thanks, he distributed (to the disciples, and the disciples) to them that were set down; and likewise (also) of the fishes as much as they would.

[1] Comp. Mark 6: 39. [2] V. 23; see Matt. 15: 36.

SCENE IV. **The Five Thousand Fed.** — Vs. 10, 11. **10. Jesus said, Make the men** (the people) **sit down.** Mark says they sat by hundreds and fifties. "The Jewish dining room was arranged like the Roman: three tables forming three sides of a square, with divans or couches following the outside line of the tables. The open end of the square admitted the servants who waited at table. This explains the arrangement of the multitude here described by Mark. The people sat down, literally, *in table-companies*, arranged like guests at table; some companies of a hundred and some of fifty, in squares or oblongs open at one end, so that the disciples could pass along the inside and distribute the loaves." — *M. R. Vincent.* **There was much grass.** It being spring. This would make it clean and pleasant for sitting. Mark says the people sat down in "ranks," lit., *like beds in a garden.* "The former adverb, *by companies*, describes the *arrangement;* this the *color.* The red, blue, and yellow clothing of the poorest Orientals makes an Eastern crowd full of color: a fact which would appeal to Peter's eye, suggesting the appearance of flower-beds in a garden." — *Vincent.* **Five thousand.** Men, besides women and children (Matthew), who "are separated from the men in all Oriental assemblies." The orderly arrangement made it comparatively easy to estimate the number.

11. **And Jesus took the loaves.** That it might be known whence the supply came. **And when he had given thanks,** "looking up to heaven" (Luke). Thus recognizing the Giver of all good.

"'Twas seedtime when he blessed the bread,
'Twas harvest when he brake."

He distributed to the disciples, as a matter of convenience, and as an object lesson both to them and to the people. The divine gifts were conveyed through human instrumentality, as in the case of spiritual food. "Doubtless the faith of the disciples was severely tried when they were required to advance each man to his separate hundred with his morsel of bread." **As much as they would.** No one went away hungry.

FIVE LOAVES OF INSTRUCTION.

I. The example of Jesus in blessing the bread before eating. His was a blessing of power; but we can receive a blessing of power from him by asking. Food mingled with gratitude, love, and obedience is doubly good.

II. Jesus was made known here, as to the disciples at Emmaus, in the breaking of bread (see v. 14). Each communion season should be a miracle of loaves to us.

III. The hope of the world's salvation is in the wonderful power of God in multiplying the littles; the numbers, the wealth, the power of Christians are enough for the salvation of the world, if they will distribute what God gives them, and if his blessing goes with it.

ILLUSTRATION. THE ARITHMETIC OF GOD. "This is the arithmetic of the kingdom. Earthly arithmetic says, 'Give, and want.' Heavenly arithmetic says, 'Give, and grow rich.'" — *Schauffler.*

(1) "He multiplied by division, 'distributed.' (2) He added by subtraction, 'filled twelve baskets with the fragments of the five barley loaves.'" — *W. H. Van Doren.*

IV. Our duties and our privileges are not measured by what we can do of ourselves, but by what God is willing to do through us.

ILLUSTRATION. We cannot turn the machinery of the factory, but we can let the water on to the wheel. We cannot push the steamship across the ocean, but we can let on the steam for the engine to do it.

"Christian worker, looking forward
To the ripened harvest field,
Does the task seem great before you?
Think how rich will be the yield!
Bravely enter with your Master,
Though the prospect may seem dim;
Preach the Word with holy fervor —
Leave the miracle to him!"
— *Thomas H. Aiken.*

12. When / And when they were filled, he said / saith unto his disciples, Gather up the fragments that / broken pieces which remain, over, that nothing be lost.

13. Therefore / So they gathered them together, / them up, and filled twelve baskets with the / broken fragments of / pieces from the five barley loaves, which remained over and above unto them that had eaten.

14. Then those men, when they had seen the miracle that Jesus did, / When therefore the people saw the sign which he they said, [1] This is of a truth [2] that / the prophet [3] that should come / cometh into the world.

[1] See John 4 : 19. [2] John 1 : 21 ; 7 : 40 ; see Matt. 21 : 11. [3] John 11 : 27 ; see Matt. 11 : 3.

V. Jesus conferred a great privilege on the disciples in making them the instruments of conferring his bounty. It is more blessed to give than to receive. Jesus could have rained manna from heaven, or summoned angels to help, but he gave this privilege to his disciples.

ILLUSTRATION. The fountain that gives what it receives is fresh, and clear, and beautiful. The bog that receives and does not give is malarious, foul, reptile haunted.

ILLUSTRATION. "George Macdonald, in one of his books, tells of a child who wished that he were a painter, that he might help God paint his clouds and sunsets. But there is a yet higher co-working with God that is permitted to all his children; they can help him put the beauty of his own image on immortal souls." — *J. R. Miller.*

ILLUSTRATION. The vase that has held the attar of roses retains its fragrance.

> You may break, you may shatter the vase if you will,
> But the scent of the roses will hang round it still."

VI.

> "Oh, not in strange portentous way
> Christ's miracles were wrought of old;
> The common thing, the common clay,
> He touched and tinctured, and straightway
> It grew to glory manifold." — *The Christian Union.*

SCENE V. **Gathering up the Fragments.** — VS. 12–14. **12. When they were filled.** Every person had all he wanted. **Gather up the fragments.** The broken pieces that would be fit for food at another time. **That nothing be lost.** Be wasted. The gathering of the fragments was an object lesson of precious truth and completed the proof of the miracle, for more remained than there was to begin with.

13. Filled twelve baskets. "They were small hand-baskets specially provided for the Jews to carry Levitically clean food while traveling in Samaria or other heathen districts." — *Vincent.* "They were made of rushes, reeds, twigs, or ropes." — *Dr. Davis.* "Wicker baskets." "Their sizes were probably variable, but the word is used for a Bœotian measure of capacity equal to two gallons." — *Prof. A. Macalister, in Scribner's New Dictionary of the Bible.*

14. This is a truth that prophet. The Messiah. The miracle was convincing and they sought immediately to hail him as their king. But Jesus sent them home and went up into the mountain alone to pray.

Baskets of Palestine.

NINE BASKETS OF PRECIOUS TRUTHS.

I. "This was for these Orientals a most important lesson in thrift. The poor are proverbially thriftless everywhere; but nothing could exceed the lavish wastefulness of the poor Oriental when a moment of good fortune has filled his hands with plenty. He absolutely takes no thought for the morrow, and, if reminded of the coming day, will calmly reply, 'The Lord will provide.'" — *Rev. Wm. Ewing.*

II. Let nothing be wasted or lost in God's work. Using well or wasting the fragments of time, of opportunity, the nooks and corners of life, makes all the difference between success and failure.

III. This is especially true of spiritual work. Often the best results are gained from the use of fragments of our business or daily life, the by-products of living, as schools often

do their best teaching of spelling and grammar, and even of morals, as a by-product of the literature and history studies.

IV. ILLUSTRATIONS. "We extract beautiful colors from the dung-heap, and delicious perfumes and essences from offal of the streets. Every day we are finding out more and more that nothing is useless." — *H. Macmillan.* "Each year purposeful men grow rich out of trifles that the careless cast away. The sewers of Paris have made one man wealthy with treasure beyond that of gold mines. The wastes of a cotton mill founded the fortune of one of the greatest families in England. Peter Cooper used to say that he built the Cooper Institute by picking up the refuse that the butcher shops threw aside." — *Hillis.* I know a man who grew rich by learning the true use of waste in making base balls.

V. Jesus taught his disciples a lesson of giving. They gain spiritual life by imparting it. A missionary church doing most and giving most for the heathen is most prosperous at home in all spiritual usefulness.

VI. This is especially true of teachers. They gain clearer views of truth by teaching others. This is one of the teacher's greatest rewards. They grow richer in all that is best in life by giving to others what they have received. Mr. B. F. Jacobs says that "God has skimmed the church and put the cream into the Sabbath school." It seems to me that even more than this, teaching in the Sabbath school changes the skim milk into cream.

VII. ILLUSTRATION. "As the widow's oil increased, not in the vessel, but by pouring out; as here the barley bread multiplied, not in the whole loaf, but by *breaking* and *distributing;* and as the grain bringeth increase, not when it lieth on a heap in the garner, but when scattered upon the land, so spiritual graces are best improved, not by keeping them together, but by distributing them abroad." — *Saunderson.*

VIII. ILLUSTRATION. A city grows rich by receiving and giving forth. It is a focus of commerce. A desert neither receives nor gives, and it always remains barren and poor. Every heart that receives and gives forth grows rich in holiness and love, and everything that belongs to its commerce.

IX. LIBRARY. The poem of the "Two Sacks of Wheat." One man kept his in his house, and it rotted away. The other sowed his broadcast, and reaped a harvest. Mrs. Charles' poem, "The Unfailing Cruse," in *Suggestive Illustrations on John.*

LESSON XIII. — June 24.
REVIEW.

GOLDEN TEXT.—*Thy kingdom come.* — MATT. 6: 10.

REVIEWING.

Dr. Trumbull tells us that "Two classes of persons, however, ought to attend Sunday school whenever they can do so; they include all who can learn anything from the Bible, and all who can teach its truths to those who need to learn them. The only persons who would fairly seem to have no place in the Sunday school are those who can neither teach nor learn." This is equally true of those who should carefully review the quarter's lessons. There are many ways of reviewing, but some things should characterize them all. (1) They should give a general view of the whole subject studied, and not merely a succession of details. (2) In our lessons this year the review should extend over the whole life of Christ up to the time the quarter closes. (3) It should be made as attractive as possible. In some schools the reviews have been the most attractive sessions of the quarter. (4) There should be considerable variety. (5) There should be a drill on the main points.

VARIETY IN REVIEWS.

(1) General reviews by the school as a whole. (2) Choral reviews, where there is the singing of an appropriate verse or two by the school, or by solos, or quartette, after each subject, or division of the review. (3) Class reviews. (4) Picture reviews. (5) Blackboard reviews. (6) Word picture reviews. (7) Stereopticon reviews. (8) Home gatherings reviews. (9) Map reviews. (10) Character reviews. (11) Moral teachings reviews. (12) Several of these united, and many other ways.

GENERAL REVIEW.

By means of the diagram in the review lesson of the last quarter, have the scholars see clearly the life of Christ up to the end of the first quarter of the third year of his ministry. Show them the relation of the incidents of the past quarter to the whole life and work of Jesus. In connection with this exercise, have

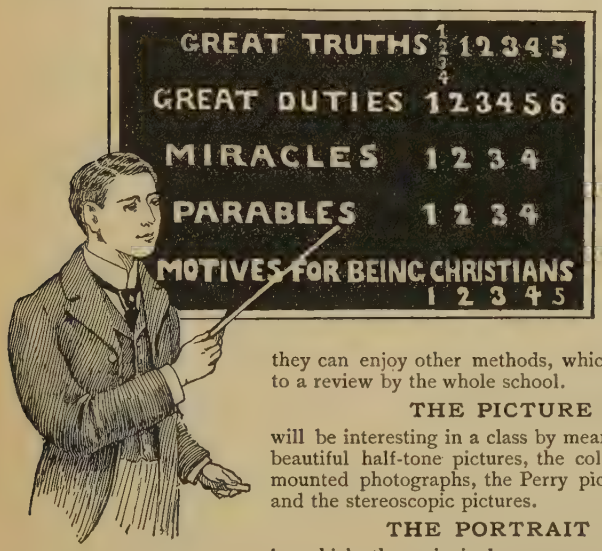
THE GEOGRAPHY CLASS,

naming the places referred to in the lessons, together with the events that took place in them, and the persons connected with them; not only those belonging to these lessons, but all those related to the places. These should be pointed out on the map, and may also be written upon the blackboard.

THE BLACKBOARD REVIEW

should also be a part of the general review.

With the general review we can also have a MORAL TEACHINGS REVIEW. Let the scholars name the virtues, and duties, and promises inculcated in the quarter's lessons. This may be arranged beforehand, and classes may agree on those which seem most important. And as each one is named and written on the blackboard let the school, or the quartette, sing some appropriate verse of a hymn which will deepen the impression.



THE STEREOPTICON can be used with advantage in a general review.

CLASS REVIEWS can be conducted with the same subjects and methods as have been described above, if there is no general review. But they can enjoy other methods, which are not so well adapted to a review by the whole school.

THE PICTURE REVIEW

will be interesting in a class by means of W. A. Wilde & Co.'s beautiful half-tone pictures, the colored Detroit pictures, unmounted photographs, the Perry pictures used in day schools, and the stereoscopic pictures.

THE PORTRAIT GALLERY,

in which the principal persons are named, and a character sketch given of each one, noting the qualities to be sought after and those to be avoided.

A BIBLE GAME REVIEW

can be made interesting at a class meeting at home on some week-day evening. Mr. Charles S. Holt describes in the *Sunday-School Times* one which proved "interesting and helpful in a monthly social meeting of a class of boys, aged thirteen to fifteen. The implements are pencil, paper, and 'anagram' cards, letters of the alphabet on squares of cardboard." Adapting his plan, which applied to the Acts, to the lessons of this quarter, "select proper names of a person, place, or event," as Jesus, Christ, John, Jairus, Herod, Herodias, Capernaum, Hattin, Macherus, Galilee, Bethsaida, sower, leaven, mustard seed, Beatitudes. "Letters forming these fifteen names were furnished to boys, divided into two camps, in different rooms. They were required to decipher the name, write a short account of it, and give chapter and verse. The use of Bibles and maps was encouraged. In an hour each side guessed all the names. Camp O excelled Camp H in the fulness and accuracy of the written reports." "Still more successful was the following a month later with the same camps. Eleven incidents selected from the lessons, each designated by two catchwords, which would match each other but fit nothing else," as: sower — field (Lesson VIII.); Beatitudes — mountain (I.); John — prison (V.); Herodias — dance (XI.); Pharisee — forgiveness (VII.); leaven — meal (IX.); woe — come (VI.); etc. "Twenty-two words in duplicate sets were handed to the camps to be guessed, matched, and recorded without comment. The work proved too long for the allotted hour, but Camp H guessed eighteen and Camp O seventeen out of the twenty-two words. The contest as a whole was a tie. The exercise aroused an intense interest, called forth quick recollection and intelligent study."

THIRD QUARTER,

FROM JULY 1 TO SEPTEMBER 30, 1900.

LESSON I. — July 1.

JESUS WALKING ON THE SEA. — Matthew 14 : 22–33.

Compare Mark 6 : 45–56 ; John 6 : 15–21.

Commit Verses 25, 27.

GOLDEN TEXT.

Of a truth thou art the Son of God. — MATT. 14: 33.

LEARN BY HEART.

Matt. 14: 27; Mark 4: 38–40.

LIGHT FROM OTHER SCRIPTURES.

Parallel Accounts. — Mark 6: 45–56; John 6: 15–21.

Christ Stilling a Tempest. — Matt. 8: 23–27; Mark 4: 35–41; Luke 8: 22–25.

THE PICTURE GALLERY.

Jesus Stilling the Tempest, Doré, Bida, and Tissot, in their sets of "Gospel Illustrations"; *Mosaic*, Giotto (St. Peter's), Ghiberti's bas-relief, *Lord, Save or We Perish;* Plockhörst, Sanders; Florence Baptistery Gate; Cole's four pictures of the *Voyage of Life; The Church as a Ship*, Gaddi (Florence); *Christ and Peter on the Water*, attributed to Antonio Veneziano (in chapel of Maria Novella, Florence).

THE SEA OF GALILEE.

As this sea was the center of Christ's teachings for nearly half of his ministry, it may be well to give as vivid a picture of it as possible. Josephus describes the sweetness of its waters and the delicate temperature of its air, its palms, and vines, and oranges, and figs, and almonds, and pomegranates, and warm springs. "In our Lord's time it was covered with a gay and numerous fleet of 4,000 vessels, from ships of war down to fishing boats." — *Cambridge Bible.* "The neighborhood of this lake was the most thickly peopled and most prosperous part of Palestine." — *Bliss.* It was surrounded by the summer mansions of the rich, like the Thames above London or many of our seaside resorts.

THE SECTION

includes the lesson, the parallel accounts, and a comparison with the stilling of the tempest about six months before (Matt. 8: 23–27).

Chart number 57.

PLACE IN THE LIFE OF CHRIST.

Spring of the THIRD YEAR. A new proof of Jesus' power over nature; an object lesson of comfort and hope.

CHARACTER SKETCH

of Peter, as shown by this incident, with its influence on his later life, as when in prison (Acts 4: 3–21; 5: 18–32).

HISTORICAL SETTING.

Time. — During the first half of April, A. D. 29. The evening and night following the feeding of the five thousand, in our last lesson.

Place. — Sea of Galilee. The disciples crossing over toward Capernaum from the plain of Butaiha on eastern shore southeast of Bethsaida.

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LESSON PLAN.

Introductory.

Time. Place in the life and work of
Place. Christ.
Pictures. Circumstances.

An Exciting Experience on the Sea.

I. Jesus Spends a Night of Prayer on the Mountain Side (vs. 22, 23).

Jesus sends his disciples away in a boat.
Training of the disciples.
He spends a night in prayer.
Why Jesus prayed.

II. Contrary Winds; the Disciples in a Storm at Sea (v. 24).

The storm. Toiling in rowing.
The adverse winds.

III. Jesus Appears to Them Walking on the Water (vs. 25–27).

Jesus watching his disciples in the storm.
He comes to their aid.
They think it an apparition.
"It is I; be not afraid."

IV. Peter's Strange Experience (vs. 28–33).

Peter asks to walk on the water.
Why.
He sinks in the waves.
"Lord, save me."
A comparison.
The wind and sea sink to rest.

V. Lessons from Jesus and the Storm.

1. A symbol of the storms of life.
   Life like the sea. Illustrations.
2. A symbol of the church.
   On a voyage not in harbor. Often in a storm.
   Jesus watching. Jesus comes in time of need.
3. A symbol of the state.
   Poem.
4. Contrary winds.
   Illustrations.
5. Toiling in rowing.
6. Jesus watching the disciples in the storm.
   Illustration.
7. Affrighted at our helper.
   Illustrations.
8. Lessons from Peter's experience.
   Three lessons. Illustration.
9. Jesus calms the storm.
   Contrary winds transformed to favoring gales.

THE REFERENCE LIBRARY.

Bruce's *Miraculous Element in the Gospels;* Trench, Macdonald, Dods, Taylor, Howson, on *The Miracles; The Life of Christ,* Edersheim, Farrar, Geikie; Maclaren's *Bible Class Expositions: Matthew* (2 vols., $1.00 each, Armstrong's), "The King's Highway"; Jacox's *Secular Annotations,* Vol. 1., "Ruling the Waves"; *Suggestive Illustrations on Matthew;* a translation of Anatolius' Greek poem on Christ in the tempest, in Schaff's *Christ in Song,* and poems in Foster's *Cyc. Poet. Ill.,* 11: 3449, 3450, 4038–4045; the tract, *It Is I, Be Not Afraid;* Spurgeon's *Sermons,* 9: 476; Louis A. Banks' *Christ and His Friends,* "Christ in the Storm."

SUGGESTIONS TO TEACHERS.

"You remember Dr. John Hall's story about the French *chef* who sent to the table of the guests magnificent food, — the daintiest and best that the land could afford, — and yet, with all his skill and attention to the wants of others, he died of starvation himself. It is extremely suggestive of what you do in your Sunday-school work."

When we study this miracle and its meaning till our souls are full of it, and have experienced the truth it is intended to teach, then we can teach others.

Unity of Teaching. — There is one main point in this lesson and all the teaching should bear upon that.

Drill in the Facts. — The scholars should be able to tell the story completely in their own language. This can be done by means of **A Word Picture,** to which each may contribute some line or color, till the picture is complete.

Distinguish and Compare the stilling of the tempest some months before.

Open Parliament. — Distribute to the class on the previous Sabbath some subjects to be looked up and discussed in the class:—

Christ praying.
The Sea of Galilee and its storms.
Why the disciples were left alone.
The storms of life.
Why they were afraid.
Jesus calming the sea.
Peter's experience.
What it is to have Jesus with us in the storm.

22. [1] And straightway [Jesus he] [2] constrained [his the] disciples to [get enter] into [a ship, the boat,] and to go before him unto the other side, [while till] he [sent should send] the multitudes away.

[1] For vs. 22–33, see Mark 6: 45–51; John 6: 15–21. [2] Comp. Matt. 8: 18.

EXPLANATORY.

I. **Jesus Spends a Night of Prayer Alone in the Mountains.** — Vs. 22, 23.

22. And straightway. As soon as he had sent away the five thousand men besides

23. And when after he had sent the multitudes away, [1] he went up into a the mountain apart to pray: and when [2] the evening even was come, he was there alone.
24. But the ship boat was now in the midst of the sea, tossed with distressed by the waves; for the wind was contrary.

[1] Luke 6: 12; 9: 28; comp. Mark 1: 35; Luke 5: 16. [2] Comp. Mark 13: 35.

women and children, whom he had fed with the five loaves and two fishes (see Lesson XII., of last quarter). **Jesus constrained.** Urged, compelled by his authority and influence, contrary to their own natural desires. The disciples were reluctant to go away and leave their teacher alone in this desert place at night. It seemed like disloyalty and desertion. **To get into a ship.** Better as in R. V., to enter *the* boat, the one they had come in; not very large, for it could be propelled by oars. **And to go before him unto the other side.** Mark: "to Bethsaida"; John: "toward Capernaum," this being the ultimate point to be reached. We infer that he sent them to Bethsaida, which was not far off (Luke 9: 10), at the mouth of the Jordan, directing them to await him there, so that they would cross together to Capernaum on the opposite shore, which they actually did, after the miracle. This accords best with all the details as given by the three evangelists. — *Schaff, in Rev. Com.* Bethsaida would be a safe and quiet harbor where they could rest till Jesus came to them in the morning.

THE TRAINING OF THE DISCIPLES. "Jesus will not have them to be clinging only to the sense of his bodily presence — as ivy, needing always an outward support — but as hardy forest trees which can brave a blast; and this time he puts them forth into the danger alone, even as some loving mother bird thrusts her fledglings from the nest, that they may find their own wings, and learn to use them. And by the issue he will awaken in them a confidence in his ever-ready help." — *Trench.*

Illustrations.

23. **Apart.** Privately, by himself alone. **To pray,** as his disciples must pray, if they would be like their Master. "And as he prayed, the faithful stars in the heavens shone out." **And when the evening was come.** The second or late evening, beginning with sunset. The darkness had now descended upon the whole scene. **He was there alone.** This season of prayer alone with God lasted several hours, for it began in the evening after sunset; and he does not come to his disciples till the fourth watch, or between 3 and 6 o'clock the next morning (v. 25).

WHY JESUS PRAYED. (1) He needed to keep in constant communion with his heavenly Father, to derive strength and wisdom and all spiritual good from heaven. He would keep in constant communication with his base of supplies. (2) He needed the things he asked for. The crowd were more eager for earthly bread than for heavenly (John 6: 26). They were earthly, unspiritual, with little hunger after righteousness, and feeble conception of the blessings of the kingdom of God. (3) He needed hope, encouragement, long vision, patience. (4) He needed strength to overcome the renewal of one of his greatest temptations, — to obtain a worldly kingdom, and greatness and honor, with ease and plenty and immediate success, instead of a spiritual kingdom and the salvation of men by the hard and slow way of self-denial and the cross.

ILLUSTRATION. "Jesus was wont, even as we are, to refresh a wasted strength by draughts from the celestial springs; and as Antæus, in his wrestling, recovered himself as he touched the ground, so we find Jesus, in the great crises of his life, falling back upon heaven." — *H. Burton.*

II. **Contrary Winds: the Disciples in a Storm at Sea.** — V. 24. **But the ship** (the fishing boat) **was now in the midst of the sea,** which was here only about five miles across. When Jesus came to them they had gone twenty-five or thirty furlongs (John 6: 19), "which would be not quite three miles, the Greek *stadion* (furlong) being considerably less than our furlong." — *Dr. Broadus.* **Tossed with waves.** The expression in the original is forcible, "tortured by the waves." The corresponding noun *basanos* is translated *torments* in Matt. 4: 24, and "originally meant the 'Lydian stone,' or touchstone, on which pure gold when rubbed leaves a peculiar mark. Hence naturally a *test*, then a test or trial by *torture*. Thus the idea of test gradually passes entirely out of *basanos*, leaving merely the idea of suffering or torture." — *M. R. Vincent, in Word Studies.* Thus the sea was writhing like a man in agony. The Sea of Galilee is peculiarly liable to these sudden storms. It lies in a long, deep valley, six hundred feet below the level of the Mediterranean, and heated by the fierce tropical sun this valley acts like a

25. And [1] in the fourth watch of the night [Jesus went / he came] unto them, walking [on / upon] the sea.

26. And when the disciples saw him walking on the sea, [2] they were troubled, saying, It is [3] [a spirit; / an apparition;] and they cried out for fear.

27. But straightway Jesus spake unto them, saying, [4] Be of good cheer; it is I; be not afraid.

28. And Peter answered him and said, Lord, if it be thou, bid me come unto thee [on / upon] the [water. / waters.]

[1] Comp. Mark 13 : 35.
[2] Comp. Luke 24 : 37.
[3] Wisd. 17 : 15.
[4] Matt. 17 : 7; comp. Deut. 31 : 6; Isa. 41 : 13; 43 : 1, 2; John 16 : 33.

gigantic funnel, through which sweep with great fury the winds from the snowy Lebanon Mountains on the north. **For the wind was contrary.** From the north or northeast. From any point on the eastern shore, the disciples would require to steer northward in order to reach Bethsaida. But a contrary wind, blowing strongly from the northeast, drove them back far into the sea; so that the real direction in which they went was westerly, toward Capernaum.

. . . "The uproar wild and hoarse
Proclaims the hot Levanter's course,
As like a panther from his lair,
It leaps upon the quivering air!
The thunder bursts with bellowing bound!
Blackness and blaze the skies confound!
The winds like demons scream and rave!
The sheeted foam blends wave with wave!"
—*Geo. L. Taylor.*

III. **Jesus Appears to Them Walking on the Water.**—Vs. 25–27. Although they seem alone, yet the eye of Jesus is watching them (Mark). **25. And in the fourth watch of the night.** Between 3 and 6 o'clock in the morning. The night was divided by the Romans into four watches of about three hours each from sunset to sunrise. **Jesus went unto them, walking on the sea.** In the extremity of their danger, exhaustion, and despondency, Jesus came to his disciples by his supernatural power over nature. He was and is Lord of every element and force of nature, and could control and wield them at his will.

26. They were troubled, saying, It is a spirit. The word in the Greek is not the usual one for "spirit." It was rather an apparition, a ghost, a phantom, a specter, and hence to them a sign of disaster or death. "He would appear to them at first like a dark moving speck upon the waters; then as a human figure." He may have been magnified in the dimness of early dawn, as often happens in a mist or in a mirage.

ILLUSTRATION. Prof. Isaac H. Hall describes the appearance of an Austrian steamer to those on shore near Beirût, as "a wonder of changing distortions. Now it would swell to many times its height above the water; now the funnel would rise high and suddenly sink, and again appear like a black giant dancing on the hull, as if to break the vessel to pieces. Far off at sea, too, vessels, naturally below the horizon because of distance, would come into view, and then sink again away. If the water sprites and nixies (if the latter live in salt-water fable) had actually been out on a frolic, it could not have caused more disorder and strange, fantastic, phantasmic effects. And to those who could not understand it, the scene was mixed with much of the frightful."—*Sunday-School Times.* Jesus would have passed (willed to pass) on (Mark), as if the very presence of their Master would be sufficient to calm their fears and strengthen their faith. By going on close within sight he tested their faith and educated their moral nature. But **they cried out for fear** (the apparition was worse than the storm), and therefore (v. 27) **straightway Jesus spake unto them.** They could recognize the familiar tones of his voice. **Be of good cheer; it is I.** Your Master; I, who a few months ago bade the storm cease by my "Peace, be still"; I, who have wrought so many miracles in your presence; I, who am the Son of God.

IV. **Peter's Strange Experience.**—Vs. 28–33. **28. Lord, if it be thou.** Rather, "*since* it is thou"; not expressing a doubt, or at most but the lingering echo of doubts driven away by Christ's assuring words. **Bid me come unto thee on the water.** Or waters. Not "*let* me," but "give me the word of *command*,"— "command," or "order me to come unto thee upon the waters." —*J., F. and B.*

WHY PETER MADE THIS REQUEST. (1) It was in striking harmony with his impulsive, sanguine, bold, and self-confident character at this time. (2) There was doubtless a commingling of higher and lower motives, as is usual. He wanted to greet his Master with glad

29. And he said, Come. And when Peter was come went down out of from the ship, he boat, and [1] walked on upon the water, waters, to go come to Jesus.

30. But when he saw the wind, boisterous, he was afraid; and beginning to sink, he cried out, saying, [2] Lord, save me.

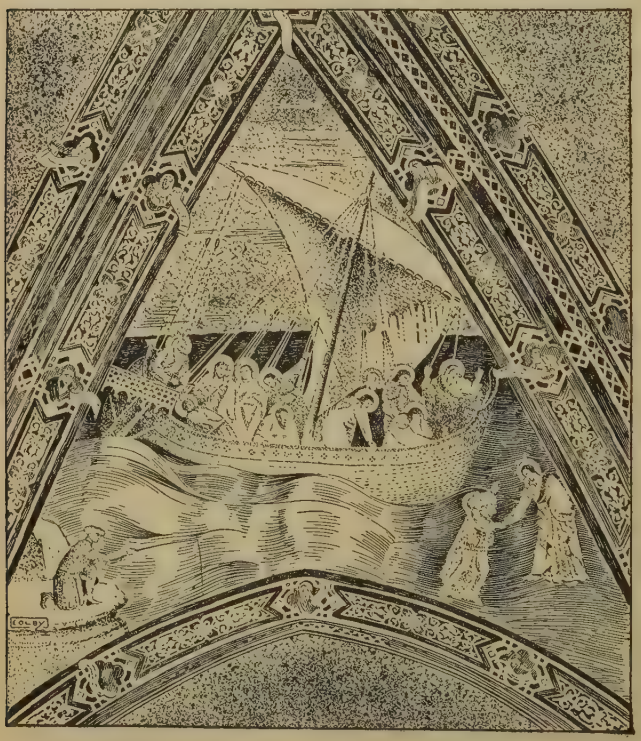
31. And immediately Jesus stretched forth his his hand, and caught took hold of him, and said saith unto him, [3] O thou of little faith, wherefore didst thou [4] doubt?

[1] Comp. John 21: 7.
[2] Comp. Matt. 8: 25, 26.
[3] See Matt. 6: 30.
[4] Comp. James 1: 6.

welcome of love; he wanted to show his confidence in him; he wanted to express his natural courage and his boyish delight in adventure. There was doubtless some pride and self-conceit, a desire to outdo the others and to show his courage and his willingness to do anything his Master did. It may have been a partial reaction from his former fears of the storm.

29. And he said, Come. Make a trial of your faith. Jesus knew that by permitting him to make the trial, Peter would learn some very important lessons he needed much. **He walked on the water.** Not necessarily very far; and yet so long as he thus walked, it was through supernatural aid from Christ, which could operate upon him only so long as he had faith.

30. But when he saw the wind boisterous, *i. e.*, the high waves, impelled by the wind rushing against him. As long as Peter looked to Jesus only, he rose by faith over the elements of nature; but as soon as he looked away from Jesus to the boisterous waves, he began to doubt, to despond, and to sink. — *P. Schaff, in Lange.* "The impurities in Peter's faith began to tell." **He cried, saying, Lord, save me.** Peter had sense enough and faith enough to do the one sensible thing. Here was an example of genuine prayer, short, earnest, to the point, prompted by a sense of need, looking to Jesus, answered. How earnestly every sinner should offer this prayer!



Christ and Peter on the Water. — ATTRIBUTED TO ANTONIO VENEZIANO.

31. And immediately. Mark the *immediately*. Jesus did not delay. **Jesus stretched forth his hand, and caught him.** He answers to Peter's faith in him, although that faith was small. **O thou of little faith.** Real faith, but too little of it. **Wherefore didst thou doubt?** Why could not you, who have witnessed my power so many times, hold

32. And when they were come gone up into the ship, boat, [1] the wind ceased.

33. Then And [2] they that were in the ship came and boat [3] worshipped him, saying, [4] Of a truth thou art [5] the Son of God.

[1] Comp. Matt. 8 : 25, 26.
[2] V. 22.
[3] See Matt. 8 : 2.
[4] Comp. John 6 : 14.
[5] Matt. 16 : 16; 26 : 63; Psa. 2 : 7; Mark 1 : 1; Luke 1 : 35; 4 : 41; John 1 : 49; 9 : 35; 10 : 36; 11 : 27; 20 : 31; Acts 9 : 20, *al.*; comp. Matt. 3 : 17.

on a little longer, and against seeming difficulties? Peter had courage and faith, but both were imperfect.

COMPARE his actions a year later, when he was confident that he would die with Jesus before he would deny him, followed so soon by his three denials and his repentance. Perhaps this scene among the waves was a preparation for that more terrible trial and experience.

32. The wind ceased. A beautiful word in the Greek; the wind grew weary, sank away like one who is weary with his fierce struggles and lies down to rest.

33. They that were in the ship. R. V., "boat." Others besides the disciples. — *Meyer, Schaff, Trench.* **Came and worshipped him.** Reverently bowing and making the following confession. — *Whedon.* Mark says of the disciples: "They were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves, for their heart was hardened." **Of a truth thou art the Son of God.** This new display of power had convinced them. It was not so marvelous as the miracle of the loaves, but was more striking in form.

V. **Lessons from Jesus in the Storm.** — 1. The storm on Galilee was a symbol of the storms of life which overtake every individual at times. Our life is a voyage. We are not like a ship safely anchored in the harbor, but like one plowing its way over an ocean, battling with storms, exposed to a thousand dangers, seeking a harbor in a better land.

> "'Tis wonderful! And yet, my boy, just such is life. Life is a sea as fathomless,
> As wide, as terrible, and yet sometimes as calm and beautiful. The light of heaven
> Smiles on it, and 'tis decked with every hue of glory and of joy. Anon dark clouds
> Arise, contending winds of fate go forth, and Hope sits weeping o'er a general wreck.
> And thou must sail upon this sea a long, eventful voyage. The wise *may* suffer wreck,
> The foolish *must*. Oh, then, be early wise!"

> "Thou who didst walk on stormy Galilee,
> Let me not sink in thine unfathomed sea!"

2. (1) "The *boat* is the church of Christ, and it sails across the ocean of the world's history to the 'other side' of the life beyond the grave." — *Ellicott.* "Ours is a ship on a voyage, not a ship in a harbor; a ship in progress." — *Macdonald.* (2) The disciples are in this boat toiling and laboring anxiously to take the boat to the place where the Lord commanded. (3) Their Lord Jesus Christ is watching them in all their struggles and dangers. (4) The tempest represents the storms of persecution, of opposition, of worldliness, of false doctrine, and every opposing force which the great enemy of good can excite against the people of God. (5) "A ship in the sea is safe so long as the sea is not in the ship. The church is safe in the world so long as the world is not in the church." (6) Our hope lies not in the absence of danger, but in the presence of Christ, who is able to control the storm. No church with Christ in it can be wrecked or lost. More of the living Christ, more of his love, more of his teaching, more faith in him, more prayer to him, more of his Holy Spirit, more of his holy life — these are the salvation and hope of the church.

The Church in the Storm.

3. THE SHIP OF STATE.

> "Thou too, sail on, O Ship of State!
> Sail on, O UNION, strong and great!
> Humanity with all its fears,
> With all the hopes of future years,
> Is hanging breathless on thy fate!
> We know what Master laid thy keel,
> What Workman wrought thy ribs of steel,
> Who made each mast, and sail, and rope,
> What anvils rang, what hammers beat,
> In what a forge, and what a heat,
> Were shaped the anchors of thy hope!
>
> Fear not each sudden sound and shock;
> 'Tis of the wave, and not the rock;
> 'Tis but the flapping of the sail,
> And not a rent made by the gale.
> In spite of rock and tempest roar,
> In spite of false lights on the shore,
> Sail on, nor fear to breast the sea!
> Our hearts, our hopes, are all with thee,
> Our hearts, our hopes, our prayers, our tears,
> Our faith triumphant o'er our fears,
> Are all with thee — are all with thee!"
>
> — *Longfellow.*

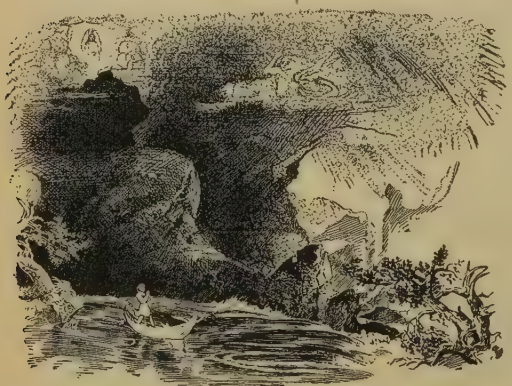
4. CONTRARY WINDS. In every life there are contrary winds, opposing our progress, interfering with our hopes, fierce temptations urging us from our course of duty. And yet all these are meant to be a means of strength, of training, of education, of higher character. They mean sweeter harps, higher thrones, brighter crowns.

ILLUSTRATION. "Every man who makes a fortune has been more than once a bankrupt, if the truth were known," said Albion Tourgée. "Grant's failure as a subaltern made him commander-in-chief, and for myself, my failure to accomplish what I set out to do led me to what I never had aspired to."

ILLUSTRATION. "Thwartings and hindrances are not intended to check our progress, but to put more strength into our life. Botanists tell us that the fruits on a tree are arrested growths. They would naturally develop into new twigs and branches, but the progress is checked in some way, and the growths are stunted. Yet the tree does not allow them to be failures; it turns its thwarted developments into something even better than its first hopes. So it may be with thwarted hopes and plans in human life: they may become rich fruits in the character. That is what the grace of God is ready to make of them. There is no messenger of Satan that may not be transformed into a minister of blessing."— *J. R. Miller.*

5. TOILING IN ROWING. Alone we cannot reach the desired haven, row we never so hard. The individual, the church, the state, all need the presence and power of Jesus. The nation that rejects Jesus and his gospel is lost.

6. Even in the darkness and storm Jesus was watching them, although unseen by them. Doubtless, also, he was praying for them. "The contrast is the same as is given in the last verses of Mark's Gospel, where the serene composure of the Lord, sitting at the right hand of God, is sharply set over against the wandering, toiling lives of his servants in their evangelistic mission. A commander-in-chief sits apart on the hill directing the fight" (not from indifference, but from wisdom and love). — *Maclaren.*



The Voyage of Life, — Manhood.

FROM THOMAS COLE.

ILLUSTRATION. In each of the series of pictures, *The Voyage of Life*, by Cole, there is a guardian angel; but in the picture of *Manhood* this guardian is unseen by the man on the rough tide. Christ is with us, although we do not always see him. He seems asleep or hidden, but the angels can see that he is ever with us to guide and guard.

"I know not where his islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond his love and care."
— *Whittier.*

7. Sometimes we, like the disciples, are affrighted at the coming of our helper. We do not recognize our deliverer coming to us in the storm. We mistake our best friend for an enemy.

ILLUSTRATION. The story is told of one who, walking on a mountain amid the mists of the early morning, saw approaching him an object of huge size and uncertain proportions. "I took it to be a monster," he said, "and quaked with fear. As it came nearer, I found it was a man. As we met I discovered that it was my brother." — *J. L. Hurlbut.*

ILLUSTRATION. Dr. Cuyler tells us about a painting called *Cloudland*, which he saw in one of the German picture galleries. "It stands at the end of a long gallery, and at first sight looks like a huge repulsive daub of confused color without form or comeliness. As you walk toward it, however, the picture begins to take shape. It proves to be a mass of exquisite little cherub faces like those at the head of the canvas in Raphael's *Madonna di San Sisto.*" — *Louis Albert Banks.*

8. LESSONS FROM PETER'S EXPERIENCE. (1) We learn a lesson against over-confidence in self, against the least tinge of conceit. It is best not to sing too loudly, although it expresses our purpose and hope.

"Through floods and flames if Jesus leads,
I'll follow where he goes."

(2) We learn a lesson of faith in Jesus. He is ready to help even weak and imperfect faith, and answer the cry "Lord, save me." (3) We learn that we must look beyond the danger to Jesus himself. Looking at ourselves, at our weakness, our unworthiness, we sink in despair; but looking to Jesus, we find assurance, and hope, and cheer. "The most wonderful things in life are not our dangers, but out deliverances."

ILLUSTRATION. There was once a good woman who was well known among her circle for her simple faith and her great calmness in the midst of many trials. Another woman, living at a distance, hearing of her, said, "I must go and see that woman, and learn the secret of her strong, happy life." She went, and accosting the woman, said, "Are you the woman with the great faith?" "No," replied she, "I am not the woman with the great faith, but I am the woman with the little faith in the great God." — *C. S. Robinson.*

9. "To those who have the sight to see
There is an inward Galilee,
And it doth fit thee now to bind
The waves and tempests of the mind.

Thou walkest now within the soul,
Thou bidst its billows cease to roll,
The waves of stormy strife are still,
And pride and wrath obey thy will."
— *Thomas C. Upham.*

The presence of Jesus is our comfort in the storm. His power turns the storm into peace. He transforms the contrary winds into favoring gales. He brings good out of seeming evils. He transfigures bodily sickness into spiritual health.

"Amid the howling, wintry sea
We are in port if we have thee." — *Keble.*

LESSON II. — July 8.

JESUS THE BREAD OF LIFE. — John 6 : 22–40.

Read John 6 : 22–71. **Commit Verses 35–37.**

GOLDEN TEXT.

Jesus said unto them, I am the bread of life. — JOHN 6: 35.

LEARN BY HEART.

Matt. 6: 11; John 6: 48–51; 1 Cor. 11: 23–26.

LIGHT FROM OTHER SCRIPTURES.

The Story of Feeding the Five Thousand.—Matt. 14: 13–21; Mark 6: 31–44; Luke 9: 10–17.

Jesus the Bread of Life.—John 6: 48–51, 58; 1 Cor. 11: 23–26; Deut. 8: 3; see also Matt. 6: 11.

The Manna.—Ex. 16: 15, 35; Neh. 9: 15; Psa. 78: 24.

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THE SECTION

includes the whole of Jesus' discourse on the feeding of the five thousand (John 6: 22–71), together with a review of the miracle.

Chart number 59.

PLACE IN THE LIFE OF CHRIST.

The first half of his THIRD YEAR. Emphasizing one of the greatest truths of redemption. A supplement to Lesson XII. of the last quarter.

HISTORICAL SETTING.

Time. — Just before the Passover, April, A. D. 29, which began that year on April 16. The next morning after our last lesson.

Place. — Gennesaret, a beautiful plain on the western shore of the sea of Galilee, south of Capernaum.

THE REFERENCE LIBRARY.

Commentaries on John; *Suggestive Illustrations on John*; various authors on *The*

LESSON PLAN.

SUBJECT: The Bread of Life.

Review, and circumstances.

I. Seeking the Bread that Perisheth (vs. 22–27).

The interpretation.
False seeking.
Four questions as turning points.

Illustrations.

Two kinds of love.
Pearls for bread.

Examples.

II. Seeking the Bread from Heaven (vs. 27–34).

The bread of life. The sign.
The work of God. The seal.
The threefold need. The manna.

Four points of superiority over Moses.

III. Jesus the Bread of Life (vs. 35–40).

1. The gift of eternal life.
2. The replacement function of food.
3. The inspiring function of food.
4. Satisfying the many hungers of the soul.
5. The personal power of Jesus.
6. The way of obtaining and appropriating this bread.

Illustrations.

Miracles; Hutchison's *Our Lord's Signs in St. John's Gospel* (T. & T. Clark); *Sermons* by Phillips Brooks, Vol. I., "The Food of Man"; *Sermons to the Natural Man*, by Prof. W. G. T. Shedd, "Faith the Soul-saving Act" (vs. 28, 29); *Sacred Discourses* by G. H. Belfrage on "The Bread of Life" (v. 34); *Sermons* by W. Jay on "The Bread of Life" (v. 35). Christ's personal power illustrated in Jacox' *Secular Annotations*, Series II., pp. 283, 286.

SUGGESTIONS TO TEACHERS.

Review briefly the feeding of the five thousand and the last lesson which follows it.

Study the whole section.

Teach Clearly. — How the soul grows; what its food is, and the activities that give it power. How Jesus feeds the soul.

The Need of Faith and its meaning.

Open Parliament: —

The bread that perisheth.
Food for the soul.
The threefold need.
How Jesus is the bread of life.
Personal power over others.
Faith.

22. The day following, when / On the morrow the people / multitude which stood on the other side of the sea saw that there was none other [1] boat there, save that one / whereinto his disciples were entered, and that Jesus went / entered not with his disciples into the boat, but *that* his disciples were gone / went away alone:

23. (Howbeit / howbeit there came other boats from Tiberias nigh unto the place where they did eat / ate the bread, after that the Lord [2] had given thanks):

24. [3] When / when the people / multitude therefore saw that Jesus was not there, neither his disciples, they also took shipping, / themselves got into the boats, and [4] came to Capernaum, seeking for Jesus.

[1] John 21: 8; Mark 3: 9 (for mg.).
[2] V. 11.
[3] For vs. 24, 25, comp. Matt. 14: 34–36; Mark 6:53–56.
[4] Vs. 17, 59.

EXPLANATORY.

I. Seeking the Bread that Perisheth. —Vs. 22–27. **22. The day following** the miracle of the loaves (Lesson XII., Second Quarter), and the storm on the Sea of Galilee (last lesson). **The people** (multitude) **which stood on the other side of the sea.** The other side from Gennesaret, where Jesus and his disciples landed in the early morning (Mark 6: 53). Those who remained in the vicinity of Bethsaida, and the place where the miracle was wrought, or went back to that place. **Saw that there was none other boat there,** etc. This explains why they expected to find Jesus on that side of the sea.

23. Howbeit there came other boats. Show how these people were able to cross the sea. If this had not been said, some one would have suggested that there was a contradiction. **Tiberias.** The principal city on the west coast. **After that the Lord had given thanks.** Showing the deep impression this solemn act made in connection with the miracle. The multitude fed not only on bread, but on bread blessed from heaven.

24. They also took shipping. The boats that came from Tiberias.

THE FOUR QUESTIONS, vs. 25, 28, 30, and 34, are the turning points of this conversation. —*Maclaren.*

25. And when they [had] found him on the other side of the sea, they said unto him, [1] Rabbi, when camest thou hither?

26. Jesus answered them and said, Verily, verily, I say unto you, [2] Ye seek me, not because ye saw [3] [the miracles, signs,] but because ye [did eat ate] of the loaves, and were filled.

27. [4] [Labour Work] not for [5] the meat which perisheth, but for [that the] meat which [endureth abideth] unto [everlasting eternal] life, which [6] the Son of man shall give unto you: for [7] him [hath God the Father the Father, *even* God, hath] [8] sealed.

[1] See John 1: 38.
[2] V. 24.
[3] V. 2.
[4] Isa. 55: 2.
[5] Comp. vs. 35, 50, 51, 54, 58.
[6] See Dan. 7: 13.
[7] Comp. John 5: 36, 37; 10: 36.
[8] Comp. Ezek. 9: 4; Rom. 4: 11; 1 Cor. 9: 2; 2 Tim. 2: 19; see John 3: 33.

FIRST QUESTION. **25. Rabbi.** Master, teacher. **When camest thou hither?** "*When* means, too, how, and may have in it a trace of why." — *Maclaren.* The question implies that they had been seeking Jesus for some time and were surprised to find him where he was.

26. Jesus answered, not their question, but their needs. **Ye seek me, not because ye saw the miracles.** Gr. and R. V., "signs." They were not attracted by the miracles as signs of God's love, as types and proofs that Jesus was the Messiah, as invitations to trust and love him. **But because ye did eat of the loaves, and were filled.** The verb means "were satisfied as a beast is with fodder." — *Whitelaw.* They were not hypocrites; they only took a low view, and were selfish. Their motives lay chiefly in the *results* of the miracles; the healing, the satisfying of hunger, and not in the miracles as *signs.* They saw the outward form of the miracles, but not the soul; the husk, but not the kernel; they read the words as in an unknown tongue, but did not see their meaning. They had tried to make him king (John 6: 15), and they probably had that thought yet in mind. What a king he would make who could supply his armies with food, restore the wounded and sick, and raise the dead to life!

ILLUSTRATION. TWO KINDS OF LOVE. "There are two kinds of love, or two kinds of feeling commonly known as love. One love is a craving desire; the other love is an outgoing devotion. One pivots on what the lover can secure from, or in, the one loved; the other is an admiring recognition of the truer self of the one who commands, or who draws out, the love of the lover. The first of these loves is likely to end in satiety; the second of them increases constantly with its exercise. One is short-lived; the other is endless. He whose love is for daily food in love knows nothing of the truest delights of love. He whose love is a love of the loved one is fed in love daily and ceaselessly." — *H. C. Trumbull, LL. D.*

27. Labour not. Work not; the same word as "work" in vs. 28–30 below. **For the meat which perisheth.** The food for the body. This is not to be the chief end even of work for daily food; it is not to be the great object for which we expend our energies. Labor for earthly food should be merely a means to something higher, which is the true end of all labor. Thus one who works to obtain means to give to missions or for an education is not really working for money, but for missions or education. So one who works that he may obtain food in order to live a Christian life and serve God in the world is not laboring for the meat that perisheth.

But the seeking *first* the satisfaction of worldly wants is degrading and unworthy.

COMPARE Browning's "Two Camels," in Lesson X., Second Quarter.

ILLUSTRATION. "A traveler lost his way in an Eastern desert. His provisions were exhausted, and he had already wandered about for several days without food, when he descried under a palm tree on his track the marks of a recent encampment. He approached the spot tremulous with hope. He found a bag which the travelers had left behind, filled with something that appeared to be dates. He opened it eagerly, expecting to satisfy his hunger, when lo! it contained only pearls. He sat down and wept. What are pearls to a man who is dying for want of bread?" — *W. Arnot, D. D.*

ILLUSTRATION. To seek the bread that perisheth instead of that which endures to eternal life is like caring for the clothes of a child and forgetting the child.

EXAMPLES. Solomon tried all that the world can give, and under the most favorable circumstances, yet found all to be vanity and vexation of spirit. Byron, with rank and wealth, and all manner of pleasure, failed of content and happiness. Alexander conquered the world, but it did not satisfy his soul; and, if he could have conquered all the worlds

28. Then / They said they / therefore unto him, What shall / must we do, that we might / may work [1] the works of God?

29. Jesus answered and said unto them, This is the work of God, [2] that ye believe on him whom [3] he hath sent.

30. They said therefore unto him, [4] What sign shewest thou then, / then doest thou for a sign, that we may see, and believe thee? what dost thou work? / workest thou?

[1] 1 Cor. 15: 58; Rev. 2: 26. [2] 1 John 3: 23. [3] See John 3: 17. [4] See Matt. 12: 38.

that stud the heavens, he would still have wept for more. For God has not created a single human soul so small and poor that all the material universe can fill it. All literature is full of expressions of the failure of worldly things to satisfy the soul.

ILLUSTRATION. Satisfying the soul with this world is like quenching thirst with the salt water of the sea, that makes one still more thirsty. It is like a mirage, appearing to be water, while it is a waste of sand.

II. **Seeking the Bread from Heaven.** — Vs. 27-34. **27. But for that meat** (food) **which endureth unto everlasting life.** Use all the energies of your nature in the wise way, and for the wisest purpose. Put your life not into that which is transient, but that which is permanent, sustaining, inspiring, and building up that in you which is eternal. "On earth there is nothing great but man; in man there is nothing great but mind." — *On title page of Sir William Hamilton's Metaphysics.*

THE BREAD OF LIFE. The soul needs food as really as the body. Every faculty of the soul needs its own food, that will strengthen and sustain its life, develop its powers, make it grow into the fulness and perfection of its nature. Whatever enlarges the soul, builds up the character, increases faith, hope, love, knowledge, and all the virtues, makes the conscience more tender and true, cultures the will, perfects the judgment, and enables the soul to work out a pure and holy life, and fits it for heaven, — whatever does these things is the bread of life. This is the ambrosia and nectar of divine delicacy and flavor, which the Greeks represented as the food and drink of their gods.

> "A perpetual feast of nectared sweets,
> Where no crude surfeit reigns." — *Milton.*

THE THREEFOLD NEED. (1) We need the gift of life, the beginnings of eternal life. (2) Our souls need the replacement function of food, continually renewing them and building them up. (3) They need the inspiring, energy-giving function of food (see under the next head).

The Son of man. The Messiah, the type and representative of the human race. **Him hath God the Father sealed.** To seal anything is to attest by some sign or mark that it is genuine, that it comes from the person who sealed it with his endorsement. The seal to the ancients was like our signature. Most people could not read or write. Hence engraved seals with various devices were used for signatures. God authenticated Jesus by signs all could understand, giving him the divine "sanction and endorsement as a Teacher and Saviour."

SECOND QUESTION. **28. What shall** (or must) **we do.** The question is suggested by the command to labor in v. 27. **That we might work the works of God?** The works required by God, in order that we may obtain that bread of which he had been speaking. No one can eat for another. "All human religions are man's effort to give an answer to that question" —

> "And what am I?
> An infant crying in the night,
> An infant crying for the light,
> And with no language but a cry."

ILLUSTRATE the need of laboring for this food, and hungering for it, by illustrations taken from our bodily wants. If the body has no appetite, no hunger, it is sick. It cannot grow strong and well without an appetite, and food to satisfy it.

29. This is the work of God. What God bids you do in this matter. **That ye believe on him whom he hath sent.** There is no multiplicity of separate acts, but the one great essential underlying all good works, — a committing of body and soul to our Lord, who gives the new heart and right spirit, out of which flow the works of God as naturally as waters flow from a fountain or good fruit grows on good trees. His word is truth; his commands are right; his example perfect.

THIRD QUESTION. **30. What sign.** The usual word for "miracle" in John.

31. [1] Our fathers [did eat / ate the] manna in the [desert: / wilderness;] as it is written, [2] He gave them bread [from / out of] heaven to eat.

32. [Then] Jesus [therefore] said unto them, Verily, verily, I say unto you, [Moses gave you not that / It was not Moses that gave you the] bread [from / out of] heaven; but my Father giveth you the true bread [from / out of] heaven.

33. For the bread of God is [3] [he / that] which cometh down [from / out of] heaven, and giveth life unto the world.

34. [Then / They] said [they / therefore] unto him, [4] Lord, evermore give us this bread.

35. [And] Jesus said unto them, [5] I am the bread of life: [6] he that cometh to me shall [never / not] hunger; and he that believeth on me shall never thirst.

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[1] Vs. 49, 58; Ex. 16: 15; Num. 11: 7–9.
[2] Cited from Neh. 9: 15; comp. Psa. 78: 24, 25; 105: 40; 1 Cor. 10: 3.
[3] V. 50.
[4] See John 4: 15, 33.
[5] Vs. 41, 48, 51; comp. v. 58.
[6] John 4: 14; 7: 37; comp. John 5: 40; Matt. 11: 28; Rev. 7: 16.

Shewest thou then, that we may see, and believe. True faith must always have a foundation. What signs, what proofs do you bring that bear the "image and superscription of God," and thus authenticate your mission? What kingly acts that will prove you to be worthy to be the king of the Jews and require our obedience?

31. Our fathers did eat manna in the desert (see Ex. 16). **As it is written** (Ex. 16: 4; Psa. 78: 24, Septuagint Version). "Moses proved that he was sent from God by giving the people bread from heaven to eat; now what do you do that is greater than this to prove that you are the greater prophet, even the Messiah, who will deliver us from our bondage to the Romans, as Moses delivered us from the Egyptians? Jesus had fed five thousand with five loaves from the earth for one meal. Moses had fed two millions for forty years with bread from heaven."

32. Then Jesus said. To prove his claims and to show them that they thought only of bodily feeding, while the feeding of the body by Jesus was but a type of a richer, nobler supply, far more difficult to bestow.

FOUR POINTS OF SUPERIORITY. FIRST. **Moses gave you not.** Better as R. V., "It was not Moses that gave." He was not the source of the manna. **But my Father giveth you.** The same God who gave you the manna, but holding a much closer relation to Jesus than to Moses.

SECOND. **The true bread.** That which fulfils absolutely, ideally, the highest conception of sustaining food. — *Westcott.* The bread which men most need, that is most important to their well-being, that sustains the soul to everlasting life. The manna was but a type of this true bread; it was for the body, while the true bread is for the soul; it could be kept only one or two days without corruption, while the true bread is everlasting; those who ate the manna died, while those who eat of the bread of life live forever.

THIRD. **From heaven.** The manna came from heaven, as God himself said (Ex. 16: 4). But rather from the visible heaven, the atmosphere; but the true bread came from the real heaven, where God the Father dwells.

33. For the bread of God is he (better in R. V., "that") **which cometh down from heaven.** "Christ does not identify himself with *the bread* till the next answer." — *Westcott.* He simply gives the criterion by which the true bread can be known.

FOURTH. **And giveth life unto the world.** The manna was for one nation, while the true bread is for all the world. The manna was for a brief age; the true bread is for the world in all ages.

FOURTH QUESTION. **34. Lord** (sir), **evermore give us this bread.** They probably had vague ideas of what this bread was and may have thought of some miraculous supply, like that furnished the day before, or like the tree of life in Eden; though some may have felt the power of spiritual hunger and longed for spiritual food.

III. **Jesus the Bread of Life.** — Vs. 35–40. **35. Jesus said unto them, I am the bread of life.** 1. By *his death and atonement* Jesus brings spiritual life to men. He awakens the spiritual faculties and senses that were dead to the higher immortal interests. He sends the Holy Spirit, who imparts and sustains life.

2. By the *replacement function of food* Jesus nourishes every faculty of the soul, enlarging and strengthening them all, so that the soul grows in power, in vision, in activity, in knowledge. "One chief function of food is *replacement*. We die daily in a truly literal

36. But [1] I said unto you, That ye also have seen me, and yet believe not.
37. [2] All that which [3] the Father giveth me shall come to me; and [4] him that cometh to me I will in no wise cast out.

[1] V. 26.
[2] V. 39; John 17 : 2.
[3] John 10 : 29; 17 : 6, 9, 24.
[4] John 10 : 28; 17 : 12.

sense, and food makes a daily resurrection of life for us. The body is a building of exquisite mosaics, and a variegated tessellation, here a brick of hydrogen and carbon, and there a brick of carbon and nitrogen, etc. . . . The strange fact is that the stones of this building are every hour crumbling away, and must be replaced as fast as they are pulled down; life-cells take the place of death-cells. . . . The blood is the builder which puts in fresh bricks into the falling house. This is the miracle of food. . . . Life is the architect, blood the builder, and food supplies the materials for the construction.

"A similar wasting process is in the laws of the highest parts of us. When Christ said, 'I am the bread of life,' he tells us that physiology has companion laws in the spiritual world. A wearing down of soul capacity is continually going on, and Christ is here to replace it and to keep the soul in a sanitary condition. . . . The saintly soul cannot live on its own saintliness. Like the camel in the desert you can live (for a time) on the humps of your own fat, but it is only desert food and will soon become disease. You will become self-complacent, self-righteous. The saint goes out of himself for life. . . . The love of Christ, the knowledge of God, the comfort of the Holy Ghost,— for these the soul craves, and they are nutriment." — *W. W. Peyton, in Memorabilia of Jesus.*

3. By the *inspiring function of food.* "Another function of food is to generate heat for the body, to give vigor and vitality." He strengthens and inspires all the activities by his personal power over our souls. We have hints of this in the power certain people have over us to inspire, awaken, and uplift us. Their presence is an atmosphere of health. We want to live better when we are near them. So with Jesus: when we draw near to him in love, we feel

"His being working in my own,
The footsteps of his life in mine."

We find in looking over our life that the things which have ministered most to our soul's growth come from the personal power of soul over soul, manifested (1) by the character, (2) by a mysterious, undefined influence, (3) by single acts of heroic or saintly virtue, (4) by books recording these characters or deeds. All these personal influences are exerted in the highest degree by Jesus over those who love, trust, and obey him.

ILLUSTRATIONS. Marcus Aurelius, in his *Meditations*, says that his life had been molded by the influence of *persons*.

"Some good man must be singled out and kept ever before our eyes, that we may live as if he were looking on, and do everything as if he could see it." — *Cicero.*

"No receipt openeth the heart but a true friend."

When Carlyle met Irving it was "iron sharpened iron, diamond cut diamond. Each sharpened the face of the other and lit it up with sparks and sparkles as of a light that never was on sea or shore." — *Jacox.*

Not the sun
Looks out upon us more revivingly
In the first days of the first month of spring
Than a friend's countenance in such an hour.
— *Schiller.*

Good! and your faces brighten, and your eyes
Glitter, as stars do in a good, sharp wind.
Sharp! Why, what else should be the atmosphere
Of vigorous spirits?
— *Lytton.*

4. The soul has many hungers, appetites, and desires for more and higher things. Only sick or dead souls have no hunger. How Jesus satisfies the many hungers of the soul, and thus is the bread of life, may be seen by turning to Lesson I. of the Second Quarter, on "Blessed are they that hunger and thirst after righteousness."

5. This bread must be received, digested, used by the soul in its natural activities.

He that cometh to me . . . he that believeth on me. Coming and believing are the ways in which this living bread is received.

36. Ye . . . believe not. You have not eaten this bread and therefore have not had the experience I speak of.

But the bread of life is not a failure. **37. All that the Father giveth me.** This is the divine side of our salvation. **And him that cometh to me.** This is the human side,

38. For [1] I [came / am come] down from heaven, not to do [2] mine own will, but [2] the will of him [3] that sent me.

39. And [4] this is the [Father's] will [which hath / of him that] sent me, that of [5] all [that] which he hath given me [6] I should lose nothing, but [7] should raise it up [again] at the last day.

40. [And / For] this is the will of [him that sent me, / my Father,] that every one [which seeth / that 8 beholdeth] the Son, and [9] believeth on him, [10] [may / should] have [everlasting / eternal] life; and I will raise him up at the last day.

[1] See John 3 : 13. [2] See John 5 : 30. [3] See John 4 : 34. [4] John 10 : 28, 29; Matt. 18 : 14. [5] V. 37. [6] John 17 : 12; 18 : 9. [7] Vs. 40, 44, 54; comp. John 11 : 25; 1 Cor. 6 : 14. [8] John 12 : 45; 14 : 17, 19. [9] V. 47; John 3 : 15, 16. [10] Vs. 27, 54; John 4 : 14.

so that no one may stay away because he imagines that the Father had not given him to Jesus. There is a welcome for all.

38. For I came down from heaven, not to do mine own will, etc. Here Christ gives a reason why none need fear that they will be cast out, and fail of salvation if they seek it. For he came down from heaven for this very purpose, — not for his own pleasure, but to carry out the will of God, which will is revealed in the next verse.

39. This is the Father's will, etc. No power in earth or hell could destroy those who trusted him. He would rescue them even from the power of death. The divine will, instead of being a hindrance, was the assurance of salvation.

40. May have everlasting life. He would give eternal life to all who would receive it, and would sustain it forever and ever. Compare the tree of life in the New Jerusalem.

LESSON III. — July 15.

THE GENTILE WOMAN'S FAITH. — Mark 7 : 24–30.

Read Mark 7 : 1–23. **Commit Verses 27–30.**

GOLDEN TEXT.

Lord, help me. — MATT. 15: 25.

LEARN BY HEART.

Matt. 15: 28; Luke 7: 50; Rom. 10: 9-11.

LIGHT FROM OTHER SCRIPTURES.

Parallel. — Matt. 15: 21–28.

Old Testament. — 1 Kings 17: 8–24 relates two examples of Elijah's help to a woman of this region.

Instances of Great Faith. — The centurion, Luke 7: 6, etc.; Jairus, Matt. 9: 18; the leper, Matt. 8: 2; an unknown father, Mark 9: 24. (See Heb., chap. 11.)

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THE SECTION

includes the lesson, together with the accounts of the previous discussions which led Jesus to go to Phœnicia (Mark 7: 1–30).

Chart number 61.

PLACE IN THE LIFE OF CHRIST.

About the middle of his THIRD YEAR. Indications of a GROWING OPPOSITION.

HISTORICAL SETTING.

Time. — Early summer, A. D. 29, several weeks after the last lesson.

Place. — On the borders of the country of Tyre and Sidon, forty or fifty miles northwest of the Sea of Galilee.

THE MAP MAKERS

in the class can draw a map of the region of Galilee westward to Tyre, noting all the things of interest on the way, together with a description of Tyre and Sidon and a characterization of the Phœnicians.

THE PICTURE GALLERY.

Christ and the Canaanite Woman, Palma Vecchio (Venice), Lodovico (Milan), Drouais (Louvre), Bida, Tissot; Doré's *Vale of Tears*.

LESSON PLAN.

The Setting of the lesson, with pictures and map.

SUBJECT: A Lesson on Faith.

I. Increasing Opposition Sends Jesus out of His Country (v. 24).

The cause of the opposition.
Tyre and Sidon.
Three lessons for us.

II. A Mother's Plea for Her Afflicted Daughter (vs. 25, 26).

The Syrophœnician woman.
Her daughter possessed of an unclean spirit.
The torment of her case.
The mother's cries and tears.
Illustrations.
Modern demons to be cast out. Library.

III. Faith Triumphing over Obstacles (vs. 27–30).

Five obstacles in her way.
How faith overcame them.
Modern application.
Illustration.
Oriental dogs.
The woman's perseverance.
The daughter restored.

IV. Lessons from the Syrophœnician Woman's Faith.

Five lessons to be learned.
Illustrations.

THE REFERENCE LIBRARY.

Commentaries on Mark; *Cartoons of St. Mark*, "The Cartoon of Healing"; Trumbull's *Studies in Oriental Social Life*, "Calls for Healing in the East"; Trench, Dr. Wm. M. Taylor, George Macdonald, Dean Howson, and Spurgeon, on the *Miracles of Our Lord;* Professor Bruce's *Miraculous Element in the Gospels;* Dr. Burton's *Christ's Acted Parables; Miracles*, Wardlaw. Dr. Nevius on *Demon Possession* ($1.50, Revell Co.) is a fresh treatment of the subject (1895). *The Person and Kingdom of Satan*, Edward H. Jewett, D. D. (Whitaker, N. Y.).

SUGGESTIONS TO TEACHERS.

Connection. — Showing why Jesus went into the heathen land.

Opposition. — Lessons to be learned from the fact that Jesus experienced it, and from the way he dealt with it.

Concentrate all the teachings upon faith, as the radii of a circle meet at one point.

Qualities of this woman's faith can be searched out by the scholars, the hindrance overcome, and the way faith overcame them.

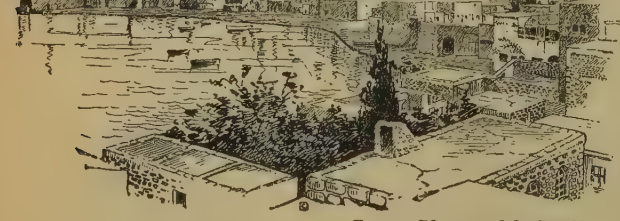
Open Parliament: —

Opposition to Christ: why it came.
How he treated it.
Jesus going among the heathen.
Why Jesus treated the woman as he did.
The woman's faith: its origin, nature, greatness.
Why faith brought the blessing.

24. And from thence he arose, and went away into the borders of Tyre and Sidon: And he entered into a house, and would have no man know it: but it: and he could not be hid.

EXPLANATORY.

I. **Increasing Opposition Sends Jesus out of His Country.** — V. 24. **And from thence,** from Galilee, and probably from Capernaum. **He arose, and went.** His reason for leaving Capernaum arose from the increasing opposition of the Pharisees, as described in the earlier part of this chapter, and in John 6: 41–66. (1) They objected to his claim that he, the son of a carpenter, was the bread of life (John 6: 41–43). (2) His high claims caused many of his followers to desert him. The facts were too glorious for them to accept as true. (3) His discourse to the Pharisees and scribes on ritualism, demanding a right heart, and laying small emphasis on outward and traditional observances, pointedly condemning their conduct and



From a Photograph by Bonfils.
View of Tyre.

25. For a *certain* But straightway a woman, whose young little daughter had an unclean spirit, having heard of him, and came and fell down at his feet:

26. [1] Now the The woman was a [2] Greek, a [3] Syrophenician Syrophœnician by nation; and race. And she besought him that he would cast forth the devil out of her daughter.

[1] Comp. John 12: 20, 21. [2] Comp. 1 Cor. 12: 13. [3] Comp. Acts 21: 2, 3.

their teaching and showing them to be hypocrites, exasperated them. Jesus went away not only to avoid open conflict, but to gain rest from opposition and from overburdening work, for he **would have no man know it.** This year of his ministry "was marked by the intense and exacerbated opposition of the scribes and Pharisees, . . . stereotyped in unprogressive idolatry of minute ordinances. He retired to escape the merciless fury which could not but follow upon that discourse about clean and unclean meats, in which, more decisively and more plainly than in any previous utterance, he had made 'all meats clean' (Mark 7: 19, R. V.). He had thereby authoritatively abrogated the entire ceremonial system of the Mosaic law. It would be difficult for us to measure the hot indignation which such divine teaching would cause in the minds of religious teachers, of whom some had openly argued that such a law as that about wearing a blue fringe on the garment was 'the great commandment of the law.' . . . So Christ retired before the gathering storm."—*Farrar.* Jesus was perfect man as well as a divine being, and therefore would grow weary from "the incessant excitement of importunate crowds and trying controversies," and was in need of repose.

Cause of the Opposition.

Went into the borders of Tyre and Sidon. Two flourishing seaports, and capitals of Phœnicia, a narrow, level district along the shores of the Mediterranean. Sidon was twenty miles north of Tyre. The journey was not long, as Tyre is only about thirty-five miles, and Sidon fifty-five miles, from the Sea of Galilee. They were heathen, but active commercial and manufacturing people; wealthy, luxurious, and dissolute people. *The borders* were probably the mountain spurs and hills on the eastern border, between the high region of Galilee and the plain of Phœnicia, where even now the more wealthy inhabitants have summer residences.

Journeys of Jesus.

(1) Across the sea to Capernaum.— Lessons I., II. (2) To region of Tyre and Sidon.— Lesson III. (3) To Bethsaida. (4) North to Cesarea Philippi. — Lessons IV., V.

LESSONS. (1) We should not be discouraged because we meet with opposition. (2) Opposition is to be treated in different ways according to circumstances. (3) Even the most busy and useful people should take time for retirement and repose. The time taken to sharpen the scythe brings no loss to the mower.

II. **A Mother's Plea for Her Afflicted Daughter.**—Vs. 25, 26. **25. For a certain woman.** She was (v. 26) **a Greek,** that is, "a Greek-speaking Gentile," under the influence of Greek manners and customs "like the Hellenides mentioned in Acts 17: 12. 'A woman of Canaan' describes her religion."—*Cambridge Bible.* Canaan was the older title of the country. **A Syrophenician by nation,** rather by race. She was a Syrian Phœnician in distinction from the Carthagenian Phœnicians. Thus she represented the descendants of Shem and Ham by descent, and of Japheth by language and civilization, and thus was "a representative of the vast multitude of pagans."

25. Heard of him. Not merely of his presence, but of his works. Some knowledge

of the new prophet must have extended beyond the borders of Galilee. Then, too, as Farrar suggests, "among the multitudes who had resorted to his teaching in the happy early days of his Sermon on the Mount were 'they about Tyre and Sidon' (Mark 3: 8). Among them may have been this poor Syrophœnician woman." **Whose young daughter had an unclean spirit.** Matthew says she was grievously vexed with a devil, or rather a demon. It was called an unclean spirit because it produced uncleanness of body and soul.

THE TORMENT of this disease may be learned from the description of similar cases. One such, a boy, is described as often falling into the fire and often into the water (Matt. 17: 15, 18). The spirit makes him dumb, "and wheresoever he taketh him, he teareth him, and he foameth, and gnasheth with his teeth, and pineth away" (Mark 9: 17, 18). The Gadarene demoniac was wild and fierce, "crying and cutting himself with stones."

26. She besought him. "She cried unto him, saying, Have mercy on me, O Lord, thou Son of David." "Lord, help me." (Matthew.) "Crying is a large share of woman's occupation in the East. Women are employed as public mourners at a funeral, when they attend to whatever demonstrations are to be made, often crying aloud, shrieking, and tearing the hair. They go before army officers to plead for the release of conscripted recruits. They cry for mercy and kind treatment for prisoners. They plead with the landlord who is about to evict his tenants."—*H. C. Trumbull, in Sunday-School Times.* "To one who has ever held any prominent or official position in the East the persistency of pleading women is a fact which he will never forget. They will not be driven from their purpose by a rough manner. Severe language does not deter them. They are not wearied by delays. They will sit and wait hour after hour, and come day after day, ignoring all kinds of refusals. They are importunate beyond anything that is ever experienced in our Western life."—*Hon. Selah Merrill, Consul at Jerusalem.*

MODERN DEMONS TO BE CAST OUT. The individual soul and the world are *grievously vexed* with the devils of sin, lust, intemperance, selfishness, dishonesty, corruption, bad temper, unkindness, and ignorance,—all the host of evils which are ever working ruin to body and soul, bringing poverty, wretchedness, disease, and death. They are in our hearts. Sometimes they are in our children.

We have need to go to Jesus with these sad cases, and beseech him with strong crying and tears to deliver us and those who are dear to us, our country and the whole world.

LIBRARY. Trench's poem, "The Suppliant," where one is tempted to doubt the answer to prayer. Longfellow's poem of "Sandalphon," the angel of prayer. The booklet, *Expectation Corner*. Stanley's prayer in the heart of the dark forest, recorded in his *Darkest Africa*, Vol. I., 2, 492.

III. **Faith Triumphing over Great Obstacles.**—Vs. 27–30. FIRST OBSTACLE. The fact that this woman was a foreigner and a heathen, brought up without a knowledge of the true God, and in education and training opposed to the teachings and religion of Jesus. She must overcome her prejudices and the prejudices of her countrymen. Her faith overcame this obstacle. That she went to Jesus at all shows her faith.

SECOND OBSTACLE. She came without invitation to one she had probably never spoken with, perhaps not seen, and who was of a race which despised both her race and religion, and who was trying to avoid all notice and attention. She overcame this obstacle by the knowledge of what Jesus had already done in Galilee, and especially at an earlier time, for people from her own country (Luke 6: 17), and by her knowledge that Jesus was thought to be the true Messiah from God.

From a Photograph by Bonfils.

Sidon from the Sea.

THIRD OBSTACLE. Matthew says he answered her not a word. He appeared to treat her with neglect and indifference. From what follows it would appear as if he arose and left the house.

FOURTH OBSTACLE. The in-

27. But Jesus / And he said unto her, Let the children [1] first be filled: for it is not meet to take the children's bread, and to [2] cast it unto / it to the dogs.

[1] Comp. Acts 3 : 26; Rom. 1 : 16. [2] Matt. 7 : 6.

terference of the disciples. We learn from Matthew that the disciples came to Jesus and besought him to send the woman away on account of her cries. They probably meant that he should grant her request and thus stop her cries, for Jesus replies to their request by giving as his reason for his treatment of her, that he was "not sent but unto the lost sheep of the house of Israel." His first work must be among the Jews, even as he had commanded the twelve when he sent them out to preach and heal (Matt. 10: 5, 6). If Jesus, therefore, would not heal her, let him send her away without healing, for her cries might bring them into danger, and they were interfering with all they had come for.

MODERN APPLICATION. "Callers for help are a great annoyance in this busy world. We have just enough of feeling of interest in a cry for help to be made uncomfortable by it. And it is something of a relief to us to have another take the responsibility of sending away a caller for help. We prefer to have the servant be rid of the beggar at the door, rather than to go ourselves and tell him we cannot help him. It is so much better to have our pastor refuse admission to our church to these 'extra calls' for help than it is for us to refuse to give to these calls when we are pestered by them. 'Send her away; for she crieth after us.'" — *H. C. Trumbull.*

FIFTH OBSTACLE. Jesus shows her a reason why she could not claim his help. She probably overheard the conversation of Jesus with his disciples. She came to him and prostrated herself before him in Oriental fashion.

27. **Let the children.** The Jews, who were the chosen family of God, who had been taught and trained so that they could be persuaded to belong to the kingdom of God. **First be filled.** They had the first claim, and through them, filled with the principles of the heavenly kingdom, all the rest could best receive the bread of life.

ILLUSTRATION. "And this truth is one which ought not to be forgotten in any sphere or phase of Christian work. A father ought not to neglect his own children in his desire to provide for others. A teacher ought not to neglect the scholars now in his charge for the purpose of reaching those who are outside. A pastor ought not to neglect the members of his own church and congregation while he runs over the country to stir up others to a better activity than his own. If, indeed, the Jews had to be neglected in order to provide for the Canaanites, it would not have been right for our Lord to have heeded that Canaanitish woman's cry. But it was possible for him to provide for the dogs without depriving the children of their portion; and similarly it is possible for us, in his name, to do very much more than we do for the outcast, without neglecting the first proper objects of our sympathy." — *H. C. Trumbull, in S. S. Times.*

ILLUSTRATION. To have worked first among the Gentiles would have rendered the founding of the kingdom far more difficult. A very little fire can kindle a city or a world; but ten times as much heat as that little fire contains would not, if widely diffused, kindle anything.

Jesus then uses a current proverb. **It is not meet** (fitting, fair, reasonable) **to take the children's bread, and to cast it unto the dogs.** "The Jews in general, the Pharisees with special scorn, used to speak of all Gentiles as 'dogs,' and 'dog' in the East is the one expression which conveys the deepest contempt and hatred." — *Farrar.* "There was some reason lying at the base of the designation. The heathens around were, in the mass, exceedingly unclean and

From a Photograph by Wilson.

House Dogs (Cairo).

28. And she answered and said unto him, Yes, Lord: yet even the dogs under the table eat of the children's [1] crumbs.

29. And he said unto him, For this saying [2] go thy way; the devil is gone out of thy daughter.

30. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed, and the devil gone out.

[1] Comp. Luke 16: 21. [2] John 4: 50.

ferocious; barking, too, incessantly, at the true God and true godliness."— *Morison.* Jesus softens the usual harsh expression of the proverb by using a diminutive, "little dogs," house dogs, or pet dogs, the companions and friends of the children. "The picture is of a family meal, with the pet house dogs running round the table." — *M. R. Vincent.* "There is a touch of infinite beauty and graciousness in the expression, which it is easy for us to miss. The word he uses for 'dogs' is not the word which was used for the wild creatures which go about in troops in Eastern cities, and which were regarded by the Jews with great disgust. It is the word for 'little dogs,' living in the house and with the family, and lying under the table at meals." — *R. W. Dale, D. D.*

LIBRARY. *Apocrypha*, the story of Tobias and his dog, in the book of Tobit.

28. And she answered. Grasping at the hope implied in Jesus' words, and probably even more in the tones of his voice. **Yet the dogs under the table eat of the children's crumbs.** "The word for *crumbs* only occurs elsewhere in the parable of Lazarus (Luke 16: 21). The *crumbs* are not only accidental fragments, but also the pieces of bread on which the guests, in the absence of napkins, wiped their hands, and then threw them to the dogs to eat." — *Farrar.* "The little dogs are not outside. They, too, have a place in the family. If Christ puts it so, then she and her people have a place, though a humble one, in the house of the Master of all. The children may be fed first; but they, too, are to be remembered and blessed." — *R. W. Dale.* So let me have the crumbs, what is left over after you have done all you plan for the Jews. It will not take anything away from them if you help me. If I am a dog, I can fitly ask to be treated as a dog. Jesus replied to this, "O woman, great is thy faith."

29. For this saying. Because it proved the greatness of her faith. **The devil is gone out of thy daughter.** Jesus did not prolong the agony of her suspense. Her faith had triumphed. From that hour, says Matthew, her daughter was healed. She proved the reality and greatness of her faith by ceasing from her cries and going back to her house, where (v. 30) **she found the devil gone out, and her daughter laid upon the bed.** "Lit., *thrown*. She had probably experienced some fearful convulsion when the demon departed. Compare Mark 9: 22, of the demon which possessed the boy, 'It hath *cast* him,' etc. (the same word in Greek). See also Mark 1; 26; 9: 26."

IV. **Lessons from the Syrophœnician Woman's Faith.** — 1. THE CHARACTERISTICS OF HER FAITH. (*a*) It was a loving faith in behalf of her daughter; (*b*) it was a reasonable faith founded on what Jesus had done for others; (*c*) it was a reverent faith; (*d*) persevering; (*e*) humble; (*f*) living; (*g*) great; (*h*) victorious.

2. The greatness of her faith was shown by its overcoming so many obstacles which would have been impassable barriers to a weak faith. She turned her very mountains of difficulty into stairways to success.

3. The delays and obstacles in her way were the means of increasing her faith. Faith grows. It grows by a more intimate acquaintance with the person in whom we trust. We see in him more sterling qualities, we know more certainly his reliable character, and thus we naturally trust him more. The Syrophœnician was much better acquainted with Jesus at the close of this critical half hour than she was at its beginning. Experience and knowledge are great strengtheners of faith.

4. The trial of her faith brought her greater blessings than would have been possible if her first request had been answered immediately.

There are different degrees and qualities even of real faith. The faith that is founded on testimony and on outward proofs may grow into that which is the soul's experience of the presence, and love, and power of the Saviour. The trial of the woman's faith was a school where new lessons of faith were learned.

ILLUSTRATION. When the current of electricity is to be developed from an unnoticed flow into a great light, it must be made to pass through a smaller wire and a poor conductor. The obstacles bring out the brilliant electric light and the most intense heat.

ILLUSTRATION. In the charming little booklet, *Expectation Corner*, Adam Slowman was led into the Lord's treasure houses, and among many other wonders there revealed to him was the "Delayed Blessings Office," where God kept certain things prayed for until the wise time came to send them. "It takes a long time for some pensioners to learn that *delays are not denials*. . . . Ah, there are secrets of love and wisdom in the 'Delayed Blessings Department,' which are little dreamt of. Men would pluck their mercies green when the Lord would have them ripe." *Therefore will the Lord* WAIT, *that he may be gracious unto you* (Isa. 30: 18).

Delayed Blessings Office.

LIBRARY. J. R. Miller's *Silent Times*, p. 73, "The Blessing of Not Getting."

5. Faith like this woman's is always successful in the end.

ILLUSTRATION. JUDSON'S EXPERIENCE. I never was deeply interested in any object, I never prayed sincerely and earnestly for anything, *but it came;* at some time, no matter at how distant a day; somehow, in some shape, probably the last I should have devised, it came. — *Adoniram Judson.*

"In spite of many broken dreams,
This have I truly learned to say:
The prayers I thought unanswered once
Were answered in God's own best way."

6. Faith is not an arbitrary, but a necessary condition. It is the hand that takes the gift from God. It is the eating of the food provided. It is the use of the schools and libraries by which one can become educated.

ILLUSTRATIONS. A check, though signed by the richest man, will not do any good unless one has faith to present it. The doctor cannot cure a man who will not trust him enough to take his medicines and obey his directions. A guide cannot lead us through the forest unless we believe him enough to follow him.

LESSON IV. — July 22.

PETER'S CONFESSION AND CHRIST'S REBUKE.

Matthew 16: 13–26.

Read Mark 7: 31–8: 30. **Commit Verses 24–26.**

GOLDEN TEXT.

If any man will come after me, let him deny himself, and take up his cross, and follow me. — MATT. 16: 24.

LEARN BY HEART.

Matt. 16: 24–26; John 12: 25.

LIGHT FROM OTHER SCRIPTURES.

Parallels. — Mark 8: 27–37; Luke 9: 18–25.

The Suffering Saviour. — Isa. 53; Matt. 17: 22, 23; Matt. 20: 18, 19; Mark 10: 33, 34; Luke 22: 37; John 3: 14, 15; 10: 15–18; 15: 13.

Christ Foretells His Death and Resurrection a Second Time. — Matt. 17: 22, 23; Mark 9: 30–32.

Finding and Losing One's Life. — Matt. 10: 39; Luke 17: 33; John 12: 25.

THE SECTION

includes a brief view of the intervening story, the lesson for to-day, and the two following verses.

Chart numbers 71, 72. (Note the intervening events, numbers 62–71.)

PLACE IN THE LIFE OF CHRIST.

Last half of the THIRD YEAR of his ministry. The beginning of the announcement of himself as a SUFFERING MESSIAH.

A new epoch in his teaching.

HISTORICAL SETTING.

Time. — Autumn of A. D. 29, a few weeks after the last lesson.

Place. — On the way from the Sea of Galilee to Cesarea Philippi, a city situated twenty-five or thirty miles northeast of the Sea of Galilee, near the head waters of the Jordan, at the foot of the Lebanon Mountains.

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THE TRAVEL CLUB

will find no little interest in tracing the movements of Jesus since our last lesson. Use a map. Note the events that occurred at each place with pictures. (1) From Tyre to Decapolis (Mark 7: 31). Healing one deaf and dumb. (2) To the Sea of Galilee. Feeding four thousand. (3) Across the sea to Magdala (Mark 8: 10). Discourses. (4) To Bethsaida (Mark 8: 22). Opening eyes of a blind man. (5) To the Feast of Tabernacles at Jerusalem (John 7: 1–10: 21). Discourses. (So Andrews; others put this journey later.) (6) Return to Galilee and the lesson for today.

LESSON PLAN.

Intervening History. The New Epoch.

SUBJECT: The Training of the Twelve into a Truer and Fuller Understanding of the Messiah and His Kingdom.

I. The Result already Reached, that Jesus Is the Messiah (vs. 13–17).

The questioning. Practical.
The confession. Illustrations.

II. The Trust Committed to the Disciples (vs. 18, 19).

The rock foundation. The keys of the kingdom.
Illustration. Binding and loosing.
The indestructible church. Examples.
Rock Christians. Practical.

III. The Need of Wider and More Correct Views (v. 20).

IV. Jesus Makes a New Revelation Concerning the Messiah (vs. 21–23).

The cross and the resurrection, showing the spiritual nature of the kingdom.
The cross in its relation to salvation.

V. Those Who Belong to the Messiah's Kingdom Must Have the Same Qualities (vs. 24–26).

Taking up the cross. The foolish exchange.
Saving and losing life. Illustration.

THE REFERENCE LIBRARY.

Professor Gilbert's *Student's Life of Jesus*, ($1.25, Macmillan); Professor Gigot's *Outlines of New Testament History*, pp. 142–149 ($1.50, Benziger Bros.); Seidel's *In the Time of Jesus*, "The Messianic Hope"; Maclaren's *Bible Class Expositions*, Matthew, Vol. II. ($1.00, Armstrong). *The Biblical Illustrator* on Matthew contains the plans of many sermons on the Rock and on the Keys, and a good illustration on p. 344. Edersheim's *Life and Times of Jesus*, II., pp. 79–88; Walker's *Philosophy of the Plan of Salvation*, Chap. XII.; *Sermons:* Wesley, "The Important Question"; Saurin, "The Worth of a Soul"; Jeremy Taylor, "The Foolish Exchange." Mark Hopkins' *Sermons:* "Self-denial," v. 24; "Life," v. 25; Dr. Huntington's *Sermon*, on "The Cross a Burden or a Glory," in *Christian Believing and Living*. Excellent illustrations can be found in the *Cross Bearer* (Am. Tract Soc.); *The City of No Cross;* the poem, "The Changed Cross"; *Suggestive Illustrations on Matthew* (Herrick); *Gotthold's Emblems*, p. 307, "The Christian without a Cross"; pp. 238–240, "The Cipher and the Number before It"; p. 166, "The Soul-Venders"; Bowes' *Illustrative Gatherings*, Second Series, p. 358, "A Soul for an Estate." Compare Goethe's *Faust* and Walter Besant's *Beyond the Dreams of Avarice*.

SUGGESTIONS TO TEACHERS.

The Travel Club can give the setting of the lesson.

Note the gradual unfolding of truth and preparation of the disciples to understand the events not many months in the future.

Focus all the lesson on Christ and his kingdom.

Note that we are now studying a new epoch in the teaching of Christ.

Co-operative Study, subjects assigned the week beforehand: —

What convinced the disciples that Jesus was the Messiah.
Peter as a rock.
Keys of the kingdom.
The shadow of the cross.
Peter and Christ.
Taking up the cross.
Selling the soul.

EXPLANATORY.

THE INTERVENING HISTORY is traced under "The Travel Club."

The New Epoch. — This journey marks a turning point or new epoch in the education of the disciples. They are drawing toward a great crisis. It is only six months before the crucifixion and resurrection, which end his visible earthly career. For these events and

13. When [1 Now when] Jesus came into the coasts [parts] of Cæsarea Philippi, he asked his disciples, saying, Whom [Who] do men say that [1] the Son of man am? [is?]

14. And they said, Some *say* [*that thou art*] [2] John the Baptist; some, [3] Elias; [Elijah:] and others, Jeremias, [Jeremiah,] or one of the prophets.

15. He saith unto them, But whom [who] say ye that I am?

16. And Simon Peter answered and said, [4] Thou art [5] the Christ, [6] the Son of [7] the living God.

[1] For vs. 13–16, see Mark 8: 27–29; Luke 9: 18–20.
[2] Matt. 14: 2; Mark 6: 14; Luke 9: 7.
[3] Mark 6: 15; Luke 9: 8; comp. Matt. 17: 10; Mark 9: 11; John 1: 21.
[4] John 11: 27.
[5] See Matt. 1: 17.
[6] See Matt. 14: 33.
[7] Deut. 5: 26; Josh. 3: 10; Psa. 42: 2; Jer. 10: 10; Dan. 6: 20; Hos. 1: 10; Acts 14: 15; 2 Cor. 3: 3; 1 Tim. 4: 10; Heb. 3: 12, *al.*

the great changes they must make, the disciples must be prepared. Hence Jesus reveals to them more clearly his nature as the Messiah, and the nature of his kingdom, and for the first time shows them the necessity of his sufferings and death, first by his teachings, and then by the transfiguration scene. He also begins the organized church, — lays the first stones of the structure upon the great bed-rock foundation.

From a Photograph by Wilson.

Cesarea Philippi. — THE REGION OF PETER'S CONFESSION.

SUBJECT: THE TRAINING OF THE TWELVE INTO A TRUER AND FULLER UNDERSTANDING OF THE MESSIAH'S WORK AND KINGDOM.

I. The Result Already Reached: that Jesus is the Messiah. — Vs. 13–17. **13. When Jesus came.** The place from which he came is not stated, but it would naturally be through Bethsaida (Mark 8: 22) on his way northward along the road that runs east of the Jordan to **the coasts.** Parts, district, "the region belonging to a city, the country around it." — *Thayer.* Mark says "to the villages of **Cæsarea Philippi** (see "Place" above). **He asked his disciples,** after he had been praying alone (Luke). As usual, the great epoch, the new work, began in prayer. His object seems to have been to draw out the faith of his disciples, and to reveal to them more fully his nature and his redeeming work. ***Questioning.*** **Whom** (in modern English "who," as in R. V.) **do men say that I the Son of man am?** The Son of man was a title he frequently applied to himself (see also Dan. 7: 13, 14), but it is never applied to him by the apostles. It expressed his human, visible side, as the representative man, "the founder and ruler of the kingdom of God." — *Seidel.* Who do men say that I, who appear as a man, am?

14. Some say . . . John the Baptist, returned to life. Among these was Herod (Matt. 14: 1, 2). **Some, Elias.** Greek form of Elijah, who had wrought some great miracles, and had turned the tide of the nation from heathen worship to the true God, and was the promised forerunner of the Messiah (Mal. 4: 5, 6). **And others, Jeremias.** The Greek form of Jeremiah. "Jeremiah is placed first, because in the Jewish canon he was placed first among the Old Testament prophets." **Or one of the prophets,** *i. e.*, "that one of the *old prophets is risen again*" (Luke 9: 19).

15. But whom (R. V., "who") **say ye that I am?** Observe "ye," plural, and by position in the Greek exceedingly emphatic — in contrast with the discordant popular opinions. What have you learned about me and my work during the two or three years you have known me? What is the outcome of it all?

16. And Simon Peter answered. "The question is addressed to all, and Peter

17. And Jesus answered and said unto him, [1] Blessed art thou, [2] Simon Bar-jona: Bar-Jonah: for [3] flesh and blood hath not revealed it unto thee, [4] but my Father which is in heaven.

18. And I say also also say unto thee, That that [5] thou art Peter, and [6] upon this rock I will build my church; and [7] the gates of [8] hell Hades shall not prevail against it.

[1] Comp. Matt. 13: 16.
[2] Comp. John 1: 42; 21: 15–17.
[3] 1 Cor. 15: 50; Gal. 1: 16; Eph. 6: 12; Heb. 2: 14.
[4] 1 Cor. 2: 10; 12: 3; comp. Matt. 11: 25; John 6: 45.
[5] Comp. Matt. 10: 2; John 1: 42.
[6] Eph. 2: 20; Rev. 21: 14; comp. Matt. 7: 24.
[7] Job 38: 17; Isa. 38: 10.
[8] See Matt. 11: 23.

answers as their spokesman, just as he does in many other cases." — *Broadus.* **Thou art the Christ.** The expected Messiah for whom the people were looking and hoping. "Christ" is the Greek and "Messiah" is the Hebrew for "anointed." Anointing was the method by which kings, and sometimes prophets, were set apart for their work. **The Son of the living God.** The *Son of God* in the highest sense, which could be asserted of no other being. God is here styled *living* "because he is the source of true life, and suggests that his Son is the fountain of life to men." — *Professor Riddle.* *The Confession.*

17. Blessed art thou. Because thou hast opened thy heart to the truth; because thou hast broken from the bondage of Jewish prejudice and worldly vision; because thou hast such firm confidence in such a Saviour. Faith, knowledge of Christ as the Son of God, almighty to save and infinite in love; a heart in which truth finds a natural soil; a character in harmony with Jesus; broader outlooks into truth, — are all exquisite blessings. **Simon Bar-jona,** *i. e.*, son of Jonah. *Bar* is Aramaic (the Syriac Hebrew then in use) for "son". Jonah should begin with a capital J, as in the R. V. **For flesh and blood** (man) **hath not revealed** this unto you. It has not its origin in the mere human knowledge, in the workings of the human mind. **But my Father which is in heaven.** God flashed forth the truth, and Peter did not close his eyes that he might not see.

PRACTICAL SUGGESTIONS. 1. The discussion concerning Christ and his claims, by the people, even when they were only questioning about it, or opposing the truth, was a great advantage. It awakened thought; it prepared people to receive the truth; it made widely known the claims of Jesus, and the proofs he gave for his claims.

ILLUSTRATIONS. It has been said that "All trades are dangerous, but none are so dangerous as that of doing nothing." All discussions are liable to evil, but there are none so evil as deadness of mind and heart. Weeds are bad, but not so bad as a desert. Storms are dangerous, but none so dangerous as the level stillness of a frozen sea.

2. WHAT THINK YE OF CHRIST? is the most important question for us. It is the crucial question of our religious life, which will measure its height, its power, its comfort, its quality. Christ as a prophet, as a great teacher, as a noble example, is of great value to us in many ways. But Christ as the atoning Redeemer, as the revealer of God's forgiving love, as the infinite Son of God, with all knowledge of the present and the future, with all power to save and help, everywhere present, — such a Christ is vastly more helpful and comforting. As Dr. Holland says, "The mightier the Christ of a church is, the mightier the church as an influence for good in the world."

3. The disciples had gradually come to this view of Jesus. While the people thought of him only as a prophet, for they saw nothing kingly in his appearance or works, no crown, no scepter, no throne, no army, no treasures, no retinue of princes, the disciples had begun to see more deeply into his inner nature. They received his teachings, they saw his mighty works, they felt his spiritual power, and recognized him as the Messiah, expecting that ere long he would flash out before the world as a visible and glorious king.

4. Note the value of open confession. It required great courage for Peter thus to confess a truth contrary to the trend of public opinion. But such confession confirms one's faith, makes clearer the truth, and strengthens one's loyalty. Like Cortez, it burns his ships behind him. It changes the soft clay into rock.

II. **The Trust Committed to the Disciples.** — Vs. 18, 19. Although their understanding of the Messiah and his kingdom was very imperfect, yet Jesus showed them how great was the trust committed to them, and how heavy the responsibilities laid upon them. This was a part of their training. It would give them a deep interest in the subject, and lead to a more earnest search after the truth. **18. Thou art Peter.** Greek, *Petros*, a stone, a piece of rock, as in Homer of Ajax throwing a stone at Hector (*Iliad*, VII.,

19. And I will give unto thee [1] the keys of the kingdom of heaven: and [2] whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

[1] Comp. Isa. 22: 22; Wisd. 16: 13; Rev. 1: 18; 3: 7. [2] Comp. Matt. 18: 18; John 20: 23.

270)."—*Vincent.* This name was given to Peter in prophecy long before (John 1: 42), and now attention is called to its meaning. **Upon this rock.** *Petra*, the feminine of *Petros*, denoting rock, bed-rock, as distinguished from a stone or piece of rock. "In Homer (*Odyssey*, IX., 243) the rock which Polyphemus places at the door of his cavern is a mass which two and twenty wagons could not remove."—*Vincent.* ***The Rock Foundation.*** **I will build my church.** "The ideal congregation or assembly of all real Christians" is the great spiritual temple planned and built by God, not by man. Not human organizations, but the one great building in which God dwells by his spirit. Jesus Christ is the builder, the architect. Peter, as one of the apostles, and a representative of all, filled with living experience and faith in Jesus as the Messiah, the Son of the living God, is a rock, one of the great foundation stones on which Christ is rearing the building, his enduring and glorious church. (Comp. Eph. 2: 20; Rev. 21: 14.) "The rock man is not an individual, but a type."—*Professor Gilbert.*

ILLUSTRATION. Peter had the making of a rock in him. "It may illustrate this naming of Peter to refer to a sandstone, in Skye, mentioned by Dr. MacCulloch, which may be molded like dough when first found; so simple minerals, which are rigid and hard as glass in our cabinets, are often flexible and soft in their native beds; this is the case with asbestos, sahlite, tremolite, and chalcedony, and it is reported also to happen in the case of the beryl. The marl recently deposited at the bottom of Lake Superior is soft and often filled with fresh-water shell; but if a piece be taken up and dried it becomes so hard that it can only be broken by a smart blow of the hammer. So for good or evil every man's character becomes consolidated by time, as did Peter's after Pentecost."—*R. R. Doherty, Ph. D.* ***Soft Stone Becoming Hard.***

And the gates of hell. Gates of hades, which is composed of the Greek *a* not, and *idein* to see, and signifies *the invisible land, the realm of the dead, Death* personified. *The gates* being the place where business was often transacted and assemblies held, "is an Orientalism for the court, throne, power," as "Sublime Porte," *i. e.*, sublime gate, designates the Turkish government. The realm, the kingdom, the city of death confronts and assaults the church, the kingdom, the city of Christ, but **shall not prevail against it.** Church forms and organizations may change and be superseded by better ones, but the real church abides forever. It is indestructible.

ILLUSTRATION. In the interpreter's house described in *Pilgrim's Progress* one of the scenes is a blazing fire which Satan is trying to put out by pouring on water. But the more furiously he poured on the water, the more brilliantly the fire burned. To show the pilgrim the secret, the interpreter took him to the other side of the wall against which the fire was burning, and there was a man pouring oil on the flame.

PRACTICAL. (1) This truth so marvelous when spoken, of the feeble beginnings in the presence of all the mighty world powers, seemingly invincible, almost omnipotent, was then, and ever since has been, full of comfort to the church as well as the individual. (2) "It is significant that the one thing which Christ first looked for in the men on whose shoulders he wished to roll the world was something which he designated as rock. As soon as a man whose temperament had in it ingredients capable of being fused into granite came under his eye, he gave him a new name, 'Rock.' Later on when the tides of the world were flowing away from Jesus, this man with the new name stood erect and declared that notwithstanding all learned men were saying one thing, and all the people another, he still was convinced that Jesus was the Messiah, the Son of the living God. It was then that the Lord declared he would build his church on rock. It is the only rock which can withstand the assaults of the empire of death. Our cities are crying for rock Christians. Of gentle Christians, and affable Christians, and kind-hearted Christians we have abundance. Christians should stand like rock amid the seas which surge and roar. Like rock they should stand around the Lord's day, beating back the social and industrial forces which are rolling in like a flood. Nothing but rock will save New York and Chicago, Boston and San Francisco from the fate of Sodom and Gomorrah."—*Charles E. Jefferson, D. D.* ***Rock Christians.***

19. I will give unto thee. As one of the chiefest of the apostles, the first among

20. [1] Then charged he [his] disciples that they should tell no man that he was [Jesus] the Christ.

[1] Mark 8: 30; Luke 9: 21; comp. Matt. 17: 9; see Matt. 12: 16.

equals. The others were included, as Peter had nothing in kind that the rest did not have (Matt. 18: 18; John 20: 23). In Rev. 21: 14 the twelve apostles are twelve foundation stones of the heavenly city. (See also Eph. 2: 20.) ***The Power of the Keys.*** **The keys of the kingdom of heaven.** *The keys* are the means by which one enters a house, a city, or a treasury. *The kingdom of heaven*, not the abode of the blest, but the kingdom of God on earth, is represented under the figure of a city with gates, or of a large house with gates for entrance, and doors of treasure rooms.

FIRST. Peter and the other apostles were the instruments through which the world was to be brought into the kingdom. For instance, on the day of Pentecost through Peter's preaching three thousand persons entered the kingdom in one day. And through the testimony of the apostles, their work, and the Scriptures they wrote, all that have become Christians have come into the kingdom.

SECOND. Since the church could not be organized or the full gospel preached till after the death and resurrection of Jesus, he must have some authoritative representatives on earth to whom, under the guidance of the Holy Spirit, could be committed the decision of all questions and interpretations that would necessarily arise. To none could this power be so justly committed as to those devoted persons who had been trained under Jesus himself, and specially endowed with the Holy Spirit. Hence, Jesus says, as one use of the power of the keys: **Whatsoever thou shalt bind on earth.** That is, forbid or declare forbidden. **Shalt loose on earth.** That is, allow, declare to be permitted. "No other terms were in more constant use in Rabbinic canon law than those of binding and loosing. They represented the *legislative* and *judicial* powers of the Rabbinic office." — *M. R. Vincent.* **Shall be bound in heaven.** Their decisions should be ratified and confirmed by Jesus in heaven and by the Holy Spirit. ***Binding and Loosing.***

EXAMPLES. This power belonged to the college of the apostles, and the early history of the church shows how the apostles understood and used this power. For instance, the election of an apostle in the place of Judas (Acts 1: 21–26); the appointment of deacons (Acts 6: 2–5); the admission of Gentiles into the church (Acts 10); whether the Gentiles must conform to Jewish rites (Acts 15).

THIRD. They received the key to the interpretation of the Old Testament Scriptures.

FOURTH. It gave them the key to the treasure house of gospel knowledge. It was through their witness and preaching that we have the Gospels and the rest of the New Testament, which are the authoritative rule of the church in all ages.

PRACTICAL. (1) The gift of the keys is widely bestowed upon man. God has bestowed upon him the keys of nature, as to a house with numberless doors, and bids him open them. Science and civilization are the results of the use of this power of the keys. Not so much knowledge as the power to learn is God's gift to men. "It is an awful responsibility, but it is a magnificent trust." But the process of learning the use of the keys has been "worth far more than all else which civilization has brought." In the same way and for the same purpose "God gives to each soul personally the keys of his own destiny and bids him unlock life's closed doors; puts in his hands the rudder and bids him steer his bark; gives him the tools and bids him model his own character. This is the solemnest fact of all." — *Lyman Abbott.* (2) Every experience is a key to unlock the hearts of others that the truth may enter in. ***The Keys of Nature.*** ***The Keys of the Soul.***

III. **The Need of Wider and More Correct Views.** — V. 20. **Then charged he his disciples that they should tell no man that he was . . . the Christ.** Omit **Jesus**, or, *that he, Jesus, was the Christ.* Why not proclaim this glorious truth from the house-tops? (1) Because the time had not come. After his death they should proclaim it all the rest of their lives, but not at this time, for they themselves did not understand the true nature and work of the Messiah. They would be certain to preach wrong. (2) Because the people would be turned away from their spiritual needs, and the new life which was essential to the coming of the kingdom, to the desire to realize the outward glories of their false conception of the Messiah as king. This danger was entirely removed after the crucifixion. (3) The announcement that Jesus was the Messiah would be likely to excite

21. [1] From that time [forth] began [2] Jesus to shew unto his disciples, how that [3] he must go unto Jerusalem, and [4] suffer many things of the elders and chief priests and scribes, and be killed, and [be raised again] [5] the third day be raised up.

22. [Then / And] Peter took him, and began to rebuke him, saying, [6] Be it far from thee, Lord: this shall [not / never] be unto thee.

23. But he turned, and said unto Peter, [7] Get thee behind me, Satan: thou art [8 an offence / a stumblingblock] unto me: for thou [9 savourest / mindest] not the things [that be] of God, but [those that be / the things] of men.

[1] For vs. 21–28, see Mark 8: 31–9: 1; Luke 9: 22–27; comp Matt. 17: 12, 22, 23; 20: 17–19.
[2] See Matt. 1: 18 (for mg.).
[3] Matt. 20: 18; comp. Luke 13: 33.
[4] Matt. 17: 12, 22, 23; Luke 24: 7.
[5] See Matt. 27: 63; John 2: 19.
[6] 1 Macc. 2: 21 (Gk.).
[7] Comp. Matt. 4: 10.
[8] See Matt. 13: 41.
[9] Rom. 8: 5; Phil. 3: 19; Col. 3: 2; comp. Phil. 2: 5.

tumult and rebellion against the Roman government, the people trying to make Jesus the leader of the revolt. This would interfere with his plan of a spiritual kingdom.

Although the apostles accepted Jesus as the Messiah, yet they had much to learn about him and his kingdom. "They continued to cherish the patriotic dream that the work of the Messiah would consist in the restoration of the Jewish theocracy in an unprecedented political and religious splendor. Jewish history and tradition had taught them to unite inseparably in thought, church and state, the political rule and the religious organization." — *Prof. F. E. Gigot.* The spiritual nature of the kingdom and the spiritual conditions of admission were only dimly within their horizon. In their vision of the promised glories there was no room for other prophecies concerning the Messiah, which were essential to the realization of the kingdom they hoped for and the Messiah they expected.

IV. **Jesus Makes a New Revelation Concerning the Messiah.**—Vs. 21–23. **21. From that time.** The disciples were now strong enough in their conviction that Jesus was the Messiah to have their errors concerning his nature and kingdom corrected. Another view must be brought to their minds, which would show them that the kingdom was spiritual and not earthly. **How . . . he must go unto Jerusalem.** The capital of the Jewish nation, the symbol of the church, the place of the temple, and its sacrifices which he had come to fulfil. **Suffer many things,** as described in the last chapters of the Gospel. **And be killed,** by crucifixion, thus making the atoning sacrifice for the sins of the world. This is stated to guard the disciples from being disappointed when this necessary event took place, and thus losing faith in him as the Messiah. They must see it as an essential part of the plan of salvation. **And be raised again the third day.** The resurrection of Jesus was essential to the proof that he was the true Messiah, essential to his work of redemption, and reigning as king at the right hand of God (1 Cor. 15: 14–18). This is stated in each of the three accounts, and is emphasized for the sake of the faith and hope of the disciples. It was an enigma to them as yet, but its solution would be the corner stone of their future faith.

22. Then Peter took him one side to speak to him privately. **And began to rebuke him.** Only began, for he was soon interrupted. His was a mingled motive of love and self-assurance that he was right. **Saying, Be it far from thee, Lord.** The plan of redemption outlined by Jesus was so contrary to all Peter's expectations and hopes, so completely opposite to his picture of the Messiah king and his reign, that it seemed inconceivable to Peter. It was absurd, ruinous, a death blow to their own hopes and a triumph to their enemies.

23. But he turned. Turned round to the disciples (Mark 8: 33). **And said unto Peter.** Publicly before them all. **Get thee behind me, Satan.** Satan means "adversary," the great "enemy" of all good, used in the Saviour's time as a proper name. "He did not call his apostle *Satan*, a *devil*, but he looked for the moment through Peter, and saw behind him his old enemy, cunningly making use of the prejudices and impulsive honesty of the undeveloped apostle."—*Morison.* **Thou art an offence.** A stumbling block instead of a foundation stone; a hindrance, by placing before him the very temptation which Satan had presented to him in the wilderness. **For thou savourest** (mindest, "partakest of the quality of") **not the things that be of God.** God's wise plan for his kingdom. **But those that be of men.** The natural, human view of the Messiah, a worldly kingdom, riches, honor, glory, and triumph. There ever has been, and still exists, a

24. Then said Jesus unto his disciples, If any *man* will / man would come after me, let him [1] deny himself, and [2] take up his cross, and follow me.

25. For [2] whosoever will / would save his life shall lose it: and whosoever will / shall lose his life for my sake shall find it.

26. For [3] what is / shall a man be profited, if he shall gain the whole world, and lose / forfeit his own soul / life? or [4] what shall a man give in exchange for his soul / life?

[1] Comp. 2 Tim. 2: 12, 13.
[2] See Matt. 10: 38, 39.
[3] Comp. Luke 12: 20.
[4] Comp. Psa. 49: 7, 8.

tendency to fall into Peter's error, and seek the growth of the church by temporal power and worldly wealth and greatness, instead of by suffering for the world.

Amid all their visions of the splendors of the Messiah's kingdom and the grandeur of his triumphs over his enemies, their highest dreams and brightest visions fell as far short of the reality as modern Jerusalem falls short of the new Jerusalem portrayed in Revelation.

THE CROSS of Christ is the central point of the gospel, the source of its power. "The cross, stained with the blood drops of our Redeemer is the most sacred symbol of our religion. But it is precious, not because it points downward to death and the grave, but because it ever points upward to the living Christ."—*Professor C. Briggs, LL. D.*

V. **Those Who Belong to the Messiah's Kingdom Must Have the Same Qualities.**—Vs. 24–26. **24. If any man will** (would, wishes to) **come after me.** Be his follower, his disciple; and seek to attain his character and his reward. **Let him deny himself.** Renounce self as master and accept Christ as master. When the heart accepts Jesus and chooses God, then the whole lower nature, all passions, aims, desires, are to be subjected not only to conscience, but to Jesus. Our mere pains and troubles are not sweet incense to God (2 Tim. 4:1–3). He desires us to be happy as he is, and he knows that only through true self-denial can this joy be obtained. Self-denial is to deny ourselves everything wrong, no matter how pleasant it may be; it is to give up what is pleasant and right in itself when we can thereby best aid the cause of Christ and the redemption of our fellow-men; it is to do right, to serve Christ, to promote his kingdom at whatever cost; it is to make Christ first. Self-denial is the condition without which no high character can be attained. It is the process of training and educating the soul. Even he who would have the best health and strength of body must continually deny himself, as every athlete knows. No man can gain the higher without denying self in the lower. "Keep your soul on top." Hence God has made life full of opportunities to deny self for others. **Take up his cross.** Daily, not merely on special occasions. The cross is the symbol of self-denial even to the utmost cost. **And follow me.** To follow Christ is to take him for our master, our teacher, our example; to believe his doctrines, to uphold his cause, to obey his precepts, and to do this though it lead us by the way of the cross. It is not merely to do right, but to do right for his sake, under his leadership, and according to his teaching.

Bearing the Cross.

25. For whosoever will save his life. Wishes, wills to save it, by doing wrong, by avoiding hard duties and self-denial, by gaining worldly good at the expense of religion and righteousness. **Shall lose it.** Shall utterly fail, shall lose even the earthly rewards he seeks, and his eternal blessedness. *Life* is the same word as *soul* in the next verse. It is the man himself, and all that in his eyes makes life worth living. **And whosoever will lose his life.** The lower life, the things that seem to worldly men to make life worth living. But note this is to be **for my sake**, "and," Mark adds, "for the Gospel's." The mere loss of life has no promised blessing. It is only loss for the sake of Christ that has this promise. Multitudes of people lose their lives for gain, for pleasure, for fashion. Each of these has more martyrs than the cross ever required; but the loss was without compensation or hope. But whosoever loses it for the love of Christ, for the sake of preaching and advancing the gospel, **shall find it.** Shall have a blessedness and glory which will a thousand times compensate for every loss. The loss was temporal, the gain is eternal; the loss was small, the gain infinite; the loss was of outward things, the gain is in the nature of the soul itself.

Saving and Losing Life.

ILLUSTRATION. In Olive Schreiner's *Dreams*, "The Artist's Secret" was that he drew from his own heart's blood the colors that made his pictures immortal.

26. For what is a man profited, if he shall gain the whole world (which he never does), **and lose his own soul?** All that makes it possible for him to use or enjoy

the world he has gained. What good do worldly things do to one who is sick, or suffers the stings of conscience, or destroys the character which makes heaven possible to him? **What shall a man give in exchange for his soul?** R. V., "his life." Life physical or spiritual, earthly or heavenly; in exchange for himself. *The Foolish Bargain.*

ILLUSTRATION. There is a Russian legend of one who entered a diamond mine in search of great riches. He filled his pockets with great gems, and then threw them away to make room for larger ones. At length he became very thirsty, but there was no water there. He sought to find the way out, but was hopelessly lost in the intricate mazes. He heard the flow of rivers, but they were rivers of gems; and he hastened forward at the sound of a waterfall, but it was a cascade of jewels. He was very rich in precious stones, but he was dying of thirst, and his riches were worse than useless. He had lost himself and perished amid his treasures.

LESSON V. — July 29.

THE TRANSFIGURATION. — Luke 9 : 28–36.

Compare Matthew 17 : 1–13. **Read Mark 8 : 31–9 : 29.**

Commit Verses 33–35.

GOLDEN TEXT.

This is my beloved Son: hear him. — LUKE 9: 35.

LEARN BY HEART.

John 1: 14; Matt. 17: 5; Rev. 1: 16.

LIGHT FROM OTHER SCRIPTURES.

Parallels. — Matt. 17: 1–13; Mark 9: 2–13.

Peter's Recollection of This Experience. — 2 Pet. 1: 16–18.

The Glory of Jesus. — John 1: 14; Acts 9: 3; Rev. 1: 13–16.

THE GEOGRAPHY CLASS

can study the region and its associations.

THE PICTURE GALLERY.

The most celebrated and the most beautiful is Raphael's last work, *The Transfiguration*, now in the Vatican; the same subject, Tintoretto, at Brescia; Perugino, at Perugia; Savoldo, at Florence; Titian, at Venice.

Story of Raphael's Last Picture. — "The well-known story of Raphael's last picture will be of interest to tell the children. He always loved to paint scenes from the Saviour's life; and his last work, on which he spent years of study, was upon the transfiguration. It was scarcely finished

THE SECTION

includes the transfiguration and the events which immediately followed, — the healing of the demoniac boy (Luke 9: 37–43), and the second announcement of Jesus' death and resurrection (Luke 9: 43–45).

Chart numbers 74, 75, 76.

PLACE IN THE LIFE OF CHRIST.

Beyond the middle of the THIRD YEAR of his ministry. It was a marked epoch in his work, revealing his true nature after foretelling his sufferings and death.

HISTORICAL SETTING.

Time. — Autumn of A. D. 29; a week after the last lesson; in the night, probably toward morning. (Compare Luke 9: 37.) — *Andrews, New Ed.*

Place. — Probably Mount Hermon, or one of its spurs, in the vicinity of Cesarea, where Jesus and his disciples were going the week before, as we saw in our last lesson.

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when he died. While he was sick, he had the picture hung in his sight, that his constant thoughts might be upon his glorified Saviour. When he was dead, the picture was hung above his lifeless body, where for days crowds came to honor his wonderful genius, as they looked with reverence at the dead artist and his wonderful picture of the transfiguration of Jesus." — *Faith Latimer.*

LESSON PLAN.

Introductory.

Time. Circumstances.
Place. Pictures.
Raphael's last picture.

SUBJECT: The Transfiguration and its Lessons.

I. Prayer Meeting on the Mountain Top (v. 28).
The sweet hour of united prayer.
Illustration.
The favored three.
Mount Hermon.

II. The Transfiguration of Jesus in Answer to Prayer (v. 29).
The appearance of Jesus. Illustrations.
Transfigured faces. Dante's description.

III. The Conference of the Glorified Three (vs. 30, 31).
Jesus representing the Gospel.
Moses representing the Law.
Elijah representing the Prophets.
The subject of their conference.

IV. The Three Witnesses (vs. 32, 33).
The witnesses awake.
Peter's proposal.

V. The Voice from the Cloud (vs. 34–36).
The shining cloud.
The voice of divine approval.

VI. The Descent from the Mountain.
The typical work awaiting them at the foot.

VII. Lessons from the Transfiguration.
Eight great truths illustrated and enforced.

THE REFERENCE LIBRARY.

Maclaren's *Bible Class Expositions*, Matthew, "The King in His Beauty"; *Mosaics of Bible History*, pp. 138–143; Dante's *Paradiso*, his view of the angels, Canto IX., and of Beatrice, Canto XXVII.; Joseph Cook's *Monday Lectures*, "Conscience," "Solar Self-Culture"; Gunsaulus' *The Transfiguration of Christ* ($1.25, Houghton, Mifflin & Co.); Trench's *Studies in the Gospels*, p. 184. In Bishop Hall's *Contemplations* there are two most quaint sermons on the transfiguration, preached before James I. Ruskin's *Frondes Agrestes*, pp. 133–137; Sears' *Foregleams;* I. P. Warren's *Parousia*. Vincent's *Word Studies*, Vol. I., pp. 99, 100, has an excellent exposition of the meaning of transfiguration; Whittier's *Chapel of the Hermits;* Goethe's *Tale of Tales*, as interpreted by Carlyle in his *Essays*.

SUGGESTIONS TO TEACHERS.

Connect this lesson with the last. There was danger that the disciples would be cast down by the statements of Jesus concerning his death. They did not understand enough about his resurrection to realize its meaning. Hence the need of a revelation to them, in some impressive way, of the real nature and glory of Jesus, and the fact of a life after death.

Compare the parallel accounts in Matthew and Mark.

Study the meaning of the whole scene to the disciples and to us.

Open Parliament: —

The connection between this lesson and the last.
Why Jesus was transfigured.
Why Moses and Elijah appeared.
Peter's experience.
Why the disciples must not remain on the mount.
Our transfiguration experiences.

28. [1] And it came to pass about [an] eight days after these sayings, he took [with him] [2] Peter and John and James, and [3] went up into [a the] mountain to pray.

[1] For vs. 28–36, see Matt. 17 : 1–8; Mark 9 : 2–8. [2] Luke 8 : 51; Mark 14 : 33. [3] See Matt. 14 : 23.

EXPLANATORY.

I. **The Prayer Meeting on the Mountain.** — V. 28. **About an eight days.** Matthew says after six days. Luke counts the parts of days before and after the six entire days. **After these sayings.** The announcement of his coming death and resurrection in our last lesson. There was a close connection between "those sayings" and the transfiguration. The revelation of the way Jesus must act his part as the Messiah, and that they must share a cross instead of a throne, threw them into the gloom of the dungeon of Giant Despair. It may be, too, that Ruskin is right in attributing to Jesus all natural human feelings, including the fear of death, "since among all the trials of earth none spring from the dust more terrible than fear."— *Modern Painters*, Vol. IV., Chap. xx.

29. And as he [prayed, was praying,] the fashion of his countenance was [1] altered, and [2] his raiment [was became] white *and* [glistering, dazzling.]

[1] Mark 16: 12 (Gk.). [2] Dan. 7: 9; comp. Psa. 104: 2; Matt. 28: 3.

The prospect before him may have shadowed his own spirit. **He took Peter and John and James.** It was the same favored three who had gone with Jesus into the room where he raised Jairus' daughter. A few months later they were nearest to him as he prayed in Gethsemane, and still later were recognized as "pillars" of the church (Gal. 2: 9). There was no favoritism in this selection. He simply advanced to higher studies those who, by faithfulness in the lower, had made it possible for them to understand and use the higher. Only to those who have been faithful in the lesser things comes the call to the wider kingdom. The other nine disciples were left at the base of the mountain, as we see by the events of the following morning (Mark 9: 14–29). **And went up into a mountain.** Matthew says, "a high mountain apart," far from the madding crowd. "Scholars are coming to the unanimous conclusion that the mountain was Hermon," whose top is nine thousand feet above the sea. Dr. Wm. Wright says that he has spent twenty nights on its top, sometimes alone, and once twenty-five men and one woman spent the night there with him in "a picnic and prayer meeting." On the top is an irregular angular space, four hundred or five hundred yards from edge to edge, surrounded by a jagged fence of broken rocks. "There is not another spot on earth so fitted for the transfiguration scene as that plateau, the loftiest place on earth known to the men of the Bible; the land of Israel spread out below, and the vast kingdoms of the world hemming it round." **To pray.** As usual with Jesus in all crises. It may be at this time that "in the days of his flesh he offered up prayers and supplications, with strong crying and tears" (Heb. 5: 7). In this case there was not merely prayer, but a prayer meeting. Doubtless the three disciples joined with their teacher in prayer. And to this prayer meeting of four was the promise fulfilled that "where two or three are gathered together in my name, there am I in the midst of them."

From a Photograph by Wilson.

Mount Hermon, from the Damascus Road.

Mount Hermon.

ILLUSTRATION. As in music there are effects produced by a single voice that no chorus can accomplish, yet also there are sources of power and emotion in a harmony of voices and of parts which no single voice, however perfect, can produce. So in praying there are peculiar blessings in united prayer, a binding of souls together, an uplifting power, a fulness of answer from God. In spiritual things, one plus one is far more than two.

II. **The Transfiguration of Jesus in Answer to Prayer.** — V. 29. **And as he prayed.** Greek, "in his praying," during his prayer, and in answer to his prayer. We can imagine what he was praying for, for we know what was on his heart. **The fashion** (or appearance) **of his countenance was altered.** Matthew says he "was transfigured before them." The original word is elsewhere in the New Testament rendered "transformed" (as Rom. 12: 2; 2 Cor. 3: 18); and is used of a spiritual change. "The fashion of his countenance was altered by being lighted with radiance both from without and from within" (*Alford*) "with a light that never was on sea or land." "And his face did shine as the sun," says Matthew. Nothing less than the brightest and most glorious of all objects within human knowledge — so bright that it destroys the eye to gaze directly upon it — could express the radiant glories of Jesus' face, when his heavenly nature shone through the veil of his flesh, — one of the few hints as to our resurrection bodies. Compare the description of Jesus in Acts 9: 3 and in Rev. 1: 16, and the shining of Moses' face when he came down from talking with God (Ex. 34: 29), and of Stephen's face (Acts 6: 15). It was his inner spirit shining through the veil of the flesh. **And his raiment was**

30. And behold, there talked with him two men, which were Moses and Elias: Elijah;
31. Who who appeared in glory, and spake of his [1] decease which he should was about to accomplish at Jerusalem.

[1] 2 Pet. 1: 15 (mg. for mg.); Wisd. 3: 2 (for mg.); 7: 6 (for mg.).

white and glistering. R. V., "dazzling." Matthew says, "white as the light," and Mark, "so as no fuller on earth can white them." The inner light shone through his garments.

ILLUSTRATION. "A light within a marble bust produces an effect no light without it can rival. 'Flesh is translucent to inner light. Hold your hand before a candle. In this case it blazed through garments.' A face is lighted by a thought, by a joy." — *Bp. H. W. Warren.* It was the true nature of Jesus, as described by Paul in Acts 9: 3, and by John in Rev. 1: 13–16, shining through his flesh and his garments, as by a light from within, as the sunlight shining through dull stained glass windows reveals the true nature of the picture. ***Transfigured Faces.***

ILLUSTRATION. Imagine a palace beautifully lighted within, but with closed blinds and drawn curtains. Then imagine its appearance to one without when the blinds and doors are thrown open, and the brilliance within bursts forth from every opening.

ILLUSTRATION. "Dante, describing the angels whom he met in the Paradise, impresses us at once with their external glory and spiritual effulgence. Invariably he makes the former the result of the latter. With closer faithfulness to physical science than he dreamed, he sings": —

> Another of those splendors
> Approached me, and its will to pleasure me
> I signified by brightening outwardly,
> As one delighted to do good;
> Became a thing transplendent in my sight
> As a prize ruby smitten by the sun.
> — *Paradiso* IX., 13–19.

"Dante says of Beatrice, as he saw her in the Paradise, that

> 'She smiled so joyously
> That God seemed in her countenance to rejoice.'
> — *Paradiso*, XXVII., 105.

"This is what I mean by *the solar light in the face of men.*" — *Joseph Cook, Monday Lectures, Conscience, "The Solar Light."*

COMPARE Professor Wilkinson's description of Stephen's face in his *Epic of Saul.*

ILLUSTRATION. Jesus was a prince in disguise, and for once he threw off his outward guise and appeared in his own royal glory.

III. **The Conference of the Glorified Three.** — Vs. 30, 31. **30. There talked with him two men.** Human beings. **Which were Moses and Elias.** The Greek form of *Elijah.* These persons were really present. It was not a vision. —*Schaff.* The implication is that the disciples not only saw the appearance, but recognized in the persons Moses and Elijah, as is evident from Peter's proposition (v. 33). — *Abbott.*

31. Who appeared in glory. In their glorified bodies; something like that of the transfigured Jesus, but with less radiance.

NOTE (1) the peculiarity of the ending of the earthly life of these two, "of whom one had not died (2 Kings 2: 11), and the other had no sooner tasted of death than his body was withdrawn from under the dominion of death and of him that had the power of death" (Deut. 34: 6; Jude 9). — *Cambridge Bible.* And thus with their resurrection bodies they were peculiarly fitted to appear on this occasion as examples of the complete redemption of man, for which Jesus came to the earth.

NOTE (2) both, like Christ, "had endured a natural fast of forty days and nights; both had been on the holy mount in the visions of God." — *Alford.*

MOSES WAS THE REPRESENTATIVE OF THE LAW. Through him the law was given, and the kingdom founded, and the sacrifices instituted which prefigured the sacrifice of Christ.

ELIJAH WAS THE REPRESENTATIVE OF THE PROPHETS, who foretold the coming of the Messiah, his sufferings, and his kingly glory, while he was himself the type of the forerunner.

THE SUBJECT OF THEIR CONFERENCE. **And spake of his decease.** Of his *exodus* (in the Greek), his going out of this evil world, as the Israelites from the bondage of Egypt. "Departure is a most fitting word, for it contains, at the same time, the ideas both of death and ascension. Ascension was as much the natural way for Jesus as death is for

32. But Now Peter and they that were with him [1] were heavy with sleep: and but when they were fully awake, [2] they saw his glory, and the two men that stood with him.

33. And it came to pass, as they departed were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three [3] tabernacles; one for thee, and one for Moses, and one for Elias: Elijah: [4] not knowing what he said.

34. While And while he thus spake, said these things, there came [5] a cloud, and overshadowed them: and they feared as they entered into the cloud.

[1] Dan. 8: 18; Matt. 26: 43. [2] See John 1: 14. [3] Comp. Neh. 8: 15. [4] Comp. Mark 9: 6; 14: 40. [5] 2 Pet. 1: 17; comp. Ex. 24: 15, 16.

us." **Which he should** (was about to) **accomplish at Jerusalem.** By being crucified as he had foretold them just before (vs. 21–27), and rising again from the dead. (1) This conversation would bring human comfort and strength to Jesus, as he stood seemingly alone in his view of a suffering Messiah, against the almost unanimous opinion of scholars and interpreters of Scripture. The presence of Moses and Elijah, in glorified form, would be a positive assurance to him of his own resurrection. (2) It enabled the disciples to realize that Jesus was divine. It showed them that that which seemed to be destructive of the very existence of the Messiah was, indeed, the central power by which he could become the great king. Their theme was the central theme of the gospel — Jesus Christ and him crucified. It helped them to realize the possibility of the resurrection of Jesus. It showed them how Jesus was fulfilling the Scriptures which foretold and typified the Messiah.

Strength for Jesus.

IV. **The Three Witnesses.** — Vs. 32, 33. **32. Were heavy with sleep.** Through their hard climb, and a long season of prayer, but they overcame the drowsy influence and kept awake. **When they were awake.** R. V., "were fully awake," which phrase "is one word in the original, and means *having watched through*, *having remained awake*, for they had overcome the force of sleep." — *Thayer's Gr.-Eng. Lex.* Their reward was that *they saw his glory and the two men that stood with him.* It was no dream, no mere vision, but a waking reality.

33. As they departed. Were departing. Lit., *in their departing.* **Peter.** With his natural impulsiveness. **Master, it is good for us to be here.** The experience was good, and would make him a better and more useful man all the rest of his life. It widened his outlook. It gave him a new idea of the glory that awaited the faithful. It exalted his knowledge of Jesus as a Saviour. It increased his faith. It enabled him to bear more bravely his burdens. **Let us make three tabernacles,** or booths, woven from the branches or bushes, like those used at the Feast of Tabernacles. He would make one for each so that they might remain there and not haste away as they seemed to be doing. The visit was all too short. **Not knowing** (realizing) **what he said.** He had not time to think what was best, to see all the effects of his plan, and how little it could do toward accomplishing his desire that they should remain and prepare for the inauguration of the glorious Messiah. What if all the Jews could see how glorious was the man who claimed to be the Messiah; how worthy to be the king of the Jews! What if Jesus in his glory should now proclaim his kingdom and begin his Messianic reign!

Jesus made no answer. The events that followed were the answer. It was not good to remain there. There was need of them all in the world below. Working for Jesus was better than standing and gazing at his glory. All that was gained upon the mountain top must be taken down into the sinful, sorrowing world. There the light must shine, for it was sent in order to shine in the darkness.

V. **The Voice from the Cloud.** — Vs. 34–36. **34. While he thus spake.** Here was a wise answer to a foolish prayer, denying the petition in order to grant the best answer. **There came a cloud.** A bright cloud (Matthew), like the Shekinah of old, betokening the immediate presence of the Father. — *Sadler.* Like the pillar of cloud and fire in the wilderness; the shining cloud on Mount Sinai; the dazzling cloud that once filled the tabernacle and the temple. **And overshadowed them.** The whole company, for **they entered into the cloud.** "It was first above them, and then seemed to descend over them and envelop them." — *Sadler.* The cloud was an incarnation of the ineffable light of God, veiling its glory, yet making it visible to man, as the clouds that veil the sun

35. And [1] there came a voice / a voice came out of the cloud, saying, [2] This is my beloved Son: / Son, [3] my chosen: [4] hear ye him.

36. And when the voice was past, / came, Jesus was found alone. [5] And they kept it close, / held their peace, and told no man in those days any of those / the things which they had seen.

[1] 2 Pet. 1: 17; comp. Ex. 24: 15, 16.
[2] See Matt. 3: 17 (for mg.).
[3] Luke 23: 35; Isa. 42: 1; comp. Psa. 89: 3; Isa. 49: 7.
[4] Acts 3: 22.
[5] Matt. 17: 9; Mark 9: 9, 10.

enable us who cannot gaze into his face yet to see his beauty and glory. "Fit symbol of the divine presence: the cloud suggesting mystery, and the brightness, glory." — *Monro Gibson, D. D.*

35. And there came a voice out of the cloud, saying, This is my beloved Son. God now gives his testimony. It revealed nothing new, but confirmed the old, for it was the same voice which had once before been heard at his baptism, and which should salute him again as he stood on the threshold of his passion; thus, at the beginning, at the middle, and at the close of his ministry. — *Trench.* (See 2 Pet. 1: 17.) **Hear him.** He is worthy of your attention and obedience. He is my messenger, and speaks the truth, the truth you need.

36. And when the voice was past. The disciples fell on their faces in great terror (Matthew). Jesus came and "touched them, and said, Arise, and be not afraid." Then they looked up, and **Jesus was found alone. And . . . told no man in those days.** As Jesus commanded them, "until the Son of man be risen again from the dead" (Matthew). Because (1) they could not fully understand its meaning until then, so as to tell it aright, as to Jesus' nature, his death, his resurrection, the future life. (2) Those to whom they told it could still less comprehend its full meaning, and would misunderstand and pervert it. (3) It would give the disciples ability to comprehend Jesus as raised from the dead, and to feel the reality of his perpetual presence after his resurrection. Its chief value would be at that time.

VI. **The Descent from the Mount.** — When the disciples came down from the Mount of Transfiguration, they found themselves in a wicked world, confronting its evils, and with abundance of common work to do and daily battles to fight. The first thing they met was symbolical of the work this experience would help them to do,— a demoniac boy, whom the other disciples could not relieve, but from whom Jesus cast out the demons. (1) They were to take their heavenly experience with them down into the sinful, suffering world below. It was not to be a mere day dream, a vision, but a power to transfigure life and men. (2) The blessing was not lost because the experience did not continue. The transfiguration was a power, a comfort, a help all the rest of their lives. (3) To retain the value of the experience, it was necessary to go down from the mount and use it in making the world better. It was by shining in the darkness that the light would retain its radiance.

VII. **Lessons from the Transfiguration.** — 1. Our richest and most heavenly experiences come in and through prayer, and often from united prayer.

> "Lord, lead us to the mountain height; to prayer's transfiguring glow;
> And may we bring a heavenly light to the dark world below."

"Tell me your prayers and I will write the history of a soul." — *Rev. Hugh Black, M. A.*

ILLUSTRATION. "Remember the lamp of Aladdin, which needed only to be rubbed to bring forth unseen powers to do the bidding of the possessor." — *Hugh Black.*

NOTE how much the other nine lost by not being present at this prayer meeting. They had not taken the steps in climbing the moral mountain, and so missed the scene and its blessing.

2. Only those who have served Christ faithfully in the valleys of daily duty, and have lived near to him, can climb with him the Mount of Transfiguration. Daily faithfulness is the ladder to heaven. "Unless a man has trained himself for his chance, the chance will only make him ridiculous. A great occasion is worth to a man exactly what his antecedents have enabled him to make of it." — *William Matthews.*

3. There is a glory in the Bible and in Christ beyond our ordinary conception, and often veiled, but always there to those who can see.

ILLUSTRATION. Those who had seen Christ only in his human form were like those

who had seen only the seeds of the rose or the bulb of the lily, but had no vision of the blossoms which could grow out of them.

ILLUSTRATION. Raphael's *Transfiguration*, now in the Vatican, is the most celebrated and most beautiful of all pictures of the transfiguration scene. It probably stands first among all the paintings in the world. It was his last work, the consummate flower of his life. "The upper portion is not thinking of the lower, and the lower not being aware of the higher. It symbolizes, however, the shortsightedness of mankind, that amid the trouble and grief of the lower picture not a single individual, either of those who seek help or those who would willingly afford it, lifts his eyes to that region, one glimpse of which would set everything right. One or two of the disciples point upward, but without really knowing what abundance of help is to be had there." — *Hawthorne, Note Book, Italy.*

Raphael's Picture.

4. There are heavenly experiences given occasionally to Christians, as a foretaste of their glory and a glimpse of the spiritual realities ever about them. That experience which was good for Peter is good for us. We all need the highest and sweetest experiences of the love of Christ, to see him in his beauty and glory, to glance through the gates ajar, to feel the breath of heaven, and hear the voice of God. (*a*) It widens the outlook, giving earthly things their truer place in life. (*b*) It gives a clearer view of the end to which we are working, of the state to which God would bring all men. (*c*) It helps us bear our burdens, overcome our temptations, do our Christian work. We are amid sin, but we have seen the glory of the Master able to conquer it; we dwell amid sorrows, but we know him who has power to transform them; we see the work to be done, but here is new inspiration and hope. Light, victory, glory, heaven, shine henceforth on all the dark earth. (*d*) It gives a permanent uplifting to our character. (*e*) It helps to change us into the image of Christ.

The Blessing of the Transfiguration Experience.

O Master, it is good to be
Entranced, enwrapt, alone with thee!
Till we, too, change from grace to grace,
Gazing on that transfigured face.
— *A. P. Stanley.*

ILLUSTRATION. "Take a diamond into the darkest mine, hold it before you, and it will shine no more than the paving stone does; but let one gleam of light come, and it will catch the ray. It is then only a reflection, nothing else. So with us. When we get away from Christ, we give forth no light, not even a sparkle; but let a beam of his light enter our soul, and it will instantly shine forth; we will reflect it." — *Henry Moorhouse.*

5. These higher experiences, times of revival, exaltation, Pentecostal seasons, bless and inspire all the subsequent life, even though they do not continue in the mountain-top experience. A shower is not lost because the rain drops cease to fall and the water sinks out of sight in the ground.

ILLUSTRATION. Carlyle, speaking of the Reformation, says: "Once risen into this divine white heat of temper, *were it only for a season and not again*, it (a nation) is henceforth considerable through all its remaining history. Nations are benefited for ages by being thrown once into divine white heat in this manner. And no nation that has not had such divine paroxysms at any time is apt to come to much."

Carlyle on the Reformation.

6. As the gospel, the law, and the prophets were all at one on the transfiguration mount and concerned with the cross, so Christians are nearest together in doctrine when nearest to Christ in heavenly experience. The best Christians differ least in essentials. The cream of all the churches is very much alike. The churches become one on the Mount of Transfiguration. The differences in the light of our little lamps are all absorbed in the radiance of the sun.

"It has been said, whether by poetry or science it matters not, there is a certain point in the upper air in which all the discordant sounds of the earth — the rattle of wheels, the chimes of bells, the roll of the drum, the laugh of the child, the moan of the beggar — meet and blend in perfect harmony." — *Dr. William Adams.*

The Harmony Point.

7. The transfiguration was a promise, a prophecy, and a vision of our resurrection life. We not only are assured of the reality of the life beyond the grave, but by specimens of what we may become, we catch glimpses of the glory that awaits us. He "shall change our vile body, that it may be fashioned like unto his glorious body." "Then shall the righteous shine forth as the sun in the kingdom of their Father." "We know that when he shall appear we shall be like him, for we shall see him as he is." "As we have borne the image of the earthy, we shall also bear the image of the heavenly."

ILLUSTRATION. "Alumina, common earth, can become Oriental ruby, topaz, amethyst, sapphire, or emerald. Silica can become jasper, opal, or Brazilian ruby. Charcoal can become diamond. Why not body become equally lustrous, — nay, luminous? That which is designed to be a temple of the Holy Ghost ought to be fit." — *Bp. H. W. Warren.*

"We think far too little of our future. Things of time and sense obscure that grand experience of heavenly glory that is surely to be ours one day. It is true that many a poor saint will one day shine with a glory that no earthly monarch ever possessed, even though he rode in the 'Field of the Cloth of Gold.' Heaven is real, and we are fast hastening to its glories." — *A. F. Schauffler.*

"And glory, glory dwelleth in Immanuel's land."

8. Sequestered joys, however blessed, lose their virtue, like the manna kept over contrary to divine command. Christians can retain the blessings of high religious experience only as they go down from the mount and use their experience in transfiguring their daily burdens and cares, and in attracting men to the cross of Christ.

MOUNTAIN TOPS AND PLAINS. "God does not make the mountain tops to be inhabited; they are not for the homes of men. We ascend the height to catch a broader vision of our earthly surroundings, but we do not tarry there. The streams take their rise in these uplands, but quickly descend to gladden the fields and valleys below. We are to take these crystal waters to quench the thirst of others. Most are to descend to a commonplace life — to our farms, our shops, our study. I must soon take up the geological hammer and talk of fossils and skeletons. This is not a downfall, not a descent. Let life hold its true meaning and all duty becomes sacred." — *Prof. Henry Drummond, in a Northfield Address.* ***Mountain Tops and Plains.***

ILLUSTRATION. "The Legend Beautiful," in Longfellow's *Tales of a Wayside Inn.*

ILLUSTRATION. "Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain. It is not in the moment of their forming, but in the moment of their producing motor effects, that resolves and aspirations communicate the new 'set' to the brain. Novel reading or theater going, or even music, can produce monsters in the way of people who feel but do not act. The remedy would be never to suffer ones self to have an emotion, say at a concert, without expressing it in some active way. Let the expression be the least thing in the world, — speaking genially to one's aunt, or giving up one's seat in the horse-car, if nothing more heroic offers, — but let it not fail to take place!" — *Prof. William James, Psychology, "Habit."* See also Butler's *Analogy*, part I., chap. 5, sec. 2, on active and passive habits. ***Psychology of Habit.***

LESSON VI. — August 5.

JESUS AND THE CHILDREN. — Matthew 18: 1–14.

Read Matthew 17: 22–27. Compare Mark 9: 33–50.

Commit Verses 12–14.

GOLDEN TEXT.

Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. — Mark 10: 14.

LEARN BY HEART.

Mark 10: 14; Matt. 18: 1–3.

LIGHT FROM OTHER SCRIPTURES.

Parallels. — Mark 9: 33–50; Luke 9: 46–50.

THE SECTION

includes the lesson, and a comparison with the story of Jesus and the children in Matt. 19: 13–15, which occurred some months later, together with the

Chart number 77.

PLACE IN THE LIFE OF CHRIST.

In the last half of the THIRD YEAR. An important teaching in the training of the apostles, as to their own spirit, and as to their work among the young.

Jesus and Childhood. — Matt. 19: 13–15; Luke 17: 2; 18: 15–17; Matt. 10: 42; 21: 15, 16; John 21: 15; Mark 10: 13–16.

Seeking the Lost Sheep. — Luke 15: 4–7; John 21: 15–17.

THE PICTURE GALLERY.

A fresco in Florence, by Simone Memmi, representing the childlike spirit; *Christ Blessing Little Children*, Rembrandt, in National Gallery, London; Bourdon, in the Louvre; Benj. West; Sir Charles Eastlake, in Manchester, England; Hofmann; Plockhorst.

LESSON PLAN.

Compare with other Scriptures.
Illustrate by pictures.
Circumstances.
A Sharp Discussion as to Who Was Greatest.
The Appeal to Jesus (vs. 1, 2).

Report of the conversation.
The question.
The answer by an object lesson, — a child.

SUBJECT: The Relation of Children and the Childlike to the Kingdom of Heaven.

I. The Childlike Spirit the Condition of Entering the Kingdom (v. 3).

Converted. The qualities of childhood.
Illustration. Poem.

II. The Childlike Spirit the Way to True Greatness (v. 4).

Humility.
The self-seeking spirit opposed.
Distinguish from the desire for the best.

III. Through the Child to Christ (v. 5).

Receiving a child. Two practical remarks.
Receiving Christ.

IV. Putting Stumbling Blocks in the Way of Children (vs. 6–9).

Offense. Illustration.
How stumbling blocks are put before children.
How to avoid doing it.

V. Enforced by Heaven's Care for the Little Ones (vs. 10–14).

Despising the little ones.
Reasons for not doing it.
Their angels.
Illustrations.
Richter's pictures.
"Mr. Titbottom's Spectacles."
Dr. Tyng's choice.
Enforced by Jesus' work, and by the parable of the lost sheep.

HISTORICAL SETTING.

Time. — Autumn, A. D. 29. Not long after the transfiguration. The disciples had returned from their northern journey with Jesus.

Place. — Capernaum, a town near the northwest shore of the Sea of Galilee. Probably in the house of Peter.

THE REFERENCE LIBRARY.

Boardman's *The Kingdom*, "Christ's Law of Childlikeness"; Charles M. Dickinson's poem on "The Children," in *Cambridge Book of Poetry*, p. 187; Arnold's *Rugby Sermons*, Vol. II., Chap. viii., on v. 6, and Vol. III., Chap. xxiii., on v. 10. On vs. 1–4, "The Childlike Spirit," see Ruskin's *Modern Painters*, Vol. V., chapter on *Peace;* and the poem of Rev. Theodore Monod, in *Gospel Hymns*, No. 3, "None of Self and All of Thee." On the parable of the lost sheep, see Wm. M. Taylor's *The Lost Found*, and his *Parables of Our Saviour;* also Arnot, Guthrie, Cummings, and Trench, on *The Parables*. For illustrations, see *Seeds and Sheaves*, "Mr. Roger's Dream"; *The Snowflake Album* of the Am. Tract Soc., "Beautiful Snow"; and the hymn, "The Ninety and Nine."

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SUGGESTIONS TO TEACHERS.

The Twin Thought of this lesson is composed of the child and childlike people, and these move around each other like a double star.

Note how Jesus teaches by an object lesson.

Note how something imperfect, or wrong, brought out the great truth of this lesson.

Jesus and the Children. — As this is the only lesson upon this subject, it will be well to bring together whatever is revealed to us concerning Jesus and children.

Open Parliament: —

The strife as to who should be greatest.
What it is to be childlike.
True greatness.
Offenses.
Some of the stumbling blocks put in the way of children.
The children's angels.
The relation of children to the church.

1. [1] At the same time / In that hour came the disciples unto Jesus, saying, Who then is the greatest in the kingdom of heaven?

[1] Matt. 17: 24; for vs. 1–5, see Mark 9: 33–37; Luke 9: 46–48; comp. Matt. 20: 20–28.

EXPLANATORY.

Journeys of Jesus.

(1) From Cesarea Philippi to Capernaum. — Lessons VI., VII. (2) To Jerusalem. — Lessons VIII., IX. (3) Return to Galilee. — Lesson X. (4) On the way to Jerusalem through Perea. — Lessons XI.–XIII.

A Sharp Discussion by the Way as to Who Was Greatest. — We learn from Mark (9: 33, 34) that on the way home from the Mount of Transfiguration the disciples had a sharp discussion among themselves as to who was the greatest.

THE ORIGIN OF THE DISCUSSION. It may have arisen (1) from the fact that three of their number had been selected by Jesus for his companions on the mount; (2) the keys had been given to Peter, and he was to be a foundation stone of the kingdom (16: 18, 19); (3) Judas, as the treasurer, may have had special ambitions, as he thought of being chief of the treasury of the Messiah king; (4) those who had received special favors may, possibly, have usurped some authority, assumed a dictatorial spirit, which would naturally be resented by the others; we know that some time after this the mother of James and John came to Jesus, asking for her sons the place nearest the king (Matt. 20: 20, 21); (5) all this would be intensified by their expectation that the kingdom was soon to be set up.

Who Is the Greatest?

The Appeal to Jesus.—Vs. 1, 2. Jesus and the disciples returned to Capernaum, their center of operations in the Galilean ministry. Here Jesus paid for himself and Peter the half-shekel temple tax (30 cents) with the shekel from the mouth of the fish caught by Peter in the Sea of Galilee. **1. At the same time.** At the same gathering of the disciples in which the above event took place, probably after the return of Peter. **Came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?** Putting the three accounts together, the conversation would be something like this: —

Jesus says, As I was walking before you (as in Mark 10: 32) on our way from the mountain I overheard you earnestly discussing among yourselves (for in their earnestness they raised their voices). What were you arguing about?

The disciples are silent (for they had been disputing as to who was the greatest; and they were ashamed of it, in the presence of Jesus).

Jesus knew the reasoning of their heart. They could not hide from him what the question was, and that they were very much interested in it (Luke).

The disciples, or some of them, then ask Jesus, "Who then is greatest in the kingdom of heaven?" Will you settle the question for us? "Their question was not, What elements of character make true greatness? who of us *is* greatest? but, Who of us shall occupy the highest place in your coming kingdom?" — *Abbott.* "What seductive dreams of greatness and glory rose before these Galilean fishermen as the nearest followers of the great king!" And yet these dreams were but the dim starlight compared with the noonday glory they actually received in Christ's way of attaining greatness.

Jesus replies that they have mistaken the very nature of greatness in the kingdom of

2. And [Jesus he] called [to him] a little child, [unto him,] and set him in the midst of them,

3. [And and] said, Verily I say unto you, Except ye [1] [be converted, turn,] and [2] become as little children, ye [3] shall [in no wise not] enter into the kingdom of heaven.

4. [4] Whosoever therefore shall humble himself as this little child, the same is [the] [3] greatest in the kingdom of heaven.

[1] See Luke 22: 32. [3] Comp. Matt. 5: 19, 20. [4] Matt. 20: 27; 23: 11, 12.
[2] Matt. 19: 14; Mark 10: 15; Luke 18: 17; comp. Psa. 131: 2; 1 Cor. 14: 20; 1 Pet. 2: 2.

heaven, of which they are a part. Seeking to be great is a proof of littleness. It is service for others that proves greatness there, so that the very desire to be first *makes* him last by the very nature of things.

Jesus then gives them an object lesson. 2. **Jesus called a little child unto him** (one of the household, or one playing near), **and set him in the midst of them**, and then took him in his arms in loving embrace, to make the lesson more impressive, and to show his sympathy with childhood and his love for children. How many who have children in heaven have been comforted by this loving act of Jesus, remembering that he is the same now in heaven as he was on earth eighteen hundred years ago!

SUBJECT: THE RELATION OF CHILDREN AND THE CHILDLIKE TO THE KINGDOM OF HEAVEN.

I. **The Childlike Spirit the Condition of Entering the Kingdom of Heaven.** —V. 3. **Except ye be converted.** The word here rendered *be converted* means "turn about so as to face in the other direction." It always signifies a radical and complete change in method, spirit, or course. Here it is: Unless you turn entirely away from this habit of self-seeking, you cannot enter the kingdom of heaven, much less be greatest in it. The aorist tense expresses a past act that still continues.

NOTE the difference between "converted" and "turn." Some men have waited for God to convert them, when it was their duty to turn "right about face."

And become as little children: not sinless, for no children are sinless. They all need to be saved from being lost, as we see a little further on (vs. 11, 14). And if none but the sinless could enter the kingdom of heaven, that kingdom, on earth, would be empty. The meaning is, you must have those qualities which are characteristic of childhood, which make the ideal childhood. As Dr. Robinson puts it, "What you would have your child be to you, that be yourself to God." The ideal childhood is exemplified by the childhood of Jesus himself. These qualities are: (1) humility; (2) freedom from ambition, rivalry, or jealousy; (3) tender and gracious affection; (4) perfect trust; (5) obedience; (6) a teachable spirit; (7) unworldliness; (8) indifference to the distinctions of rank and wealth. **Shall not enter**: not only could not be first, as they were seeking to be, but could not even *enter* the kingdom, and have any part in it. Why? (1) Because the kingdom of heaven is a spiritual kingdom, and the self-seeking spirit is diametrically opposed to its spirit. The childlike spirit is the only gate to that kingdom, just as a musical taste is necessary to entering into the kingdom of music, and a love of literature into the kingdom of learning. Sitting in a music hall or in a library does not give entrance into those kingdoms. (2) Because without this spirit one will not even seek to enter by the only door. He will be self-confident in his own wrong way.

The Childlike Spirit.

"They are idols of hearts and of households,
They are angels of God in disguise;
His sunlight still sleeps in their tresses,
His glory still gleams in their eyes;

Those truants from home and from heaven —
They have made me more manly and mild;
And I know how Jesus could liken
The kingdom of heaven to a child!"

"I have taught them the goodness of knowledge;
They have taught me the goodness of God."
— *Charles M. Dickinson.*

"Not in entire forgetfulness, . . .
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy."
— *Wordsworth.*

II. **The Childlike Spirit Is the Way to True Greatness.** — V. 4. **Whosoever therefore shall humble himself** (so as to be) **as this little child** is in this company, his natural, unassuming self. To humble oneself is not to think meanly of oneself, not

5. And [1] whoso shall receive one such little child in my name receiveth me:
6. But [2] whoso shall offend one of these little ones which believe in me, to stumble, it were better is profitable for him that a great millstone were should be hanged about his neck, and *that* he were drowned should be sunk in the depth of the sea.

[1] Comp. Matt. 10: 40, 42.

[2] Mark 9: 42; Luke 17: 2; comp. 1 Cor. 8: 12.

From a Photograph by Wilson.

Children of Palestine.

to disparage oneself, not to be unconscious of our powers or knowledge, but not to think highly of ourselves on this account, not to seek honor or greatness for ourselves, but simply to use whatever we have or are in the humblest service, with no thought of ourselves. Contrast the false humility of Uriah Heep, one of Dickens' characters. **The same is greatest in the kingdom of heaven,** for he has most of the heavenly spirit. Only disinterested love can be great. Selfishness dims the crown and diminishes the realm of those who would otherwise be great.

THE SELF-SEEKING SPIRIT leads to Satan's kingdom, not to Christ's. It is the spirit of hell, not of heaven. It begets evils innumerable and sorrows unspeakable. "Fling away ambition; by that sin fell the angels." *Aut Cæsar aut nullus*, "To be first or nothing," leads to crimes and wars. It was Milton's Satan who said, "Better to reign in hell than serve in heaven." "How like a mounting devil in the heart rules the unreined ambition!" Whoever would be greatest in any kingdom must be greatest in the things which form the essential nature of that kingdom. Whoever would be greatest in the kingdom of literature must be greatest in literature, not in prize-fighting. So he that would be greatest in the kingdom of heaven must be greatest in love, in self-denial, in faith, in service, in purity, and all the other virtues which make heaven what it is.

Greatness in the Kingdom of Heaven.

But distinguish between the strong desire to improve, to have large usefulness, to grow in holiness and love, and the desire to have more honor and power, or even to be better than others. To do the very best we can in everything is our duty. The song, "O to be nothing!" is right if it means that we seek nothing for ourselves, but wrong if it means that we are willing to be ciphers in God's work.

Desire to be Best.

NOTE that this greatness is possible to all, even to the weakest, the youngest, the poorest.

III. **Through the Child to Christ.** — V. 5. **Whoso shall receive.** Shall recognize and welcome, shall see in him the beauty of his character, and admire the qualities which belong to the ideal child character. **One such little child.** The representative of childhood. **In my name.** For my sake, because he sees in the child the characteristics "which Christ himself approved and exhibited." **Receiveth me.** Recognizes, loves, admires, appreciates me. The Christ spirit is in him.

PRACTICAL. (1) This truth is both a test and a means. What a man loves declares what he is. Cultivating love for any person of noble character is one means of obtaining that character. (2) The effect of children in the church is most blessed upon the church itself. It is beneficial to the spirit of the church. It brings youthful enthusiasm and hope. It influences the preaching and the form in which the doctrines are expressed, so as to be best for the older ones because adapted to the young. Thus the church that most heartily receives and welcomes the children has the most of Christ.

IV. **Putting Stumbling Blocks in the Way of Children and Young Disciples.** — Vs. 6–9. According to Mark (9: 38–41), John relates an incident which raises a question about receiving Christ, which led to a warning concerning putting stumbling blocks in the way of (v. 6) **these little ones which believe in** (on) **me.** Not only children,

7. Woe unto the world because of offences! [1] occasions of stumbling! [2] for it must needs be that offences the occasions come; [3] but woe to that man by through whom the offence occasion cometh!
8. [4] Wherefore And if thy hand or thy foot offend causeth thee, to stumble, cut them it off, and cast them it from thee: it is better good for thee to enter into life halt maimed or maimed, halt, rather than having two hands or two feet to be cast into [5] everlasting the eternal fire.

[1] See Matt. 13: 41.
[2] Luke 17: 1; see 1 Cor. 11: 19.
[3] Matt. 26: 24.
[4] Matt. 5: 29, 30; Mark 9: 43–48.
[5] See Matt. 25: 41.

but the young and inexperienced in the Christian life, those who are weak and lowly. **Offend.** Cause to stumble into sin, to block their way to life. **It were better for him that a millstone.** A great millstone. "Two kinds of millstones were in use: the one turned by hand; the other, and larger, by an ass. It was this latter of which Jesus speaks."—*Vincent.* (The smaller, in Luke 17: 35.) **Were hanged about his neck,** to make escape impossible. **And that he were drowned in the depth of the sea,** which was within sight. It is better to die a thousand deaths than to lead another into sin, and thus *to murder his soul.* The offender gains a millstone, but loses his life. It is Satan that says, "All that a man hath will he give for his life" (Job 2: 4). To every true man there are many things worth more than life.

ILLUSTRATION.

"For sadder sight than eye can know,
Than proud bark lost, or seamen's woe,
Than battle fire, or tempest cloud,
Or prey bird's shriek, or ocean shroud, —
The shipwreck of the soul."

But there is one sadder sight, and that is the shipwrecking of others' souls, holding out the false light that ruins others as well as ourselves.

PUTTING STUMBLING BLOCKS IN THE WAY OF CHILDREN. (1) By teaching that children cannot become Christians while young; (2) by neglect of their religious training; (3) by the example of parents who are more interested in worldly things than in religion, who neglect family prayer, and the church, and Sabbath school; (4) by "all conduct on the part of the church, the teacher, or the parent which tends to repress, chill, or check the enthusiasm of childhood for Christ, and darken its simple faith in him"; (5) by faultfinding with the church and good people in their presence, thus lessening their respect and reverence for them. (6) Children are hindered from coming to Christ by building the audience rooms, conducting the worship, forming the choir almost solely for the benefit of the adults, and doing very little for the convenience and instruction of the children.

COMPARE the disciples hindering little children from going to Jesus (Mark 10: 13, 14).

STUMBLING BLOCKS IN THE WAY OF THE WEAK. The true church always takes special care of the weak, the innocent, the neglected, the poor, all who have something of childlike dependence. Stumbling blocks are put in their way by neglect, by coldness of welcome, by permitting temptations, by pride, by false distinctions, by want of gentle and loving training that does not "quench the smoking flax" nor "break the bruised reed."

7. **Woe unto the world.** Not a wish, but a lamentation, a warning, a statement of fact. **Because of offences.** Because there are so many stumbling blocks in the way of men becoming good, especially in the way of children. No parent looks forward in vision of the dangers, the pitfalls, the temptations, the fierce storms, the dragons and Apollyons, the deadly moral malaria, the enemies of every kind which his child must meet, without a feeling of dread.

'Who shall preserve thee, beautiful child,
Keep thee as thou art now;
Bring thee a spirit undefiled
At God's pure throne to bow?"

For it must needs be that offences come. It is unavoidable in this sinful world that those who would serve Christ should be tempted. They cannot live in the world and not meet all manner of temptations and hindrances. **But woe to that man by whom the offence cometh!** Who is guilty of this most awful of sins, the leading of others into sin. He that sins himself is weak, but he that leads others into sin is devilish. It is a fiend's business and especially to so treat the children or the weak.

8. **Wherefore.** Because if you yourself fall, you will make others stumble over you; if you cannot gain the victory, you discourage others from entering the warfare against evil. Every one of your sins and failures, your strifes and ambitions, your unchildlike spirit, your

9. [1] And if thine eye (offend / causeth) thee, (to stumble,) pluck it out, and cast (it / it) from thee: it is (better / good) for thee to enter into life with one eye, rather than having two eyes to be cast into (the) [1] hell (of) fire.

10. (Take heed / See) that ye despise not [2] one of these little ones; for I say unto you, (That / that) in heaven [3] their angels do always [4] behold the face of my Father which is in heaven.

[1] Matt. 5: 29, 30; Mark 9: 43–48.
[2] Comp. Matt. 6: 29; 25: 40, 45; Luke 15: 7, 10.
[3] Acts 12: 15; comp. Psa. 34: 7; 91: 11; Heb. 1: 14.
[4] Luke 1: 19; Rev. 8: 2; comp. Esth. 1: 14.

faults, will be a stumbling block in the way of the young. Moreover, if it is evil to cause others to stumble, it must be evil to stumble yourself. **If thy hand or thy foot offend thee** (lead thee into sin), **cut them off.** The meaning is, if objects dear as the right eye and useful as the right hand, — honors, possessions, enjoyments, — stand between us and the righteous heavenly spirit, not merely tempt us, but cause us to fall into sin, if we are unable to battle with and overcome the temptation, we must give them up rather than the heavenly life. **Hand.** The temptation to *do* what is wrong. **Foot.** *Going* into forbidden ways. **Halt.** Or *lame* from the loss of a foot. **Maimed.** From the loss of a hand. **Eye.** Coveting, lusting. **Better . . . to enter into life halt . . . maimed, . . . (v. 9) with one eye.** Not that any can be literally such in heaven; but it is better to have eternal life here, to be a true Christian, and to enter into heaven "*without enjoying* the things that caused us to sin than to enjoy them *here* and then be lost." **(v. 8) Cast into** (the) **everlasting fire.** That prepared for the devil and his angels (Matt. 25: 41). Fire is the symbol of the most terrible torment, and nothing can put it out. The consequences of sin are eternal.

9. Hell fire. The hell, or Gehenna of fire. The literal Gehenna was a valley to the south of Jerusalem, a former scene of Molech worship, and later the place where the refuse of the city was burned with perpetual fires. "Altogether, the uses to which the place had been put made it a graphic symbol for the refuse place of the universe." — *Morison.* This terrible warning comes from the most loving heart in the universe. It is love, not hate, that points out the danger of sin. Love's hand rings the warning fire bell. Love lights the beacon to keep men from being wrecked. He that refuses or neglects to warn is the one who is cruel.

V. **Enforced by the Care of Heaven for the Little Ones.** — Vs. 10–14. **10. Take heed that ye despise not.** Look down upon as of small account, so as to neglect their interests, or be careless of what you do for them, or in their presence. **For I say unto you.** Making the revelation emphatic. **That in heaven their angels.** The angels who represent them and have them under their care, not after death, but now, all the time. "It is not asserted, or necessarily implied, that each little one has a guardian angel. The angels as a class are 'ministering spirits, sent forth to do service for the sake of them that shall inherit salvation' (Heb. 1: 14). Since these pure exalted beings are thus employed, we should not despise one weak or young Christian." — *Professor Riddle.* **Do always behold the face of my Father.** Either those to whose care the little ones are committed are the highest and holiest angels nearest the throne, or they always have ready and immediate access to the Father (represented as a king receiving messengers and ambassadors), to present their needs and wrongs. Others can wait; these are always cared for at the moment. There is no neglect of them in heaven. Therefore there should be none on earth.

ILLUSTRATION. Richter, the German artist, painted a series of paintings illustrating the ministry of angels. He showed us the child-angels who sit talking with mortal children among the flowers, now holding them by their coats lest they fall upon the stairs, now with apples enticing them back when they draw too near the precipice; when the boy grows tall and is tempted, ringing in the chambers of memory the sweet mother's name; in the hour of death coming in the garb of pilgrim, made ready for convoy and guidance to the heavenly land. O beautiful pictures! setting forth the sacred ministry of each true Christian heart. — *N. D. Hillis.* ***Richter's Paintings.***

ILLUSTRATION. One chapter in Mr. George William Curtis' volume, *Prue and I*, is called "Mr. Titbottom's Spectacles." The magical quality of these spectacles was, that when their owner looked through them at people he ceased to see them as they ordinarily appeared on the street; he saw their real essential character personified. Wonderful were the revelations that were made. He looked at one man and saw nothing

11. For the Son of man is come to save that which was lost.

12. [1] How think ye? [2] if [a any] man have [an a] hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and [goeth into go unto] the mountains, and [seeketh seek] that which [is gone goeth] astray?

13. And if so be that he find it, verily I say unto you, he rejoiceth [over it] more [of that *sheep*, of over] than the ninety and nine which [went have] not [gone] astray.

14. Even so [3] it is not the will of your Father which is in heaven, that one of these little ones should perish.

[1] Matt. 17: 25; 21: 28. [2] For vs. 12–14, comp. Luke 15: 4–7. [3] John 6: 39; 10: 28; comp. John 17: 12.

but a ledger. Another was simply a billiard cue, another a bank bill, another a great hog, or a wolf, or a vulgar fraction. On the other hand, he saw the good that others failed to see. One of his school teachers was a deep well of living water in which he saw the stars. Another was a tropical garden full of fruits and flowers. In one woman's heart lay concealed in the depth of character great excellences like pearls at the bottom of the sea, little suspected by most, but perhaps love is nothing else than the sight of them by one person. Another, called an old maid, was a white lily, fresh, luminous and fragrant still. Another's nature was a tropic in which the sun shone, and birds sang, and flowers bloomed forever. His wrinkled grandmother appeared as a Madonna, "and I have yet heard of no queen, no belle, no imperial beauty whom in grace, and brilliancy, and persuasive courtesy she might not have surpassed."

"Mr. Titbottom's Spectacles."

It is with some such vision that the angels often see in the child and the lowly possible saints and martyrs, men and women who shall change this world for the better, angels excelling in strength, with victors' crowns and harps of heavenly praise.

So, too, should the church see these possibilities in her children and never for one moment despise them. That church will be most successful which does the most for her children, trains them, educates them, welcomes them, arranges services for them, favors the Sunday school, furnishes them with the best rooms, and plenty of books and everything that contributes to their nurture.

The Church and the Children.

The town, too, is wise that does not despise her children, but cares more for schoolhouses than for roads, and selects her teachers more carefully than any other officers of the town.

Town and the Children.

EXAMPLE. Good old Dr. Tyng said, at one time, "In my church I haven't hesitated for years, when the choice came between one child and two old men, to take the child." "And the life and prosperity of that church, under Dr. Tyng as its pastor, showed the wisdom of this Christlike way of estimating childhood."

11. For the Son of man, etc. Omitted from the R. V. Probably taken from Luke 19: 10. But the statement is eternal truth and shows how earnestly Jesus seeks to help the very ones he wants his followers to help. (See on Lesson II., Fourth Quarter.)

ILLUSTRATED BY A PARABLE. **12. If a man have an hundred sheep.** This parable is given more fully in Luke 15: 10, and the parable is explained and illustrated in Lesson III., Fourth Quarter.

The lost sheep is a type of the helpless and the sinful, those who are in sad need of care and salvation.

13. He rejoiceth more, etc. Because of the unfathomed depths of evil from which it had been rescued.

14. Even so. As the good shepherd did so much for a lost and helpless sheep. **It is not the will of your Father which is in heaven.** He desires that all shall repent and be saved. He has done everything possible to wisdom and love, at the greatest cost, to save them. So we, like him, are to care for the little ones, the children, the lowly, the wanderers, those farthest away. This is the joy and the duty of the church.

"Have ye looked for sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and the wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The print of my wounded feet."

LESSON VII. — August 12.

THE FORGIVING SPIRIT. — Matthew 18 : 21–35.

Read Matthew 18 : 15–35. **Commit Verses 21, 22.**

GOLDEN TEXT.

Forgive us our debts, as we forgive our debtors. — MATT. 6: 12.

LEARN BY HEART.

Vs. 21, 22; Matt. 6: 14, 15; Rom. 12: 14–21.

LIGHT FROM OTHER SCRIPTURES.

Forgiving One Another. — Matt. 6: 12, 14, 15; Mark 11: 25, 26; Luke 17: 3, 4; Eph. 4: 32; Col. 3: 13; 1 Pet. 3: 9.

Forgiveness of Enemies. — Matt. 5: 43–46; Luke 6: 35–37; Rom. 12: 14–21; Luke 23: 34; Acts 7: 60.

Compare.—Parable of the two debtors, Luke 7: 35–50.

LESSON PLAN.

SUBJECT: Forgiving One Another.

I. The Law of Forgiveness (vs. 21, 22).

What led to Peter's question?
Christ's answer.

II. The Law Interpreted and Applied.

The occasions calling for forgiveness.

Illustrations.

How to know what the law of forgiveness requires.
From the divine forgiveness.
1. Always a forgiving spirit.
2. This spirit seeks the best good of even enemies.
3. The aim of forgiveness is deliverance from sin, both for the forgiver and the forgiven.
4. This spirit manifested in different ways. Punishment.
5. Complete acquittal for the penitent.

Illustrations.

III. The Law of Forgiveness Illustrated and Enforced by a Parable (vs. 23–35).

Scene I. The king and the debtor.
Scene II. The great debtor and the small debtor.
Scene III. The king and the two debtors.
Applications.

Light from the Orient.
Interpretations.
Applications.
Prayer of the unforgiving man.

THE SECTION

includes the lesson, with the previous verses, 15–20, and a summary of Christ's teachings concerning forgiveness.

Chart number 78.

PLACE IN THE LIFE OF CHRIST.

The latter part of his THIRD YEAR.

The reinforcement of a great, a needful, but a difficult duty.

THE SEARCH LIGHT.

Concentrate upon the lesson all the light of Scripture upon the duty of forgiveness.

Examples from Scripture history.

Christ's example. Christ's instruction.

SUGGESTIONS TO TEACHERS.

What led to this subject?

Note how much practical instruction in the affairs of daily life Jesus gives to his disciples these later months of his life.

Study the whole subject of forgiveness; for Jesus spoke repeatedly upon this duty, because it was very practical; it was a touchstone of the real state of the heart; the demand for its practise was very frequent; it was a duty of almost daily practise by Christ himself; it was a very hard duty, contrary to the prevailing tendency of the age, and to the natural human heart.

Compare the theory with the practical application in the life of Jesus, and in the lives of his disciples. We correct our opinions by seeing them stated in several different forms, as in commands, in action, in parable, in story, in poetry.

Co-operative Study. — Assign several topics the previous Sabbath: —

What is forgiveness?
How God forgives.
How we should forgive.
The effect upon others.
The effect upon ourselves.
Forgiveness and punishment.
Oriental customs as to debtor and creditor.

THE REFERENCE LIBRARY.

Christian Morals, by Sir Thomas Brown, gives some excellent advice on the subject of forgiveness; Whittier's *Poems*, "Forgiveness"; *Ecce Homo*, the chapters on "The Law of Forgiveness"; Dr. Bushnell's *Christ and His Salvation*, "Christian Forgiveness" (Scribners); Whateley, *Annotations* on Bacon's Essays, "Revenge" and "Anger"; Dale's *Laws of Christ for Common Life*, "The Forgiveness of Injuries" ($2.50, Hodder & Stoughton); works on the *Lord's Prayer*, by Farrar, Boardman, Washington Gladden, Marcus Dods; Hare's *Alton Sermons*, Vol. II., pp. 297–299, on the prayer of the unforgiving man, quoted in Rogers' *Reason and Faith*, p. 231, note.

Compare Portia's description of mercy in *The Merchant of Venice;* Tennyson's *Guinevere* and Sidney Lanier's *Poems*, "The Crystal."

HISTORICAL SETTING.

Time. — Autumn of A. D. 29. After the Feast of Tabernacles, which that year occurred October 11. — *Andrews*. Others place it just before that feast.

Place. — Capernaum, near the Sea of Galilee, in the house where our Lord made his home.

Jesus nearly 33 years old; five months before his crucifixion.

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21. Then came Peter, to him, and said, to him, Lord, how oft [1] shall my brother sin against me, and I forgive him? [2] till until seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times; but, [3] Until seventy times seven.

[1] V. 15. [2] Luke 17: 3, 4; comp. Col. 3: 13. [3] Gen. 4: 24.

EXPLANATORY.

I. **The Law of Forgiveness.** — Vs. 21, 22. WHAT LED TO PETER'S QUESTION. **21. Then came Peter to him.** In our last lesson we studied concerning offenses against others, the actions that tempted them to sin. These would often take the form of doing some injury to them. Jesus, therefore, immediately follows his teachings against committing offense with instructions as to what to do toward those who trespass against us. "The rabbis, their teachers hitherto, required an offender to go to the injured party, and obtain forgiveness by owning his fault; but Jesus told them that among his disciples the person wronged was to go to the wrong-doer, that such humility and love might strengthen his own graces, and win the guilty one to contrition." — *Maclaren*. This was a hard saying, but by united prayer this spirit, as well as every other blessing, could be obtained. But wrongs to others, real or fancied, are very common, and Peter naturally asks how long one must carry out this instruction toward those who keep on sinning and apparently repenting. Bishop Warren suggests that the "preceding discourse on forgiveness had so stirred up Peter that he put it into practise. Found fault with often, as impetuous men are apt to be, he asks how long he is to bear it. The rabbis said forgiveness was to be exercised three times." Compare Amos 2: 4 and Job. 33: 29 (margin), from which the rule was derived. Peter therefore said, **How oft shall my brother sin against me, and I forgive him?** How long should he continue to apply the same remedy that failed again and again? **Till seven times?** "Is seven times sufficient?" To do that seemed a great stretch of virtue, far beyond that of the rabbis. But he did not get hold of the true principle of forgiveness.

22. I say not unto thee, Until seven times: but, Until seventy times seven. "It is doubtful whether the original means four hundred and ninety or seventy-seven (seventy times seven, or 'seventy times and seven,' as in margin of R. V.). But in either case it is a symbolical expression for never-ending forgiveness. Love is not to be limited by the multiplication table." — *Schaff*. Forgiveness is *qualitative*, not *quantitative*.

II. **The Law of Forgiveness Interpreted and Applied.** THE OCCASIONS REQUIRING FORGIVENESS are many, and come to all. There are enemies who injure us by word and deed. There are others who say evil things about us carelessly, attribute wrong motives, pervert what we do and say. "They speak daggers." Insults are offered, blows

are given; even friends sometimes do the most annoying and trying things, that are apt to remain in the memory and fester like a thorn in the flesh.

"The kindest and the happiest pair
Will find occasion to forbear."

"Who steals my purse steals trash; 'tis something, nothing:
'Twas mine, 'tis his, and has been slave to thousands.
But he that filches from me my good name
Robs me of that which not enriches him,
And leaves me poor indeed."
— *Shakespeare.*

There is a feeling that some wrongs must not be forgiven. "We should despise and almost detest Othello if he forgave Iago," says the author of *Ecce Homo*. To call another a liar for ages demanded a duel. Dr. R. W. Dale speaks of some people who "have given a new turn to an old text. In their own private 'R. V.' of the New Testament they read: 'Whosoever speaketh a word or committeth a wrong against God, it shall be forgiven him; but whosoever speaketh a word or committeth a wrong against *me*, it shall not be forgiven him.'" Again, Professor Dods' instances: "Some of the most thoroughly Christian and wise head masters have been inclined to wink at fighting among their boys. And even the most forgiving and Christlike of parents is not altogether comfortable if his boy comes home from school and tells him that he was grossly insulted and struck by a boy somewhat bigger than himself, but that instead of defending himself he forgave the offender." The reason for this is that forgiveness in such circumstances is so easily counterfeited, and the apparent forgiveness may come simply from cowardice and a mean spirit. And great courage is required to seem to others to be a coward, and to endure the charge of cowardice. Moreover, sometimes there is a misunderstanding of what forgiveness really requires, and how it should be expressed.

WHAT THE LAW OF FORGIVENESS REQUIRES may be best learned from the way God forgives sins.

1. Always and under all circumstances we must have a forgiving heart, whatever the offense against us or the attitude of the offender, never the spirit of hate, or revenge, or retaliation. Never brood over wrongs; make all possible allowances and excuses. "If thou canst not make thyself such an one as thou wouldest, how canst thou expect to have another in all things to thy liking?" — *Thomas à Kempis.*

"Heir of the same inheritance,
Child of the selfsame God,
He hath but stumbled in the path
We have in weakness trod."

"An old Spanish writer says, 'To return evil for good is devilish; to return good for good is human; but to return good for evil is Godlike.'" — *Archbishop Whately.* "I have known a man nurse the tiny cockatrice egg of unforgiveness till it has burst into the fiery serpent of crime." — *Farrar.*

ILLUSTRATION. When Jesus bids us forgive seventy times seven times, it means as many times as the sins against us. Our hearts are like reservoirs, and outward occasions draw out whatever is within, and only that. If they are full of love, forgiveness, kindness, the desire to help, then no matter how often, seven times or seventy times seven, some act of others calls forth the feelings of the heart, it will be met by love, forgiveness, and help. If hate or revenge is there, then hate or revenge will flow forth against the evil-doer. "The author of the *Guesses at Truth* says, 'Some persons think to get through the difficulties of life as Hannibal is said to have done in crossing the Alps, by pouring vinegar on them.' But that is the way to make and greaten difficulties with others." — *Wayland Hoyt, D. D.* "Portia's famous description of mercy in *The Merchant of Venice* is really a fine analysis of the spirit of forgiveness."

2. The forgiving spirit seeks to do all the good possible to the one who has wronged us. It yearns to help and to save him from his sin. It proves this feeling of forgiveness and love by doing good, as God sends the rain and the sunshine on the evil and on the good; as Jesus wept over Jerusalem, and did everything possible to save the city from its fate, even when it was about to crucify him. So twice repeated is the command, "If thine enemy hunger, feed him," etc. (Prov. 25: 21, 22; Rom. 12: 20, 21).

3. The object and aim of forgiveness is the deliverance of ourselves and others from sin. The forgiving spirit does this (1) by keeping evil from our own hearts (revenge, hate, anger), and giving us the victory over ourselves; (2) by influencing others to repent and forsake their sin. Hate inflames hate, but love kindles love.

23. Therefore is the kingdom of heaven likened unto a certain king, which would [1] make a reckoning with (take account of) his servants.

24. And when he had begun to reckon, one was brought unto him, which owed him [2] ten thousand [3] talents.

[1] Matt. 25: 19. [2] Esth. 3: 9. [3] Matt. 25: 15.

ILLUSTRATION. I am told by bee keepers that when a honey bee drives its barbed sting into the flesh, it becomes so firmly embedded that the only way for him to escape is to leave the sting behind. This, however, is sure to cause his death. He receives himself such a wound that he cannot recover. So when we sting others by revenge, we not only leave the sting in our enemy, but the act is spiritual death to ourselves.

4. It follows from the aim of forgiveness that it must manifest itself in different ways under different circumstances. Punishment of the incorrigible is not inconsistent with forgiving love. If the wild beast will not become tame, love says that it *must* be chained. If men will not repent, then for the safety of the world they must be punished. "Some confound personal *resentment* and *disapprobation* of what is morally wrong. . . . You should not allow a false generosity to destroy in your mind the distinctions of right and wrong." "Parallel with forgiveness there must be faithfulness. Faithfulness to the evil doer and to the community comes in here to modify, not the nature, but the outward form of forgiving. . . . There is no virtue in simply permitting a man to wrong you as often as he chooses, forgiving him and doing nothing more." — *Arnot.*

5. But if the sinner repents then the forgiveness is full and free. It harbors no grudge. The acquittal is perfect. The debt is blotted out. The enemy becomes a friend. The wanderer is restored to the family, as if he had never sinned. "You do not proclaim the sin from the housetops." "Forgive and forget. When you bury a mad dog, don't leave his tail above ground." — *Spurgeon's Salt-cellars*, p. 175. "Write thy wrongs in ashes. Draw the curtain of night upon injuries, shut them up in the tower of oblivion, and let them be as though they had not been. . . . Forgive thine enemies totally, and without any reserve, that however God will revenge thee. . . . If thou must needs have revenge of thine enemy, with a soft tongue break his bones, heap coals of fire on his head, forgive him and enjoy it. To forgive our enemies is a charming way of revenge, . . . a method taught from heaven to keep all smooth on earth. . . . If thou hast not mercy for others, yet be not cruel unto thyself. To ruminate upon evils, to make critical notes upon injuries, and be too acute in their apprehensions, is to add unto our own tortures, to feather the arrows of our enemies . . . for injuries long dreamt on take away at last all rest." — *Sir Thomas Brown, in Christian Morals.*

EXAMPLES. Christ forgiving those who crucified him. The story of Joseph and his brethren.

III. **The Law of Forgiveness Illustrated and Enforced by a Parable.** — Vs. 23–35. SCENE I. THE KING AND THE DEBTOR. — Vs. 23–27. **23. Therefore.** In order to illustrate the duty of forgiveness. **A certain king, which would take account of.** Better as R. V., "make a reckoning with" **his servants**, his officers, as governors or nobles who were farmers of taxes. "The picture is drawn from an Oriental court. The provincial governors, farmers of taxes, and other high officials are summoned before a despotic sovereign to give an account of their administration." — *Cambridge Bible.*

24. One was brought unto him. Unwillingly; such a debtor could not come of his own accord. **Which owed him ten thousand talents.** A talent was a weight, not a coin. Hence a talent of gold would naturally be worth about sixteen times as much as a talent of silver. According to *The Illustrated Bible Treasury* (Nelson's), and the *Oxford Helps*, a Hebrew silver talent was worth 3,000 shekels, or 12,000 denarii (the pence of v. 28). The 10,000 talents would, therefore, be worth $19,000,000 or $20,000,000, a sum impossible to pay. A Greek talent would be about half as much.

LIGHT FROM THE ORIENT. Dr. William Wright, in the *Sunday-School Times*, says: "In Syria and Palestine money is lent to private individuals and villages at the usurious rates of from 20 to 60 per cent. For a few years the usurer, by hard and prompt measures, secures the stipulated interest, but after a little the debtor becomes a defaulter, and then the growth of the capital at compound interest becomes so enormous that there is not the slightest hope of its ever being paid. The 10,000 talents of the parable has staggered the literalist commentators, and the amount, whether reckoned by the Attic or Jewish standards, is very great; but it has its parallel in Syria to-day in accumulated debts

25. [1] But forasmuch as he had not *wherewith* to pay, his lord commanded him [2] to be sold, and his wife, and [3] children, and all that he had, and payment to be made.

26. The servant therefore fell down, and [4] worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. Then / And the lord of that servant, was / being moved with compassion, and loosed / released him, and forgave him the debt.

28. But the same / that servant went out, and found one of his fellowservants, / fellow-servants, which owed him an / a hundred [5] pence: and he laid hands / hold on him, and took *him* by the throat, saying, Pay me that / what thou owest.

29. And / So his fellowservant / fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

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[1] Comp. Luke 7: 42.
[2] Ex. 21: 2; Lev. 25: 39.
[3] 2 Kings 4: 1; Neh. 5: 5.
[4] Acts 10: 25; see Matt. 8: 2.
[5] Matt. 20: 2; 22: 19; Mark 6: 37; 14: 5; Luke 7: 41; 10: 35; John 6: 7; Rev. 6: 6, *al.*

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that can never be paid, and in posted ledgers on the pages of which the figures increase and swarm like bees. About thirty years ago bonds were issued on the city of Damascus at 18 per cent. The interest was unpaid, and it is likely to remain unpaid, but it is yearly added to the original bonds, and by compound interest it has reached a total that is almost fabulous. The creditors are all now millionaires — on paper."

25. Commanded him to be sold . . . and all that he had. So in Syria now, when the debt grows till it equals in value the entire property of the debtors, the creditor seizes all they possess. "Their houses and lands become his, and they, in their new relationship, work for him as his serfs and slaves. And such property he can sell, the men, their wives, and children passing practically as chattels." — *Dr. William Wright.* "I believe the people of Palestine dread the tax gatherer and the money lender more than they do the cholera or the conscription for war." — *Hon. Selah Merrill.*

26. Worshipped him. Prostrated himself before him.

27. Loosed him (released him), **and forgave him the debt.** There was no other way of deliverance.

THE KING, of course, represents God himself.

THE SERVANTS, or officers, are all to whom God has committed great blessings and opportunities, and high trusts, — as the gospel, the Word of God, the knowledge of Jesus Christ, a clear sense of duty, a conscience, the Holy Spirit, talents, wealth, influence, everything by which they can serve God, help men, and grow into holy character.

The Interpretation.

THE RECKONING is not merely the last judgment, but every time when God brings to man's heart a consciousness of his sin, by his Holy Spirit, by troubles and the consequences of sin, by heart searchings that lead to desires of escape from sin.

THE DEBT OF SIN. The immense debt of this guilty officer "represents the magnitude of the debt which the sinner owes to God, and the hopelessness of ever paying it." Sins are compared to debts, because they represent all that duty and love which we owe to God, but have never by our past lives paid; all that in which we have come short of the glory of God. — *Abbott.* This debt is infinite, because it is committed against so great a God; against infinite love and goodness. It is not only wicked but mean in its ingratitude. Its consequences are immeasurable.

SCENE II. THE GREAT DEBTOR AND THE SMALL DEBTOR. — Vs. 28–30. **28. The same servant went out.** From his king's presence. He could not commit the outrage which follows in the presence of his benefactor. He must first forget him. **And found one of his fellowservants.** An inferior officer. **Owed him an hundred pence.** "Shillings" or "francs" would give us a better idea of the sum than pence. The silver penny, worth about the same as a denarius, the "penny" of the Bible, was the common coin among the Anglo-Saxons, and was in use, in reduced weight, at the time our Bible was translated. Copper pennies were not coined till 1797. A hundred pence was worth $16 or $17, about one millionth part of the debt the unmerciful servant had owed the king. — *Broadus.* **Took him by the throat.** This brutal custom was Romish and not Jewish, but has its counterpart in Syria to-day.

29. Fell down at his feet, . . . I will pay thee all. The very act and words he

30. And he would not: but went and cast him into prison, till he should pay (the debt. that which was due.)

31. So when his (fellowservants fellow-servants) saw what was done, they were (very exceeding) sorry, and came and told unto their lord all that was done.

32. Then his lord, (after that he had) called him, (said unto unto him, and saith to) him, (O thou Thou) wicked servant, I forgave thee all that debt, because thou (desiredst besoughtest) me:

33. (Shouldest 1 shouldest) not thou also have had (compassion mercy) on thy (fellowservant, fellow-servant,) even as I had (pity mercy) on thee?

34. [2] And his lord was wroth, and delivered him to the tormentors, [3] till he should pay all that was due (unto him.)

35. [4] So (likewise) shall (also) my heavenly Father do (also) unto you, if ye (from your hearts) forgive not every one his brother (their trespasses. 5 from your hearts.)

[1] Comp. Matt. 6: 12; Eph. 4: 32; Col. 3: 13; 1 John 4: 11.
[2] See Jas. 2: 13.
[3] V. 30; comp. Matt. 5: 25, 26.
[4] Matt. 6: 15; comp. Prov. 21; 13.
[5] 1 Pet. 1: 22; comp. Rom. 6: 17.

himself had so lately employed to his creditor. And this fellow-servant could pay in time, for it was only about three months' wages that he owed, while he himself could never have paid his debt.

30. And he would not: but went (went away) **and cast him into prison.** "When the threshing season comes round, the usurious creditor secures the services of a band of bashibazouks. These ride into the defaulting village, stable their horses in the people's houses, lie in their beds, eat their fowl and fatted sheep, insult their wives and daughters, till the usurer is satisfied. Should the debtors be unwilling or unable to pay, they are handcuffed and driven like cattle to prison, whence they shall not depart till they have paid the uttermost farthing." — *Dr. W. Wright.*

APPLICATIONS. He had many reasons in his own mind, as (1) that the man deserved the punishment; (2) it was his own fault that he was in debt; (3) it was not good for the community that such men go unpunished. But not one of these did he want applied to himself.

1. The man who is most sinful toward God is apt to be the hardest in dealing with those who sin against himself.

2. The sins which others commit against us are very small and few compared with those which we commit against God.

SCENE III. THE KING AND THE TWO DEBTORS. — Vs. 31–34. **31. His fellowservants.** The scene changes again. The other servants felt great pity for the unfortunate man, **and told unto their lord,** who they were sure would listen, since he had been so compassionate toward the first debtor. They were not revengeful, but grieved and disappointed at the oppression of the weak, and the monstrous ingratitude of the officer.

32. O thou wicked servant. Hard-hearted, hypocritical, ungrateful, selfish.

34. And his lord was wroth. Angry, indignant, and justly so, at such misconduct. **Delivered him to the tormentors.** Not simply "jailers," but those who (among the ancient Romans) sought by legal tortures to find out whether the debtor had any concealed hoard. — *Schaff.*

LIBRARY. See *Livy* 11: 23.

LIGHT FROM THE ORIENT. "The bashibazouks (referred to under v. 30) prod them along with their spears till the blood runs down their backs; and sometimes they are dragged along by ropes, running when the horses hurry along, till they not infrequently fall by the way. The prison where these men are caged from the open air is a pestiferous sty, and their treatment there is cruel and merciless in proportion to the influence of the creditor. The tormentors had other methods, till quite recently, of obtaining money from their victims, such as the extraction of teeth and the slitting of ears and noses." — *Dr. William Wright, in the Sunday-School Times.*

THE APPLICATION. **35. So likewise shall my heavenly Father do also unto you, if ye from your hearts.** Not merely in form and in words, but from sincere love, with true forgiveness. (1) Forgiveness only injured the man, and confirmed him in sin. The forgiveness only made him proud and selfish. Therefore love to him must express itself in punishment as the only way to touch his heart and save him from his sin. (2) God's anger is not passion, but a righteous burning indignation against sin. A good God must loathe

and abhor every form of sin. (3) The forgiveness of the first debtor was a test whether he was fitted to receive forgiveness. He failed in the test. The only way we can know that we are forgiven by God is by the heart that forgives. So in the Lord's prayer, we can only ask to be forgiven as we forgive.

PRAYER OF THE UNFORGIVING MAN. "O God, I have sinned against thee many times; I have been often forgetful of thy goodness; I have broken thy laws; I have committed many secret sins. Deal with me, I beseech thee, O Lord, even as I deal with my neighbor. He hath not offended me one hundredth part as much as I have offended thee, but I cannot forgive him. He has been very ungrateful to me, though not an hundredth part as ungrateful as I have been to thee, yet I cannot overlook such base ingratitude. Deal with me, O Lord, I beseech thee, as I deal with him. I remember and treasure up every little trifle which shows how ill he has behaved to me. Deal with me, I beseech thee, O Lord, as I deal with him." Can anything be more shocking and horrible than such a prayer? Yet this is just the prayer the unforgiving man offers up every time he repeats the Lord's prayer. — *Archbishop Augustus Hare, in Alton Sermons (condensed).*

LESSON VIII. — August 19.

THE MAN BORN BLIND. — John 9 : 1–17.

Read Luke 9 : 57–62 ; John 7 : 2–9 : 41.

Commit Verses 4–7.

GOLDEN TEXT.

One thing I know, that, whereas I was blind, now I see. — JOHN 9: 25.

LEARN BY HEART.

John 1: 9; 8: 12; Luke 1: 79.

THE REFERENCE LIBRARY.

Commentaries on John. Gilbert's *Student's Life of Jesus ;* the various works on *The Miracles* referred to before. On blindness in the East, see Dr. Trumbull's *Studies in Oriental Social Life*, "Calls for Healing in the East"; Sir Risdon Bennett's *Diseases of the Bible.* The various books on *The Life of Christ ;* Thompson's *Seeds and Sheaves*, p. 210; Milton's *Poems*, on his blindness; Longfellow's *Poems*, "Blind Bartimeus"; Miss E. Lloyd's poem on Milton's blindness; Meyer's *The Life and Light of Men ;* Mrs. Browning's *Poems*, "Perplexed Music"; Whittier's "Legend of St. Mark," in his *Poems ;* poems on blindness in *Foster's Cyclopedia*, Poetical, Second Series, 3192–3194, and First Series, 265–270. Peloubet's *Suggestive Illustrations on John* gives many additional illustrations. A story from Tacitus of Vespasian and a blind man is told in Rev. J. Hutchison's *Our Lord's Signs in John's Gospel.*

THE SECTION

includes the whole chapter, — the miracle, and the discourses growing out of it.

Chart number 70.

PLACE IN THE LIFE OF CHRIST.

The latter part of the THIRD YEAR. The illustration and enforcement of the great truth that Jesus is the LIGHT OF THE WORLD.

LIGHT FROM OTHER SCRIPTURES.

Other Miracles for the Blind. — Two blind men at Capernaum (Matt. 9: 27–31); two blind men at Jericho (Matt. 20: 29–34; Mark 10: 46–52 ; Luke 18: 35–43) ; one blind man at Bethsaida (Mark 8: 22–26); one at Capernaum (Matt. 12: 22, 23).

Jesus the Light of the World. — John 1: 9; 8: 12; 3: 19; 12: 35, 36; Luke 4: 18, 21; Isa. 29: 18; 35: 5; 42: 7.

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LESSON PLAN.

SUBJECT: The Light of the World.

Introductory Circumstances.

I. A Blind Beggar by the Wayside (v. 1).

The Feast of Tabernacles.
A picture of the blind beggar.
Spiritual blindness.
Illustrations.

II. A Discussion as to the Reasons for His Blindness (vs. 2, 3).

The wrong view.
Light from the book of Job.
The right view.
Illustrations.
Practical.

III. The Mystery for This Blind Man Solved by the Fact that Jesus Was the Light of the World (vs. 4, 5).

The works of God.
While it is day.
Two ways in which Jesus is the light of the world.
Jesus compared to the sun.
Seven things the sunlight does.
Verses.

IV. Jesus Proves that He Is the Light of the World by Healing the Blind Man (vs. 6, 7).

How Jesus cured him.
Reason for the use of the means.
Illustrations.

V. The Testimony of Acquaintances to the Reality of the Cure (vs. 8-12).

Facts unanswerable arguments.
Practical.

VI. Discussion and Opposition Confirm the Truth (vs. 13-17).

The opposition. Its plan. Results. The open eye.

HISTORICAL SETTING.

Time. — A Sabbath (v. 14) in October, A. D. 29; probably at the Feast of Tabernacles, referred to in 7: 2.

Place. — Jerusalem, near one of the gates of the temple or of the city.

Jesus. — Nearly 33 years old; about six months before his crucifixion.

THE PICTURE GALLERY.

The Blind Man Healed, Carracci, Nicolas Poussin; *Christ and the Man Born Blind*, Doré; *Christ the Light of the World*, Holman Hunt, Bida, Tissot.

SUGGESTIONS TO TEACHERS.

Note that while every miracle of Christ is an acted parable, each of the eight that John records is always the text of some great truth of salvation, the trunk of a tree, which bears the healing leaves of discussion, and the fruit of some essential teaching.

Hence John uses the word **Signs** for miracles. In the New Testament (in the Greek), miracles are called "signs" fifty-five times, "wonders" sixteen times, and "powers" nine times. Perhaps we would do well to think of God's works of nature in about the same proportions.

Read the whole chapter.

The Map will show us the way from Capernaum to Jerusalem.

The Feast of Tabernacles should be looked up in the "Bible Dictionaries."

Study first the facts, then the discourses that grew out of them.

Open Parliament: —

Blindness in the East.
Sin as the cause of calamity.
The use of means in healing.
Christ the light of the world.
Working while it is day.
Miracles as signs.

1. And as *Jesus* (he) passed by, he saw a man which was blind from *his* (his) birth.

EXPLANATORY.

I. A Blind Beggar by the Wayside. — V. 1. Jesus had come from Galilee to Jerusalem to attend one of the three great festivals of the Jews, the Feast of Tabernacles, the Jewish Thanksgiving day. 1. **And as Jesus passed by** (on his way about the city) **he saw a man which was** (not only blind, as was the case in the other five instances when Jesus cured the blind, but he was) **blind from his birth.** Blindness was very common. Palestine ranks next to Egypt, where one in every one hundred is blind, while in this country there is only one in nineteen hundred.— *Encyc. Am.* The reason lies in the sand dust, the intense glare of a cloudless sun, and great sudden changes. "At Gaza, for instance, it is said that one third of the population have lost one or both eyes; and, from my own observation in that city, I should unhesitatingly say that the statement is not exaggerated. But among these cases it is difficult to find any born blind. Congenital blindness is as rare in the East as in the West, and hence was certain to attract attention." — *Canon Tristram.*

2. And his disciples asked him, saying, [1] Master, Rabbi, [2] who did sin, [3] this man, or [4] his parents, that he was should be born blind?

[1] See John 1: 38.
[2] Comp. Luke 13: 2, 4; Wisd. 8: 20.
[3] Comp. v. 34.
[4] Ex. 20: 5.

CONGENITAL BLINDNESS, incurable by any means then known, is still incurable by the best science of to-day except in certain rare cases, congenital cataract being the only curable form. — *F. I. Proctor, M. D., a leading oculist of Boston.*

A PICTURE OF THE BLIND BEGGAR. (1) Blind. A sad affliction, especially in that age, with neither hospitals nor science. (2) Hopeless. No possible cure for him. (3) Helpless. There was almost nothing a blind man could do in those days to occupy his time, or to support himself. (4) He was poor, a beggar (v. 8).

A TYPE. This man was a type of the spiritually blind; blind to God, blind to his own best good, to the highest ideals, to the great spiritual realities of heaven and hell, to true holiness, to the possibilities in his soul, to the joys and glories of a religious life, to the highest motives, to eternal life. Thus spiritual blindness narrows, and restricts, and darkens the soul. There is the blindness of ignorance, the blindness of sin, the blindness of prejudice, the blindness caused by the mists of worldliness. This blindness leads to spiritual poverty, to helplessness and hopelessness. Great as is the misfortune of physical blindness, that of spiritual blindness is vastly greater.

ILLUSTRATION. The spiritually blind are like a savage in a library, a deaf man at a concert, a blind man in a picture gallery or amid the scenery of paradise.

ILLUSTRATION. The difference between the civilization of the last century and this is largely a matter of seeing. All the forces that make the steam engine, the telegraph, the telephone, the electric light and motor, all that we know about curing disease, about schools and government, all these things and many more, existed then as really as now, but they were no more seen than if they did not exist. Every once in a while a book opens our eyes to things that always existed, but to which we were blind. We are like persons standing on a mountain top, surrounded by a fog which hides the glorious scenery spread out before us.

ILLUSTRATION. Very much of our growth and progress depends on better seeing — seeing more of the meaning of God's Word, seeing God, seeing eternal realities, seeing the significance of life, seeing opportunities of doing good, seeing better ideals and possibilities. Heaven and earth, so full of blessings and truths, and opportunities and glories, are often invisible to us, as the chariots and horses defending Elisha were invisible to his servant. Nor do we

> "See the helpers God has sent,
> And how life's rugged mountain side
> Is white with many an angel's tent."

II. **A Discussion as to the Reasons for His Blindness.** — Vs. 2, 3. As the disciples looked upon the sad case of the blind man, their first thought was of the mystery that such trouble should exist at all, a mystery that has troubled all ages. They could think of but one cause, — that it must have its origin in sin; but whose sin? **2. Who did sin . . . that he was born blind?** How could it be his own sin, since he was born with this misfortune? How could it be his parents' sin, for how could God be just and punish the man for the sin of others?

ILLUSTRATION. We can never understand anything which is a part of a whole without seeing it in its relation to the whole, as, for instance, the dark spots in a picture, a black wire over a road, a man in prison. Our lives here are parts of an unknown whole that reaches into eternity.

THE WRONG OF THIS VIEW. The belief that every affliction is the direct punishment for some special sin, and that we can judge of the moral and spiritual condition of any person by the calamities that befall him, or by the outward success and blessings that crown his days, tends to several great evils: (1) self-complacency and spiritual pride; (2) uncharitable judgment of others, and (3) hopelessness and despair on the part of the afflicted, instead of learning the lessons affliction is intended to teach.

LIGHT FROM THE BOOK OF JOB, which is a discussion of this problem. His friends accused him of sin because they were sure that all suffering was the punishment of sin. But the book shows that it was sometimes a test, a discipline, a mystery, with deliverance and victory at the end.

3. Jesus answered, Neither [hath / did] this man [sinned, / sin,] nor his parents: but [1] that the works of God should be made manifest in him.

[1] Comp. John 11: 4.

3. Jesus answered, Neither hath this man sinned, nor his parents. Not that they were perfect, and had never done wrong, but the affliction had not come as the result or punishment of any particular sin, beyond that of others who did not suffer such an affliction, as in the case of those upon whom the tower of Siloam fell (Luke 13: 1–5). Sufferings do come upon children from the sins of parents, as stated in the second commandment; but it is not a punishment of the sufferer. Everybody in the world to-day is suffering more or less from the sins of others, but the suffering is not a punishment for those sins. **But** (the blindness came) **that the works of God should be made manifest in him.** Manifest to himself, and through him to the world all down the ages. Who would not be willing to be blind for a few years if thereby he could reveal and proclaim Jesus as the light of the world, and reflect the goodness, the power, the comfort of God to millions of his fellow-men? The blindness was no wrong to the man, for it gave him a knowledge of Jesus, a hope of heaven, new virtues, and experiences which could not have been his in any other way.

ILLUSTRATION. Ibsen, the Norse dramatist, "writes a drama of life which he calls *Ghosts*, and shows how every player is haunted by dead ancestors, who look through his eyes, speak in his words, and act in his deeds."

PRACTICAL. Our God can make good to grow out of trouble, so that the trouble will scarcely be realized because of the glory of God's goodness which shines from it. The battle is forgotten in the victory, the loss in the gain, the temporal in the spiritual. From a pillow of stones many a one has seen the heavens opened; and from Pisgah's rocky heights, climbed in weariness and toil, has come the vision of the promised land.

ILLUSTRATION. There are two ways of looking at affliction: one is to see the sorrow; the other is to see through the sorrow, as through a lens, and behold the blessing that radiates from it on the other side.

ILLUSTRATIONS. Goethe says, "I never had an affliction which did not turn into a poem." Mrs. Browning's sonnet, "Perplexed Music," where a pale musician, on "a dulcimer of patience," could make only sad, perplexed, minor music with no measured tune, but the angels "smiled down from the stars and whispered, SWEET."

> On my bended knee
> I recognize thy purpose clearly shown;
> My vision thou hast dimmed, that I may see
> Thyself, thyself alone.

> "And when a damp
> Fell round the path of Milton, in his hand
> The thing became a trumpet, whence he blew
> Soul-animating strains — alas, too few!"
> — *Wordsworth.*

> "Visions come and go,
> Shapes of resplendent beauty round me throng;
> From angel lips I seem to hear the flow
> Of soft and holy song."
> — *Miss E. Lloyd, on Milton's Blindness.*

ILLUSTRATION. "Dr. Moon, of Brighton, at the very height of all his mental powers and acquisitions, became totally blind. At first there was constant rebellion against God. He could not and would not submit. 'What are all my acquisitions? what are all my powers worth now, when I am shut up here, and the whole world shut out?' But Dr. Moon began to ask himself if it was possible that he might help blind men to read the Word of God; and while his own eyes were sightless he invented the Moon system or alphabet; and that has gone now into twenty different countries, and has assimilated to itself the languages

From a Sketch in Cairo.
Blind.

4. I / We must [1] work the works of him that sent me, [2] while it is day: the night cometh, when no man can work.

5. As long as / When I am in the world, [3] I am the light of the world.

[1] See John 4: 34. [2] John 11: 9; 12: 35; comp. Rom. 13: 12; Gal. 6: 10. [3] See John 1: 4, 5, 9; 8: 12.

of those countries; and from three to four millions of blind people all over the world are reading the Word of God in their native tongues because Dr. Moon's eyes became blind under the providence of God." — *Arthur T. Pierson, D. D.*

III. **The Mystery for This Blind Man Was Solved by the Fact that Jesus Was the Light of the World.** — Vs. 4, 5. **4. I** (better, as in R. V., "we") **must work the works of him that sent me, while it is day**; *i. e.*, while the fitting opportunity lasts, as the daylight is the fitting time for our daily work. The work of Jesus lay before him in the person of the blind man. He joins his disciples with him because they were to take up his work, and do for men all their lives what he was about to do for this man.

THE WORKS OF GOD are "to heal the sick, feed the hungry, console the sad, refresh the weary, inspire the discouraged, enlightens the blind, cleanse the foul, strengthen the weak, and raise the dead. To Jesus the presence of ill was no discouragement, but an incentive to labor. It stirred the pulse of his pity, love, and action. His spirit went forth to meet it with the exultant passion of the Saviour heart. So ought it to be with us. The pains, sorrows, and wants of men are opportunities to us as they were to him. Jesus says, 'we,' not 'I,' as in the common version." — *Philip Moxom, D. D.*

The night cometh, when no man can work. "These words were engraved by Johnson on his watch, placed by Scott on his dial at Abbotsford, and sent by Carlyle as his standing motto for autographs, and woe to the man or woman who does not act on them." — *Geikie.* The day of opportunity passes, never to return. Planting must be done in seed time; hay made when the sun shines; the harvest gathered when the grain is ripe. Even Christ must do his work of redemption, and of teaching, at the time appointed, or it never could be done. He might do other works afterwards, but not those.

> "There is a tide in the affairs of men
> Which, taken at the flood, leads on to fortune;
> Omitted, all the voyage of their life
> Is bound in shallows and in miseries."

5. As long as I am in the world, I am the light of the world. The article is wanting in the Greek, *I am light to the world*, hence, "What fitter task for me than this of opening the eyes of the blind? what work could become me better than this, which is so apt a symbol of my greater spiritual work, the restoring of the darkened spiritual vision of the race of men?" — *Godet.*

IN TWO WAYS Jesus is light to men: —

1. He lets the light shine upon them.
2. He opens blind eyes to see the light.

JESUS LIKE THE SUN. We can conceive more clearly what Jesus is to the world by some comparisons by Professor Trowbridge, of Harvard University, in a late *Youth's Companion*. "The sun is so constantly before us that we do not often stop to consider what an enormous object it is, and what an immense amount of energy it is pouring forth every second. If the sun were a hollow ball and the earth were placed at its center, the moon could still revolve at its distance of two hundred and thirty-nine thousand miles around the earth inside this hollow ball. Indeed, its path would be little more than halfway between the center of the earth and the sun's surface, which would be four hundred and thirty-three thousand miles from us, if the earth were placed at the center of the hollow ball which represents the size of the sun. One of the greatest questions which puzzles scientific men is to account for the work which this heat does in the vast regions of space; for only the two-billionth part of it produces trees and grass and supports the life of creatures on this earth." Such is Christ, the light of the world, — so much greater than he seems when we quietly bask in his rays.

COMPARISONS. Jesus in the spiritual world is like the sun in the natural world: —

1. In his greatness.
2. Because he gives light.
3. He gives life.
4. He gives health.
5. He destroys the germs of disease.
6. He brings comfort.
7. He brings beauty.

"Where the sun comes not, the doctor goes."

6. When he had thus spoken, [1] he spat on the ground, and made clay of the spittle, [2] and [he] anointed [the his] eyes [of the blind man] with the clay,

7. [And and] said unto him, Go, wash in [3] the pool of Siloam (which is by interpretation, Sent). He went [his way away] therefore, and washed, and [4] came seeing.

[1] Mark 7: 33; 8: 23.
[2] See Matt 9: 29.
[3] Neh. 3: 15 (mg.); Isa. 8: 6; Luke 13: 4.
[4] John 11: 37.

"I asked the roses, as they grew
Richer and lovelier in their hue,
What made their tints so rich and bright.
They answered, 'Looking toward the light.'"

"What does the future say? Hope!
Turn thy face sunward!
Look where the light fringes the far-rising slope,
Day cometh onward."

IV. **Jesus Proves that He Is the Light of the World by Healing the Blind Man.** — Vs. 6, 7. Having stated the great truth that he was the light of the world, Jesus illustrates and proves it by opening the eyes of the blind man. **6. He spat on the ground, and made clay of the spittle, and . . . anointed the eyes.** The use of saliva was a popular remedy for the eyes, but was not a cure for blindness, though "Tacitus relates how one of the common people of Alexandria importuned Vespasian for a remedy for his blindness, and prayed him to sprinkle his cheeks and the balls of his eyes with the secretion of his mouth" (*History*, IV., 81). — *M. R. Vincent.* The saliva was put on the man's eyes apparently for the purpose of giving him a reason for going to the pool of Siloam.

THE REASON for the whole action seems to have been to aid the man's faith by a use of some simple means. He knew very little of Jesus (vs. 35–38), and needed something to give him confidence. (1) The means were very simple, so that any one could use them. (2) They connected Jesus with the cure, so that spiritual help could come to the man from Jesus. They were like Jacob's ladder, with its foot on earth and top in heaven. (3) They gave the man something to do, which both tested his faith and developed it. (4) There was little danger that such simple means would lead the man to trust in the means rather than in Jesus.

7. **And said unto him, Go, wash in the pool of Siloam,** *i. e.*, wash off the clay that has been put upon your eyes. One of the best things for an inquirer is to give him something to do. *The pool of Siloam* was a large pool on the southeast of Jerusalem, near the Fountain Gate. Dr. Frederick J. Bliss, of Jerusalem, reports in a lecture at Harvard University (March, 1898) that the true pool of Siloam has been found near the Fountain Gate of Neh. 2: 14; 3: 15. "Not the miserable cistern which is shown to travelers, but what must have been a magnificent pool seventy feet square, surrounded by an arcade." Thence had been brought the water in the golden pitcher at the Feast of Tabernacles. **Which is by interpretation, Sent.** Or *sending*, *i. e.*, outlet of waters. "The pool, by its very name, was a symbol of him who was sent into the world to work the works of God (v. 4), and who gives light to the world by providing a fountain in which not only all uncleanness is washed away, but all ignorance and blindness of heart."— *Abbott.* The result was that he **came seeing.** *Came*, not back to Christ, who had probably gone away meanwhile (v. 12), but to his own home, as would appear from what follows. A new world was created for him, more marvelous than his loftiest dreams. More than this, his spiritual eyes were opened, and he saw Jesus and the goodness of God and eternal life and heaven. He saw doors of usefulness open before him, power of sympathy and help, and a new meaning to life.

From a Photograph by Bonfils.
Pool of Siloam.

ILLUSTRATION. Aristotle, in one of his works, fancies the feelings of one who, having

8. The neighbours therefore, and they which before had seen him saw him aforetime, that he was blind, a beggar, said, [1] Is not this he that sat and begged?

9. Some Others said, This It is he: others said, He said, No, but he is like him: but he He said, I am *he*.

10. Therefore said they They said therefore unto him, How then were thine eyes opened?

11. He answered, and said, A 2 The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and so I went away and washed, and I received sight.

12. Then said they And they said unto him, Where is he? He said, saith, I know not.

13. They brought bring to the Pharisees him that aforetime was blind.

14. And 3 Now it was the sabbath on the day when Jesus made the clay, and opened his eyes.

15. Then again 4 Again therefore the Pharisees also asked him how he had received his sight. He And he said unto them, He put clay upon mine eyes, and I washed, and do see.

[1] Comp. Acts 3: 2, 10.
[2] Vs. 6, 7.
[3] John 5: 9.
[4] V. 10.

lived in darkness all his life, should for the first time behold the rising of the sun. He might have had some idea of the world from the light of candles or of moon and stars; but when the sun rose, what new glories would burst on his vision! How much more beautiful, more perfect, far-reaching than he could have conceived! The dangers, too, would be shown in clearer light, as well as the safe roads. Like this was the coming of Christ to the world, "*a dayspring from on high.*" Like this is the receiving of Christ into our souls.

WHAT CHRISTIANITY HAS ENABLED BLIND MEN TO DO. It is wonderful how great things are done for the blind under the influence of the gospel. The *American Cyclopedia* gives a long list, not only of the institutions for the blind, where they are taught to read and to work and earn their living, but of blind men who have become celebrated for philosophy, poetry, military exploits, music, botany, sculpture, law, divinity, as professors of mathematics, travelers, pianists, painters, and road surveyors.

V. **Testimony of Acquaintances to the Reality of the Cure.** — Vs. 8–11. **8. The neighbours,** etc. These would be the ones to recognize the man in his changed condition, and to report the marvelous change in him. **That he was blind.** The best critical authorities read, as in the R. V., "that he was a beggar." He now abandoned that occupation, and this circumstance first attracted notice. The reason of it was readily learned: he had received sight. Hence their first question, **Is not this he that sat and begged?**

9. I am he. This settled the question of fact, but still they could not conceive how the change could take place, and therefore asked (v. 10), **How were thine eyes opened?**

11. A man. R. V. has "the man," implying some small knowledge of Jesus.

PRACTICAL. 1. If we are truly changed by grace, our friends and neighbors will remark the difference in us.

2. And this is what the world usually notices first in those to whom spiritual eyesight is given. And such a change occasions debate, as in this case. — *G. W. Clark.*

3. FACTS are the unanswerable argument in favor of Christianity. The lives made better; the souls changed from evil to good; the moral effects of revivals; the changes which Christianity has wrought in the world, the map of the world to-day, showing everywhere the superiority of Christian nations, — these are arguments which infidelity cannot answer.

"I know not what this man may be,
Sinner or saint; but as for me,
One thing I know, that I am he
That once was blind, and now I see."
—*John Hay.*

VI. **Discussion and Opposition Confirm the Truth.** — Vs. 12–17. **13. They brought to the Pharisees,** as the religious leaders, who could explain this wonder, and answer whether there really was a cure, and whether Jesus was a prophet.

14. And it was the sabbath day. This fact gave the Pharisees an opportunity to turn the investigation away from the main point, and an argument which they could set over against what Jesus had done as a prophet, to show that he could not be a prophet.

16. Therefore said some of the Pharisees, / Some therefore of the Pharisees said, This man is not [1] of / from God, [2] because he keepeth not the sabbath day. / But others said, [3] How can a man that is a sinner do such miracles? / signs? And [4] there was a division among them.

17. They say therefore unto the blind man again, What sayest thou of him, in that he hath opened thine eyes? He / And he said, [5] He is a prophet.

[1] See John 7: 29.
[2] See Matt. 12: 2.
[3] V. 33.
[4] John 7: 43; 10: 19.
[5] See John 4: 19; 6: 14.

16. Because he keepeth not the sabbath. He broke not the Sabbath, but their interpretation of the Sabbath law and the regulations they had made. "For example," says Rev. W. Ewing, "wine might not be injected into the eyes on the Sabbath, but the eyebrows might be washed with it. On that day, however, men might not even touch the eyelids with spittle." **There was a division.** There were, from their standpoint, arguments on both sides.

THE RESULTS were (1) that the fact was established beyond a doubt. (2) The necessary inference was that Jesus was from God, and therefore the Messiah he claimed to be. (3) But the man himself was excommunicated. (4) But he met Jesus later, and he received spiritual as well as physical sight. (5) The discussion spread widely the knowledge of the claims of Jesus, of his power to heal, and of the blessings he would confer on all who believed on him.

NOTE. When a fault-finder can find no serious fault with a man, he points out the little defects, the minutest flaws, and thereby confesses that he sees no great faults.

THE OPEN EYE LOOKING WITHIN sees (1) the evil of the heart; (2) the powers and possibilities of good; (3) the work which the Holy Spirit has wrought.

LOOKING WITHOUT, it sees (1) nature; (2) the world, with its evils, its possibilities, and the good God has wrought; (3) God, with his goodness and power to save.

LESSON IX. — August 26.

JESUS THE GOOD SHEPHERD. — John 10: 1–16.

Read Psa. 23; John 10: 1–21. Commit Verses 9–11.

GOLDEN TEXT.

The good shepherd giveth his life for the sheep. — JOHN 10: 11.

LEARN BY HEART.

Psa. 23; John 10: 2–5, 11, 16.

LIGHT FROM OTHER SCRIPTURES.

The Shepherd Psalm. — Psa. 23.

The Lord Our Shepherd. — Isa. 40: 11; Jer. 31: 10; Zech. 9: 16; Heb. 13: 20; 1 Pet. 5: 4; Ezek. 34: 1–31; 37: 24; Mic. 5: 4.

Parable of Lost Sheep. — Luke 15: 4–7.

HISTORICAL SETTING.

Time. — Probably October, A. D. 29, in close connection with the last lesson.

Place. — In or near Jerusalem.

THE SECTION

includes the lesson and "Light from Other Scriptures." Connect with the last lesson.

Chart number 77.

PLACE IN THE LIFE OF CHRIST.

Latter part of the THIRD YEAR. Jesus fulfilling a new aspect of the Messiah and his work.

THE PICTURE GALLERY.

Christ the Good Shepherd, Plockhorst, W. C. T. Dobson, T. Molitor, S. Parker.

In the Catacombs the picture of Christ as the good shepherd is repeated many times, brightening those dark abodes and bringing comfort to those compelled to hide in them.

"He is generally surrounded by a group of fleecy followers, whose action and attitude indicate the disposition of soul and manner

THE REFERENCE LIBRARY.

Commentaries on John, especially Abbott, Westcott, Dods, and Meyer. The *Commentaries* on the 23d Psalm are helpful, especially Professor Vincent's *Gates to the Psalm Country*. Jacox's *Secular Annotations* has some excellent references to Jesus calling his sheep by name, Series 2, p. 327, "To Every Star a Name"; a comment on some lines in Milton's *Lycidas;* in Ruskin's *Sesame and Lilies*, pp. 26–34, on the contrast between good and bad shepherds; the hymn, "The Ninety and Nine"; Van Lennep's *Bible Lands*, p. 185, etc.; W. M. Thomson's *Land and Book*, new edition, Vol. II., pp. 591–596; F. W. Robertson's *Sermons*, "The Good Shepherd"; *Suggestive Illustrations on John* has many illustrations on this lesson; Bushnell's *Sermons for the New Life*, "The Personal Love and Lead of Christ"; Spurgeon's *Types and Emblems*, "The Only Door."

LESSON PLAN.

The Shepherd and His Flock (vs. 1–6).

I. The Fold.—Eastern customs.

II. The Robber. — How recognized.

III. The Good Shepherd.
1. He enters by the door.
2. He calleth his sheep by name.
3. He leads them to pasture.
4. He goes before them.

IV. The Flock.
1. They hear his voice.
2. They follow him.
3. They know his voice.
4. They will not follow strangers.

The Door of the Sheep (vs. 7–10).

I. Jesus Is the the Door.
1. Through him the sheep enter the fold.
2. The door emblem.
3. Safety.
4. Liberty.
5. Supplies.
6. Fulness of life.

II. Thieves and Robbers.
1. The sheep do not hear them.
2. They come to steal and destroy.

The Good Shepherd (vs. 11–16).

I. Jesus Is the Good Shepherd.
1. He gives his life for the sheep.
2. He knows his sheep.
3. They know him.

II. The Hireling. — What is a hireling?

III. The Wolf. — What the wolf represents.

IV. One Flock, Many Folds.

of hearing the Word. Some are listening earnestly; others are more intent on cropping the herbage at their feet, the types of those occupied with the cares and pleasures and riches of this world. A truant ram is turning heedlessly away, as if refusing to listen; and often a gentle ewe nestles fondly at the Shepherd's feet or tenderly caresses his hand. He is sometimes even represented sitting on a mound, as if overcome with fatigue, thus recalling the pathetic words of the *Dies Irae: Quaerens me sedisti lassus*, 'Seeking me thou sattest weary,' — words which Dr. Samuel Johnson never could read without tears." — *W. H. Withrow, D. D.*

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SUGGESTIONS TO TEACHERS.

Notice the connection between this lesson and the last.

Note how John pictures the Redeemer. In chap. 5, Jesus was the Source of Health; in chap. 6, the Bread of Life; in chap. 7, the Water of Life; in chap. 8, the Truth; in chap. 9, the Light of the World; in chap. 10, the Shepherd of Love.

Thus we can realize what a wonderful Saviour Jesus is.

The Representation of Jesus as the Good Shepherd is a very attractive picture of our Saviour, which should draw us close to him.

Note the many objects presented, each of which is a picture full of instruction, — as the Good Shepherd, the Door, the Sheep, the Hireling, the Wolf, the Flock, the Fold, the Pasture.

A Variety of ways of presenting the lesson is possible, and each teacher must choose the one best adapted to his class.

Open Parliament: —

The relation of this lesson to the last.
A study of Eastern shepherds.
Folds and pastures.
Shepherds and hirelings.
Robbers and wolves.
The fold and the door.
Knowing each by name.
The great truths illustrated.

EXPLANATORY.

CONNECTION. A new and beautiful light is thrown over this lesson by keeping in mind the close connection between this lesson and the last. The Pharisees, who held the place of shepherds of God's flock, were not true shepherds. They had not entered by the door. Like hirelings, they neglected the sheep and sought their own advantage and not the good

1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, fold of the sheep, but climbeth up some other way, the same is a thief and a robber.

of the sheep. Like robbers, they spoiled and destroyed the sheep. They had driven out of the fold one of the sheep, the blind man, instead of leading him to green pastures. Jesus showed himself as the good shepherd. He was the door for that poor blind man into green pastures beyond all his previous dreams. Thus Jesus set before the leaders and the people a picture of the bad shepherd and of the good shepherd, that they might be convicted of their sin, and might find the good shepherd and the true fold.

THE DIVISIONS. The lesson naturally falls into three divisions (1) vs. 1–5, the good shepherd and his flock; (2) the door of the sheep; (3) the good shepherd gives his life for the sheep.

I. *The Good Shepherd and His Flock.* — Vs. 1–6.

FIRST: THE SHEEPFOLD. **1. Verily, verily.** Emphasizing the importance of what he was about to say. **Into the sheepfold.** The sheepfolds of the East, while there are sometimes within them low, flat buildings for shelter in severe weather, are "not covered buildings like our stables, but mere enclosures surrounded by a wall of loose stones with thorn bushes upon the top, or a palisade, but usually an effectual barrier against the wolves." — *Van Lennep.* "One such fold serves for a large district. To this the shepherds lead their flocks at night. When the flocks have been carefully counted, sheep by sheep, as they enter, the door of the fold is fastened, and the fold is guarded all night by the porter. There are prowling Bedouins, whose trade is sheep stealing, but the porter will not let them in. He will only let a shepherd in. In the morning each shepherd calls his own sheep forth. They recognize his voice, and follow him as he goes before them." — *Condensed from Canon Tristram, Eastern Customs in Bible Lands.* They are usually on the sunny side of a hill. The doorkeeper, or porter, sleeps just outside the door; the watch dogs also remain outside. The sheepfold symbolizes the kingdom of heaven, and in a lesser degree the organized forms of the kingdom, as the true Israel, the true church.

An Oriental Scene.

SECOND: THIEVES AND ROBBERS. **Climbeth up some other way.** From another direction, instead of the regular path from the pasture by which the shepherd comes. **A thief.** A pilferer, sneak thief, one who gains his booty by craft. **A robber** suggests the idea of violence, and of an organized band, like the Bedouins. They were brigands, freebooters. They naturally climb up some other way, rather than try to break through the guarded door. These were those who claimed to be the Messiah, but without the authorization of God, without the works and character of the true Messiah, but with some selfish purpose of aggrandizement at the expense of the sheep they ought to feed. They robbed instead of feeding. The people could easily see the application.

ILLUSTRATION. Milton's *Lycidas*, and Ruskin's interpretation of it in *Sesame and Lilies*, as a characterization of false spiritual shepherds, *blind mouths*, to whom

"The hungry sheep look up,
and are not fed,
But swollen with wind and
the rank mist they draw,
Rot inwardly, and foul contagion spread."

"Those two monosyllables, *blind mouths*, express the precisely accurate contraries of right character in the two great offices of the church, — those of bishop and pastor. A bishop means a person who sees. A pastor means one who feeds. The most unbishoply character a man can have is, therefore, to be

Sheepfold.

2. But he that entereth in by the door is the shepherd of the sheep.
3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

blind. The most unpastoral is, instead of feeding, to want to be fed, — to be a mouth." — *Ruskin*.

THIRD: THE GOOD SHEPHERD. (1) *He enters by the door*. **2. He that entereth in by the door.** The door represents the right way of entering upon the duties of a shepherd, and fulfilling the necessary conditions of a good shepherd. Jesus, as the good shepherd, came as the Messiah foretold by God in the prophets; his character was that of a divinely appointed shepherd; his purposes, his teachings, his works, his miracles, his methods of work, all were those which must belong to a good shepherd of God's people. The door keeps out the wrong ones, and admits those who have a right to enter.

3. To him the porter openeth. The porter seems to be "part of the incidental imagery of the parable." The way is opened for the true shepherd. In the case of Jesus, the door was opened by the prophets who prepared the way, by the divine preparation of the world for his coming, by the divine power working in him, by the Holy Spirit at his baptism, and all through his ministry. (Comp. Acts 14: 27; 1 Cor. 16: 9; 2 Cor. 2: 12; Col. 4: 3.) So to all his under shepherds, by giving the right spirit, the passion for souls, the desire to do good, the talent that may be made useful to this end; by opportunities for acquiring fitness and for doing the work.

(2) *He calleth his sheep by name*. **And he calleth his own sheep** (who are mingled with other flocks in the fold) **by name.** "It is a remarkable fact in Oriental husbandry, that in a flock of hundreds or thousands each individual sheep has its name, knows it, and is known by it." — *Cowles*. "As we sat and looked, almost spellbound, the silent hillsides around us were in a moment filled with life and sound. Thousands of sheep and goats were there, grouped in dense, confused masses. The shepherds stood together until all came out, then they separated, each shepherd taking a different path, and uttering, as he advanced, a shrill, peculiar call. The sheep heard them. At first the masses swayed and moved, as if shaken by some internal convulsion, then points struck out in the direction taken by the shepherds; these became longer and longer, until the confused masses were resolved into long, living streams, flowing after their leaders." — *J. L. Porter, D. D.*

TO CALL BY NAME implies: (1) That the shepherd takes a living, personal interest in each individual. (2) That he knows each individual's peculiar circumstances, so that he ministers to each one what he specially needs and requires. (3) That he assigns to each one the work for which he is best fitted. (4) That he can accept the love and loyalty of each individual. Jesus, the good shepherd, does all this and more for his flock.

EXAMPLES. The ability to call others by name is a great power. "Cyrus is historically, or by historical courtesy, credited with the power of repeating the name of every man in his great army. 'Wonderful,' says De Quincey, 'is the effect upon soldiers of such enduring and separate remembrance.' Readers of Plutarch will notice 'the often mention that biographer makes of the skill shown by some of his heroes, and by them assiduously cultivated, of identifying a mass of men individually by name. Not a little, by his account, it made doubly sure the already assured popularity of Themistocles, that he succeeded in charging his memory with the names of the citizens so as readily to call each Athenian by his own.' Of Crassus, again, Plutarch tells us that there was not a Roman, however mean and insignificant, whom he did not salute, or whose salutation he did not return by name."

ILLUSTRATION. Thus the *Sejanus* of Johnson

"Is heard to court the soldier by his name."

And to some purpose; witness this outburst of military admiration: —

"2. *Trib.* He has my lives
Were they a million, for this only grace.
Lac. Ay, and to name a man!
Lat. As he did me!
Min. And me!
Lat. Who would not spend his life and fortunes
To purchase but the look of such a lord!"

LIBRARY. Jacox, *Secular Annotations*, Series 2, p. 327, "To Every Star a Name," gives many examples; Macaulay's *History of England*, Vol. IV., gives the example of Thomas Wharton; Longfellow represents Miles Standish as saying, "And, like Cæsar, I know the name of each of my soldiers."

4. And when / When he putteth / hath put forth all his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5. And [1] a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6. This [2] parable spake Jesus [3] unto them: but they [4] understood not what things they were which he spake unto them.

[1] Comp. vs. 12, 13.
[2] John 16: 25, 29 (mg.); 2 Pet. 2: 22 (for mg.).
[3] John 9: 40.
[4] See Mark 9: 32.

(3) *He leads them out to pasture.* **And leadeth them out.** To pasture, showing them where are the best feeding places, and "the waters of rest and refreshment." "The hill-sides and uncultivated plains are practically common lands belonging to the village, and shared by all, so that no one can retain the best pasturage day after day."—*Canon Tristram.* Jesus thus leads his disciples. His Holy Spirit will guide into all truth. No one is wise enough to choose his own life for himself. Hardly any person in old age is just where in youth he planned to be, but Jesus knows, and he will guide aright all who trust in him to better places than they know or dream.

"I know not the way I am going,
But well do I know my guide."

4. Putteth forth. This stronger expression denotes the solicitude of the shepherd to see that every one of his sheep is in the flock he leads.

(4) **He goeth before them.** The Oriental shepherd never drives his flock as we do, but goes before them. "The shepherd's dog follows behind, and if a restive sheep or a strange one lingers unwisely, he is prompt in his attention, in order that the whole flock may follow the shepherd (Psa. 23: 2, 3; Rev. 7: 17)."—*R. R. Doherty.* Jesus never asks us to go where he does not go, or to do or suffer anything he has not done or suffered. He is the perfect example. His going before means ever better things. "It is better farther on." There is always "more to follow" of good. Thus Jesus led his disciples into the new kingdom of God, into a new life, a new usefulness, new hopes, new character. "The Master's sheep are all doubly marked. They have ear marks, 'they hear his voice'; and foot marks, 'they follow.'"—*R. R. Doherty.*

FOURTH: THE FLOCK. (1) *They hear the shepherd's voice.* Their ears are open to listen to his call, and to learn his will. This is one test of a good sheep.

(2) **And the sheep follow him.** This is one test that they are his sheep; they so trust their shepherd that they follow wherever he leads, know that he will lead them aright, although they themselves cannot see the green pastures or still waters, or know which is the way to them. "But there are some sheep that are always straggling and so always getting into trouble. Sometimes they are torn by dogs and sometimes they lose their way."—*Mrs. John R. Mott.* Those who keep nearest to the shepherd are most contented and happy.

LIBRARY. Rev. Mr. Sheldon's story, *In His Steps.*

(3) **They know his voice.** There are characteristics to each one's voice by which he can be recognized. These distinguishing marks come from what are called the overtones, the smaller waves of sound on the surface of the larger waves which produce the usual tone and note, like the little waves of the sea upon the slope of the great billows. Thus the violin, the flute, and the cornet, sounding the same note, differ in the overtones which distinguish the sound of one from that of the other. In some such way the disciple recognizes his Master's voice. There are peculiarities of character, of spirituality, of unselfishness, of reverence, of love, which show who it is that speaks.

Overtones.

(4) V. 5. **And a stranger will they not follow.** If a stranger call they stop short, lift up their heads in alarm, and if it is repeated they turn and flee, because they know not the voice of a stranger. This is not the fanciful costume of a parable; it is simple fact. I have made the experiment repeatedly.—*W. M. Thomson.* For examples see *Suggestive Illustrations on John.* **For they know not the voice.** The true disciples recognize a different spirit and tone and purpose and so will not follow.

6. This parable. Not the word usually translated "parable" in the other Gospels, but rather a metaphor, an allegory. **They understood not.** They did not see the point. They did not realize how it applied to them. They were so blind and conceited that they

7. Then said Jesus / Jesus therefore said unto them again, Verily, verily, I say unto you, [1] I am the door of the sheep.

8. All that [ever] came before me are thieves and robbers: but the sheep did not hear them.

9. I am the door: by me if any man enter in, [2] he shall be saved, and shall [3] go in and [go] out, [4] and [shall] find pasture.

[1] V. 9; comp. John 14: 6; Eph. 2: 18.
[2] Comp. John 5: 34.
[3] Acts 1: 21; 9: 28, *al.*
[4] Psa. 23: 2; Ezek. 34: 14.

From a Photograph by Wilson.

Druze Shepherd with a Lamb.

imagined that they were good shepherds. It was too absurd, in their minds, to think of themselves as thieves and robbers. Who could Jesus refer to?

II. *The Door of the Sheep.* — Vs. 7–10.

FIRST: JESUS IS THE DOOR.

7. Then said Jesus. Since they did not understand his illustration, Jesus proceeds to interpret and apply it. The scene is the same as before.

1. **I am the door of the sheep.** Through him the sheep enter the fold and the flock, to receive the shelter, the care, the food which are found there, and the holy character which fits them for heaven.

2. *The door* is an emblem (1) of admitting the right persons; (2) of shutting out enemies and dangers; (3) of protection; (4) of hospitality.

3. *Safety.* **9. By me if any man enter in.** To the fold, to the kingdom of God, the state of reconciliation and salvation offered by the Messiah. **He shall be saved.** Shall be safe from the robbers and wolves that seek to destroy; safe from false teachers; safe from the sins that would ruin; safe from the punishment of his sins; safe from the troubles, dangers, and temptations of life.

4. *Liberty.* **And shall go in and out.** Once belonging to the flock and the fold, he can go in and out under the care of the shepherd and everywhere be safe, and have freedom of activity for all his powers. Exercise is as needful to the Christian as food. Wherever there is help, or blessing, or wider vision, through all the realms of knowledge, literature, and science, through the most heavenly transfiguration experiences, through the trials that purify, the battles that ennoble by victories, there the sheep may go under the guidance and protection of the good shepherd.

We must *go in* to learn to trust, to rest, to think, before we can *go out* to do good to others, or to learn best the outer world and make outward things a part of the kingdom.

5. *Supplies for every want.* **And find pasture.** Compare the green fields and still waters of the 23d Psalm, and the bread of life in Lesson II. of this quarter. All the best fruits of earth and of heaven are for the sustenance of the disciple of Christ. There is something to satisfy every want and longing of the soul.

6. *Fulness of Life.* **10. I am come that they might have life . . . abundantly.** Jesus does for his disciples what the shepherd cannot do for his sheep. He gives life, eternal life, to them. He feeds and inspires this life more and more. It is not mere living, a sickly existence, but abundant life, the freshness and overflowing vitality of youth, when mere living is a joy, when activity is a delight, like the song of a bird or the play of a child. "Of his fulness have all we received." "(1) Life may be increased in intensity; (2) life may be broadened by unfolding the faculties; (3) life may be deepened, made rich, not only by broader areas of culture, but by priceless mines beneath the soil." — *Sermon by T. Starr King.*

SECOND: THIEVES AND ROBBERS. **8. All that ever came before me.** Not all teachers or prophets, but all who came *professing to be the Messiah.* **Are thieves and robbers.** The teachers opposed to Christ were robbing the people of salvation, of true life, of the Messiah, and all the blessings he brings, of continued national existence. (1)

10. The thief cometh not, but (for to that he may) steal, and [to 1] kill, and [to] destroy: I (am come came) that they (might may) have life, and (that they might 2 may) have *it* [more] abundantly.

11. [3] I am the good shepherd: the good shepherd (4 layeth down giveth) his life for the sheep.

12. (But he He) that is (5 a an) hireling, and not (the a) shepherd, whose own the sheep are not, (seeth beholdeth) the wolf coming, and [6] leaveth the sheep, and fleeth: and the wolf (catcheth snatcheth) them, and [7] scattereth (the sheep. *them:*)

13. (The hireling fleeth, *he fleeth*) because [8] he is (an a) hireling, and [9] careth not for the sheep.

14. [10] I am the good shepherd; and [11] I know (my *sheep,* mine own,) and (12 am known of mine. mine own know me,)

15. (As 13 even as) the Father knoweth me, (even so know I and I know) the Father: and [14] I lay down my life for the sheep.

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1 Comp. Jer. 23: 1; Ezek. 34: 3.
2 Comp. John 1: 16 (for mg.).
3 Isa. 40: 11; Ezek. 34: 12, 23; 37: 24; Zech. 13: 7; Heb. 13: 20; 1 Pet. 2: 25; 5: 4; comp. John 21: 15–17; Psa. 23; Rev. 7: 17.
4 Vs. 15, 17; John 15: 13; 1 John 3: 16; comp. Matt. 20: 28; Mark 10: 45.
5 Comp. Ezek. 34: 2–6.
6 Zech. 11: 17; 13: 7.
7 Comp. Jer. 23: 1–3.
8 Comp. 1 Pet. 5: 2.
9 Zech. 11: 16.
10 See v. 11.
11 V. 27; Nah. 1: 7; 2 Tim. 2: 19.
12 V. 4.
13 See Matt. 11: 27.
14 See v. 11.

But the sheep did not hear them. The true people of God did not go after these false Messiahs, nor obey the false teachings of the Pharisees. The true people still hoped for the Messiah as promised, and looked for spiritual redemption, and did not join in the selfish policy of the Pharisees. They saw in Jesus the marks of the true Messiah. (2) (v. 10.) **The thief cometh not, but for to steal, and to kill, and to destroy.** Such were the Pharisees, who were robbing and destroying both body and soul.

III. ***The Good Shepherd Gives His Life for the Sheep.*** — Vs. 11–16.

FIRST: JESUS IS THE GOOD SHEPHERD. **11. I am the good shepherd.** This is a further application of his first illustration. Jesus fulfils to men the ideal shepherd.

1. **The good shepherd giveth** ("layeth down," freely, of his own will) **his life for the sheep.** This is the test of any good shepherd, that he is faithful even unto death. Even to this day the shepherd must risk his life in defending his flock from the Bedouin robbers and the wolves. So it was in David's time, when he slew the lion and the bear in defending his flock. Jesus died to save his sheep from their great enemy, sin. Compare the parable of the lost sheep.

> "There's not an angel blest in heaven
> So bound to thee as I:
> To them thy love its gifts has given,
> For me love's self did die."

"This is the enunciation of a general principle by which every good shepherd can be distinguished from the hireling; for every good shepherd is ready to sacrifice his life for his sheep, because they are his. The good shepherd may or may not be called on to die for his sheep, but he always lays down his life for them. To lay down the life is to consecrate it, devote it to the flock; as a mother, who is always ready to die for her children, but who, living or dying, belongs to her children, and surrenders herself to them. So we ought also to lay down our lives for the brethren (1 John 3: 16), though comparatively few are ever called on to die for them." — *Abbott.*

2. V. 14. **And know my sheep.** Connect this verse with v. 15, putting between them, not a period, but a comma only, as in the R. V. V. 15 tells how much he knows his sheep. 15. **As the Father knoweth me,** *i. e.*, perfectly, completely, through and through. He knows our

From Roller on the Catacombs.
Statue of Good Shepherd.

16. And [1] other sheep I have, which are not of this fold: [2] them also I must [3] bring, and [4] they shall hear my voice; and [there they] shall [be become] [5] one [fold, and flock,] [6] one shepherd.

[1] Isa. 56: 8.
[2] Comp. Ezek. 34: 11–13; Matt. 8: 11, 12; Eph. 2: 13–18; 1 Pet. 2: 25.
[3] V. 3 (for mg.).
[4] John 5: 25; 18: 37; comp. Acts 28: 28.
[5] Comp. John 11: 52; 12: 32; 17: 11, 21, 22.
[6] Ezek. 34: 23; 37: 24.

secret thoughts and hopes, our plans and needs, our temptations and dangers, what is good for us, the effect of each influence upon our characters and lives, what discipline is good for us. Thus he can take perfect care of his sheep.

3. V. 14. **And am known of mine.** They are his friends and are acquainted with him intimately. "A reciprocal knowledge, which is not merely intellectual, but is love and sympathy and blessed acquaintance built on close communion and oneness of heart and mind, binds him to them, and them to him. There are depths in that knowledge which can only be paralleled by the ineffable communion of the Father and the Son." — *Maclaren.* Working with Christ, studying his character, striving to be like him, loving him, all help us to know him. And to know him better is to love him more.

SECOND: THE HIRELING. **12. But he that is an hireling.** Not every one that receives pay is a hireling, but one who serves only for pay, without love for the work or care for the employer. He is a hireling who is seeking his own interests, his reputation, his pecuniary gains, more than the good of the flock. He sacrifices the sheep for himself, not himself for the sheep. The true pastor never works for his pay, but the people support him so that he may give all his time to the care of the sheep.

THIRD: THE WOLF. "The wolf is the enemy of souls in any of his manifold disguises, as not only persecution, but heresy, worldly living, or a low standard of faith and morals." — *Sadler.*

FOURTH: ONE FLOCK, MANY FOLDS. **16. And other sheep I have, which are not of this fold.** The Gentiles, who were not in the kingdom of God, but would be brought in as members of the church he was soon to found. He does not say "of another fold," as if there were then another true church, but "not of this fold," scattered abroad, without fold as yet. **They shall hear my voice.** They will listen to the gospel, and to the voice of God in their souls, and accept his invitations, and become the sheep of his flock. **And there shall be one fold.** Better, *one flock;* "no one exclusive enclosure of an outward church, but one flock, all knowing the one shepherd, and known of him." — *Alford.* "And one flock because one shepherd; one not in creed, or organization, or method of worship, but one in Christ Jesus." — *Abbott.* One in heart, one in purpose, one in the service of God and man.

LESSON X. — September 2.

THE SEVENTY SENT FORTH. — Luke 10: 1–11, 17–20.

Read Luke 10: 1–24. **Commit Verses 2–6.**

GOLDEN TEXT.

The harvest truly is great, but the labourers are few. — LUKE 10: 2.

LEARN BY HEART.

V. 2; Matt. 10: 7, 8, 16.

LIGHT FROM OTHER SCRIPTURES.

Sending out the Twelve. — Matt. 9: 36–10: 16; Mark 6: 8–11; Luke 9: 3–5.
Instructions. — Matt. 10: 16–42.
The Harvest. — John 4: 35.

THE SECTION

includes Luke 10: 1–20.
Chart number 80.

PLACE IN THE LIFE OF CHRIST.

Latter part of the THIRD YEAR. Beginning of the PEREAN MINISTRY. Training his followers to gospel work.

HISTORICAL SETTING.

Time. — November, December, A. D. 29.
Place. — Perea, on Jesus' journey from Galilee to Jerusalem.

THE PICTURE GALLERY.

Jesus Healing the Sick, Benj. West in the Pennsylvania Hospital, Hofmann, Schonherr, Zimmermann, Dietrich; *Christus Consolator*, Ary Scheffer, Plockhorst; *The Vale of Tears*, Doré.

LESSON PLAN.

Introductory.— The return of Jesus to Galilee. His final departure. Ministry in Perea.

SUBJECT: Missionary Work for Jesus.

I. Seventy Disciples Sent on a Home Missionary Tour (vs. 1, 2).

1. Lay workers.
2. Two by two.
3. In advance of Jesus
4. The harvest to be gathered.
5. Prayer for more laborers.

Practical Suggestions and Illustrations.

1. The fields white to the harvest.
2. How to obtain more laborers.
   a, *b*, *c*. Illustrations.
3. Appointed. Illustrations.
4. Two by two. Illustrations.
5. Not wait till all converted at home.
   Illustrations.
6. Training. Illustrations.

II. Instructions (vs. 3–7).

Light from the Orient.
Summary: five points.

III. The Work (vs. 8, 9).

Explanations.
Seven modern applications.

IV. Treatment of Opposers (vs. 10, 11).

V. The Return with Rejoicing (vs. 17–20).

Interpretation. Application.
Illustration.

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THE REFERENCE LIBRARY.

Commentaries on Luke; *Commentaries* on Matt. 10; *Suggestive Illustrations on Matthew* and on *Luke*. On v. 2, Finney's *Gospel Themes*, "Prayer and Labor for Gathering the Great Harvest"; and Stevenson's *Praying and Working*. On "Nothing for Their Journey," see *Land and Book*, new edition, II., 404–407; and *S. S. Times* for March 18, 1882. On "Shake the Dust from Your Feet," Edersheim's *Life of Christ*, I. 644; Bush's *Illustrations of Scripture*, 596. On "Peace Be to This House," *Land and Book*, new edition, II., 581; see Van Dyke's *Gospel for An Age of Doubt*, Chap. VIII.; Olive Schreiner's *Dreams*, p. 76.

THE GEOGRAPHY CLASS

can trace Jesus' journey from Galilee to Jerusalem, and study up the country east of the Jordan called Perea.

SUGGESTIONS TO TEACHERS.

Compare with Lesson X., Second Quarter.

Review briefly the work accomplished during the Galilean ministry.

Study the present circumstances, the country, and the route to Jerusalem.

Follow the course of the lesson.

Apply to present circumstances.

Open Parliament: —

The Perean district.
Jesus training his disciples.
Two by two.
Why they went so simply.
Their work.
The treatment of opposers.

EXPLANATORY.

Jesus Returns to Galilee. — After the discourses in connection with the Feast of Tabernacles at Jerusalem, to which probably belong our last two lessons, Jesus returned to Galilee, but he did not remain many weeks and we have no record of further labors there.

Jesus' Final Departure from Galilee. — Early in November (Andrews) he and his disciples made their final departure from Galilee, recorded in Luke 9: 51; Mark 10: 1; Matt. 19: 1. They went along the borders between Samaria and Galilee, eastward to the Jordan, crossed over into Perea, that is, the region beyond Jordan, and then southerly toward Jerusalem. The rest of the lessons of this quarter belong to this journey.

1. After / Now after these things the Lord appointed [1] other seventy also, / seventy others, and [2] sent them two and two before his face into every city and place, whither he himself would / was about to come.

2. [3] Therefore said he / And he said unto them, The harvest truly *is* great, / is plenteous, but the labourers are / are few: [4] pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

[1] Ex. 24: 1, 9; Num. 11: 16.
[2] Comp. Luke 9: 2, 52.
[3] Matt. 9: 37, 38; John 4: 35.
[4] Comp. 2 Thes. 3: 1.

I. **Seventy Disciples Sent on a Missionary Tour.** — Vs. 1, 2. 1. **After these things.** The circumstances attending his departure from Galilee, and his rejection by the Samaritans. **The Lord appointed other seventy also.** Besides the twelve apostles who had been sent out once on a similar mission through Galilee (9: 1–6). *Additional Workers.* "The kingdom of Christ aggressive, progressive, expansive. First, twelve apostles; then seventy preachers; then five hundred brethren; then thousands!" — *Van Doren. Seventy.* In allusion to the seventy elders of Moses (Num. 11: 16), and the seventy members of the Sanhedrim, who should have been doing the very work appointed for this seventy. **And sent them two and two.** In pairs, as he had formerly sent the twelve. The plan was continued because it was the wisest plan. This made thirty-five different missionary operations carried on at once. *Two by Two.* The advantages of this plan are: (1) The testimony of two witnesses is more effective. (2) Each would supplement the work of the other. They would reach different classes of minds, and where one failed the other would be ready with the right word. (3) They would aid and encourage one another, keep up each other's courage in time of difficulty, be suggestive of plans, and aid one another's warmth and glow of spiritual life. "With two there is warmth." (4) Two is the best number. More would be a hindrance, and would be divisive, while two would accomplish nearly all that more could do. **Before his face.** In advance of his coming. **Into every city and place.** Walled towns and country villages, without distinction. *In Advance of Jesus.* **Whither he himself would come.** "This mission may have been all the more necessary because hitherto the Lord had worked less in the trans-Jordanic regions." — *Cambridge Bible.* The time was short, and the field was large; therefore the people should be prepared for the brief visits Jesus would be able to make. (1) By arousing their interest; (2) by awakening hope; (3) by giving grounds for faith in Jesus through reports of eyewitnesses as to what he had done and what kind of a man he was; (4) by giving earnests of the doctrine and the works of Jesus; (5) by giving time for all these things to be well considered and their minds prepared to receive his teachings.

2. **Therefore.** Because they were about to set out. **The harvest truly is great.** Great multitudes of people were to be won to Christ, and they were in a condition to be won; that is the special significance of the word "harvest." The seed had been sown. There were numbers of people in whom the good seed had *The Harvest to Be Gathered.* been ripening, so that when the Lord came to call them they would receive the word and become his disciples. The fields of Palestine were a picture of the moral field. Planting and reaping often went on side by side. The fields were in all degrees of preparation for the harvesters. **But the labourers are few.** Compared with the greatness of the harvest and the importance of the work. There are few who enter the work, and still fewer who qualify themselves for the *Prayer for More Laborers.* work, and enter it with their whole soul. **Pray ye therefore.** You who are in training for the work, you who are to be laborers in the harvest, and who realize the greatness of the need and the difficulty of the work. **The Lord of the harvest.** God, "to whom the rich, ripe grain belongs," who has more interest than all others, and has the power to qualify and to inspire. **That he would send forth** (the Greek means "send forth with haste and urgency") **labourers into his harvest.** Those only can labor successfully for God whom God sends forth. Those who pray for laborers will be more careful to labor themselves.

PRACTICAL SUGGESTIONS AND ILLUSTRATIONS.

1. Never have the fields been so white to the harvest as they are to-day. The whole world is open for Christian work, and great numbers everywhere are hungering, and thirsting, and waiting for the bread and the water of life.

2. How shall we obtain more laborers? (*a*) We should study carefully the field, — our town, our country, the world, — and let its greatness and its needs deeply impress our souls. These disciples had been through the Perean fields many times in going up to the great feasts. (*b*) We should pray for more laborers, because God loves to answer prayers, because the spirit of prayer leads others to desire to go forth as laborers, and because "the injunction is *in part* equivalent to this: *Beseech ye the Lord of the harvest that he may accept* YOU, *and thrust* YOU *forth into the harvest field.*" (*c*) Better qualifications on the part of those already working is equivalent to more laborers. Chrysostom says of the apostles: "Though they were but twelve, he made them many from that time forward, not by adding to their number, but by *giving them power.*"

ILLUSTRATION. When Francis Xavier was in Rome, preparing to go on his great mission to the heathen, he was heard by his friend Rodriguez uttering in his sleep the words, "Yet more, O my God, yet more!" In his dreams there had come to him a vision of his future career: of his sufferings, weariness, hunger, thirst, the storms to be battled, and the fiercer storms of heathen rage, the continents to be traveled, the rivers and seas to be crossed, dangers and death on every hand. But along with these he saw the nations that he would bring to Christ, islands, continents, empires, that would by his voice hear the gospel of the kingdom; and he exclaimed, "*Yet more, O my God, yet more!*" More toil, more suffering, and more souls brought into eternal life. (See H. C. Fish's *Primitive Piety*, p. 162; Kip's *Conflicts of Christianity*, p. 185.)

ILLUSTRATION. The prayer we should not make: "Lord, here am I; send him. Open others' pocketbooks that I may close mine. Call others to labor that I may rest. Let others make sacrifices that we may be at ease."

3. These seventy were appointed by Jesus for this work. But he appoints only those who are fitted for the work, those who have learned of him, have been faithful in their smaller sphere, who have hearts full of love, and have grown somewhat into his likeness. Scott, in *Marmion*, refers to the beautiful custom of ancient Scotland of assembling the clans by means of the *fiery cross*. A light cross of wood was charred at its point, and the flames quenched in the blood of a goat. This was sent around to the villages and homes of the clan, each one sending it on to his next neighbor, with only the name of the meeting place. And every one was bound under fearful anathemas to obey the sign.

"When flits this cross from man to man,
Vich Alpine's summons to his clan,
Burst be the ear that fails to heed!
Palsied the foot that shuns to speed!"

So is Christ's cross, scorched with his sufferings, stained with his blood, the summons to every disciple to go forth and preach the gospel.

4. These seventy went forth two by two. This is still one true and effective method of Christian work.

"So when two together work, each for each
Is quick to plan, and can the other teach;
But when alone one seeks the best to know,
His skill is weaker and his thoughts are slow."

"A brother assisted by a brother is as a fortified city." — *Van Doren.* (For illustrations see Eccl. 4: 9–12.) Two together are like two magnets, each increasing the force of the other.

5. They did not wait till all Galilee was converted before they went out into Perea. They did not even wait till they were perfect themselves.

ILLUSTRATIONS. "When the Massachusetts Legislature were discussing the propriety of granting an act of incorporation to a missionary society, one of the members remarked that it seemed to be an arrangement for *exporting religion*, when in fact we had none to spare. He was answered that religion was a commodity of which the more we exported the more we had left. The man who strives to shut up fire in order to preserve it will soon find he has nothing left but ashes. We get the best fire by throwing it open that others may share its warmth. We get the purest water for ourselves by allowing it to flow on and bless others." — *Rev. H. L. Hastings, D. D.*

6. This experience under the eye of Jesus was one of the best trainings for the work they were to do after Jesus had left them. He was like the mother bird, which sends her young out of the nest when their wings have grown, and teaches them to fly.

The Way to Grow. *Go Right On Working.*

ILLUSTRATIONS. Olive Schreiner, in *Dreams*, "Three Dreams in a Desert," pictures one as looking for the land of freedom, but there was a dark river and a steep bank between her and that distant Eden. "There is one way, and one only. Down the banks of labor, through the water of suffering." And the little one she must not carry, but lay him down, for he had tiny wings, and

3. Go your ways: [1] behold, I send you forth as lambs [among, in the midst of] wolves.
4. [2] Carry [neither, no] purse, [nor scrip, nor, no wallet, no] shoes: and [3] salute no man [by, on] the way.
5. And into whatsoever house ye [shall] enter, first say, [4] Peace *be* to this house.

[1] Matt. 10: 16; comp. John 17: 18.
[2] For vs. 4–12, comp. Luke 9: 1–5; 22: 35; Matt. 10: 9–15; Mark 6: 8–11.
[3] 2 Kings 4: 29.
[4] 1 Sam. 25: 6.

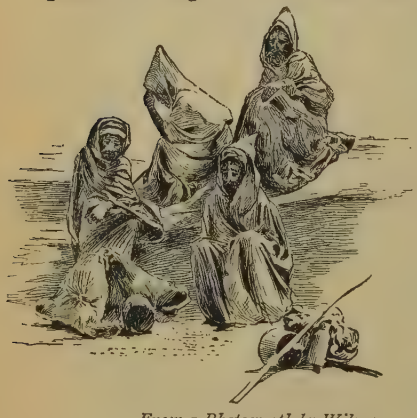
if carried he would never fly, "but when he finds you have left him alone he will open his wings and fly."

"If I can only place a little brick in the pavement of the Lord's pathway I will place it there, that coming generations may walk thereon to the heavenly city." — *Phillips Brooks.*

"I say to thee, do thou repeat
To the first man thou mayest meet
In lane, highway, or open street,
That he and we and all men move
Under a canopy of love
As broad as the blue sky above."
— *Trench.*

II. **Instructions.**—Vs. 3–7. 3. **Go your ways.** To the places where you are to work. **I send you forth as lambs among wolves.** Unarmed, defenseless, and innocent as lambs did these disciples go forth among their foes, cruel, crafty, and malicious as wolves,—the leaders of the Jews, the armed Romans, the reckless populace. They took their lives in their hands, and this gave them power by proving their sincerity. No one can do good work for the Master except in this spirit. Let him also heed Jesus' admonition on another occasion, following this same statement, to be "wise as serpents and harmless as doves" (Matt. 10: 16). But the Good Shepherd was ever present to watch over and protect them.

4. **Carry neither purse.** A small leather bag for carrying money. **Nor scrip.** Traveling-bag, or haversack, the word signifying a leather bag or wallet, used for carrying provisions when traveling. The English word, "scrip," was formerly used in that sense, but is now obsolete. — *Broadus.* Shakespeare uses it in *As You Like It*, III., scene ii., 171. "Though not with bag and baggage, yet with *scrip* and scrippage." — *Maclear.* **Nor shoes.** In addition to the sandals they were wearing. "The shoes were of softer material than sandals made for use in the house, always of bright colors, and frequently richly embroidered." "They were to take nothing not absolutely necessary for their journey." — *Tristram.* If Oriental life teaches anything as to the sending out of the twelve, it shows that they were to go on their journey with no more preparation, and no less, than about their ordinary business at home. — *Isaac H. Hall.* They were to trust to the ordinary hospitality of the people. They were accustomed to travel in this way. They were to put on no airs of superiority like the rabbis and Pharisees. **And salute no man by the way.** "The Jewish salutations, like those common in the Orient to-day, were elaborately formal, and occupied so much time as to be a serious hindrance when there was reason for haste." Canon Tristram says that when hurrying toward night to his camping ground, his dragoman would meet some one, stop for many formal salutations, and then they would sit down together on the wayside while they "interchange all the small gossip of their respective villages, and the various rumors of the bazaars. From this we gather that our Lord's command means that the disciples, urgently pressed on their errand, were simply, when accosted with the conventional salutation of 'Peace be with thee!' to reply, 'On thee be peace!' and to pass on without halting." "The disciples were not to stop *by the way* for these elaborate, formal, and insincere salutations. The immediate lesson to them was that their time was short and their business urgent. The lesson to us is that we are not to allow the formalities of life to interfere with our gospel ministry." — *Abbott.* "Beautiful is salutation, but more beautiful is prompt execution." — *St. Ambrose.*



From a Photograph by Wilson.
Traveling without Purse and Scrip.

5. **And into whatsoever house ye enter.** The law of hospitality allows a traveler to stay three days in a house to which he comes for entertainment, without disclosing even his business.

6. And if [1] the [a] son of peace be there, your peace shall rest upon [it: him]: but if not, [2] it shall turn to you again.

7. And in [the that] same house remain, eating and drinking such things as they give: for [3] the labourer is worthy of his hire. Go not from house to house.

8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9. [And and] heal the sick that are therein, and say unto them, [4] The kingdom of God is come nigh unto you.

[1] Comp. Luke 7: 35; 16: 8; 1 Sam. 20: 31 (Heb.); John 12: 36; Acts 4: 36; 1 Pet. 1: 14, *al.*
[2] Comp. Psa. 35: 13.
[3] See 1 Tim. 5: 18.
[4] V. 11; see Matt. 3: 2.

Such is the case with ordinary traveling merchants and business men; and *some* customs of semi-forced entertainment must exist where inns are unknown. — *I. H. Hall, in S. S. Times.* **First say, Peace be to this house.** The common formula of salutation among the Jews, with whom "peace" comprehended all blessing and welfare. — *Bliss.* They were to use the utmost sincere courtesy.

6. And if the son of peace be there. That is, one inclined to peace, one wishing you and your cause peace and prosperity. **Your peace shall rest upon it.** Your coming will bring new peace and blessing to that home, like the ark in the house of Obed Edom. **If not, it shall turn to you again.** If they are unwilling to receive it, the peace you bring can do them no good; but it will not be in vain, for you shall receive yourselves the good you wished for them. In this way efforts for the good of others are never lost.

7. In the same house. Where you have been welcomed. **Eating and drinking such things as they give.** "What the entertainers provide. They are to consider themselves as members of the family, not as intruders; for their food and shelter are salary, not alms." — *Int. Crit. Com.* **For the labourer is worthy of his hire.** And you bring to the house much more than you receive from it, for God will bless them through you. There are many persons whose presence in our homes is a great blessing, and whom we welcome with all our hearts. **Go not from house to house.** The reason is very obvious to one acquainted with Oriental customs. When a stranger arrives in a village or an encampment, the neighbors, one after another, must invite him to eat with them. There is a strict etiquette about it, involving much ostentation and hypocrisy, and a failure in the due observance of this system of hospitality is violently resented, and often leads to alienations and feuds among neighbors; it also consumes much time, causes unusual distraction of mind, leads to levity, and every way counteracts the success of a spiritual mission. — *Thomson, Land and Book.*

SUMMARY. *First.* They went in their ordinary mode of living.

Second. They were going among countrymen, and lived according to the peculiar usages of Oriental hospitality.

Third. This was the best way to reach the people. The religion of Jesus was for daily life. There was no show, no self-seeking, no expense. They met the people on common ground.

Fourth. They themselves were to be free from all worldly anxiety, so that they could give themselves wholly to their mission without fear or favor. They had nothing to lose, and their support was assured.

Fifth. Under other circumstances Jesus gave very different instructions (Luke 22: 35, 36). His disciples carried some money with them (John 12: 6; 13: 29).

III. **The Work.** — Vs. 8, 9. **8. And into whatsoever city ye enter.** The same principles are to apply here as to a private house.

FIRST WORK. **9. And heal the sick that are therein.** They were to do as Christ had done, give a visible proof of the beneficence of the gospel, and attract men to its spiritual blessedness by means of its temporal effects. These were visible object lessons of the

Scrip, Sandal, and Shoe.

10. But into whatsoever city ye (shall) enter, and they receive you not, go (your ways) out into the streets (of the same, thereof) and say,

11. [1] Even the (very) dust (of, from) your city, (which, that) cleaveth (on us, to our feet,) we do wipe off against you: (notwithstanding be ye sure of, howbeit know) this, that [2] the kingdom of God is come nigh (unto you).

17. And [3] the seventy returned (again) with joy, saying, Lord, [4] even the devils are subject unto us (through, in) thy name.

18. And he said unto them, [5] I beheld Satan (as lightning fall, fallen as lightning) [6] from heaven.

[1] Acts 13: 51; comp. Neh. 5: 13; Acts 18: 6.
[2] V. 9.
[3] V. 1.
[4] See Mark 16: 17.
[5] Comp. John 12: 31; 16: 11; Col. 2: 15; Rev. 12: 8, 9.
[6] Comp. Isa. 14: 12; Rev. 9: 1.

fruits of the gospel. Christians can do this work of the disciples by alleviating sickness, by visiting, by care, by seeking out the needy, and sending physicians, by hospitals, by children's aid societies. The better care of the sick and unfortunate always follows in the train of Christianity, and is one of the best means of proving its value and promoting its influence. "*Miracles* are the ringing of the great bell of the universe, to call attention to the doctrine." — *Foster*.

SECOND WORK. **And say unto them, The kingdom of God is come nigh unto you.** "Conquerors take away kingdoms; the heralds of Christ offer a kingdom." — *Van Doren*.

MODERN APPLICATIONS. (1) It is a mark of divine favor to be sent out with the gospel. (2) This work belongs not to ministers alone, but to all who are willing to be fitted for it. (3) Work for temporal welfare must accompany spiritual teaching as a proof and illustration. (4) The workers are to avoid all ostentation in attire and luxury in food. (5) They are to depend on the voluntary contributions of the people for their sustenance, as did the Old Testament priesthood to a large extent, and the Old Testament prophets altogether (Num. 18: 20, 21; Deut. 10: 8, 9; 18: 1, 2). (6) Their dependence is that of a laborer who *earns* his bread, not that of a beggar who receives it as a gratuity. — *Abbott*. (7) As to methods, we must follow not always the form, but the spirit of Christ's commands, for so only do we obey them at all. Obeying his principles, we are to adapt them to the varying circumstances in which they are to be applied.

ILLUSTRATION. For a physician to give a certain medicine to all cases alike, because a great master gave it under certain circumstances, would not be to imitate him.

IV. **Treatment of Opposers.** — Vs. 10, 11. **10. And they receive you not.** Refuse to listen, rob and persecute you. **Go your ways.** (1) Because you have not time or strength to contend with them. There is nothing to be gained by battle and contention, and it is useless to "cast pearls before swine." (2) Because the best way to reach such opposers is by letting them see the effects of the gospel in other places and the blessings of those who receive them. (3) Your Christian meekness, forbearance, and love under injuries will best touch their hard hearts. It will be like "coals of fire upon their heads," to awaken, alarm, and melt them.

11. Even the very dust of your city, which cleaveth on us, we do wipe off against you. A symbolic act, expressing not anger or revenge, but a warning. (1) They clear themselves of all responsibility for the great loss accruing to those citizens. (2) They express their sense of the greatness of the ruin and loss, by being unwilling to partake of it even in the smallest degree. **Notwithstanding be ye sure of this.** Even as they depart they repeat the invitation. The last word is one of mercy and invitation.

V. **The Return with Rejoicing.** — Vs. 17–20. **17. And the seventy returned.** To the company of Jesus and his disciples. How long they were gone is unknown, probably some weeks, while Jesus was following them up and taking advantage of the interest they had awakened. Nor is it probable that they all returned at once. **With joy,** at the success of their work; the joy of preaching Christ, the joy of doing his will, of helping others, of the exercise of their new powers. **Even the devils are subject unto us through thy name.** "That is, they had been able to cast out evil spirits by using his name. As this was the worst form of human affliction, their ability to relieve it was esteemed so marked a success that no mention is made of any other." — *Professor Riddle*. It is a great joy to see the powers of evil overthrown, and to know that the gospel of Jesus can complete their overthrow.

18. I beheld Satan as lightning fall from heaven. "In the defeat of the demons

19. Behold, I [give unto / have given] you [power / authority] [1] to tread [on / upon] serpents and scorpions, and over all the power of [2] the enemy: and [3] nothing shall [by / in] any [means / wise] hurt you.

20. [4] [Notwithstanding / Howbeit] in this rejoice not, that the spirits are subject unto you; but [rather] rejoice, [because / that] [5] your names are written in heaven.

[1] Psa. 91: 13; Mark 16: 18; Acts 28: 5.
[2] Matt. 13: 39.
[3] Luke 21: 18; comp. Rom. 8: 28, 39.
[4] Comp. Matt. 7: 22, 23.
[5] Ex. 32: 32, 33; Psa. 69: 28; Isa. 4: 3; Ezek. 13: 9; Dan. 12: 1; Phil. 4: 3; Heb. 12: 23; Rev. 3: 5, *al.*

he saw the downfall of their chief." *As lightning*, visible, unmistakable, and swift. *From heaven.* Not the abode of the angels, for Satan was not there, but from "the height of prosperity and power." — *Int. Crit. Com.* It was a vision of what Jesus was to accomplish through his gospel. At the time Satan seemed to reign supreme in the world; but the beginning of his end was at hand.

19. Behold, I give unto you power to tread on serpents and scorpions. The types of the most virulent and deadly forms of evil, sometimes physical harm, as in the case of Paul and the viper, still more the power to make physical harm work out good. **Over all the power of the enemy.** Every form of violence, corruption, appetite, temptation, worldliness, selfishness, and every force which the enemy of man can bring against the gospel and its disciples. **Nothing shall by any means hurt you.** So in Rom. 8: 28 it is promised that all things shall work together for good to them that love God.

20. Notwithstanding in this rejoice not, that the spirits are subject unto you. There was danger in letting their thoughts rest upon outward victories, and gifts of power, even in a good cause. **But rather rejoice, because your names are written in heaven.** It was the ancient custom that citizens in any commonwealth should be enrolled in a book; and, when any were admitted to the rights of citizenship, their names were registered on this list. They were to rejoice that they were enrolled as citizens of heaven. — *Jacobus.* They were to rejoice that they were on the side of righteousness, and goodness, and God; that they could have part in the beneficent work of the kingdom, aid its victories, and could spread its principles. This is infinitely removed from the mere desire to live in a place called heaven, and enjoy its pleasures.

ILLUSTRATION. "There was a period in my ministry when most of my people were in a very desponding state of mind. The more I tried to comfort them, the more they complained of doubt and depression. I knew not what to do or what to think. About this time our attention was directed to the claims of the perishing heathen in India. My people were aroused and interested. They set out with earnestness and zeal in the new path of Christian usefulness. They did what they could, and, while thus engaged, the lamentations ceased, the sad became cheerful, the desponding calm. *God blessed them when they tried to be a blessing.*" — *Andrew Fuller.*

LESSON XI. — September 9.

THE GOOD SAMARITAN. — Luke 10: 25–37.

Commit Verses 33–35.

GOLDEN TEXT.

Love thy neighbour as thyself. — LEV. 19: 18.

LEARN BY HEART.

Vs. 25–28: 1 Tim. 6: 12; 1 Cor. 13: 1, 13.

THE SECTION

includes only the lesson.

PLACE IN THE LIFE OF CHRIST.

The last part of the THIRD YEAR. Early in his PEREAN MINISTRY, after his final departure from Galilee.

Chart number 81.

LIGHT FROM OTHER SCRIPTURES.

The Rich Young Ruler. — Luke 18: 18–30; Matt. 19: 16–30.

Eternal Life. — Rom. 6: 23; 1 Tim. 4: 8; 2 Tim. 1: 10; Tit. 1: 2; 1 John 2: 25; Matt. 10: 28.

Love to Our Neighbor. — Matt. 25: 34–40; Mark 12: 29–33; 1 Cor. 13: 1; Gal. 5: 6; 1 John 3: 17.

HISTORICAL SETTING.

Time. — November, A. D. 29.

Place. — Somewhere in Perea, beyond Jordan.

THE PICTURE GALLERY.

The Good Samaritan, Rembrandt (in the Louvre) is famous, Eastlake (the finest of his sacred pictures), Paul Veronese (Dresden), two by Jacopo Bassano (Vienna and London), Siemenroth, and Doré.

LESSON PLAN.

SUBJECT: The Way to Eternal Life in Heaven Is through the Principles of the Heavenly Life on Earth.

Method. — A discussion between Jesus and a lawyer.

A Lawyer Asks Jesus a Question (v. 25).

How to inherit eternal life.
What is eternal life?
Seeking eternal life.

Jesus Replies by Another Question (v. 26).

He refers him to the Scriptures.

The Lawyer Answers from the Scriptures (v. 27).

The law of love.

Jesus Declares His Answer to Be Correct (v. 28).

The one condition.
Compare the answer to the rich young ruler.
Compare the parable in Matt. 25: 31–46.
Illustrations.

The Lawyer Asks a Further Explanation (v. 29).

Who is my neighbor?
Illustration.

Jesus Answers by a Parable (vs. 30–36).

The good Samaritan.
He closes by a question.

The Lawyer Answers Correctly (v. 37).

Jesus Makes a Personal Application.

Six practical applications.
Illustration.

THE PEREAN MINISTRY.

From the time Jesus left Galilee in October, A. D. 29, till his final arrival in the vicinity of Jerusalem (Bethany), on Saturday, April 1, A. D. 30, a period of five months, is called *The Perean Ministry*, because most of it was spent in Perea, that is, the regions beyond Jordan (Perea means "beyond," "on the other side"), though there were frequent excursions elsewhere.

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Commentaries on Luke; *Notes* on the Parables; Geo. Adam Smith's *Historical Geography of the Holy Land*, p. 539, etc., for Perea; and p. 264, etc., for the road between Jerusalem and Jericho. On eternal life see Professor Drummond's *Natural Law in the Spiritual World*; Guthrie's *Sermons*, "Eternal Life"; *Sermons*, D. L. Moody, "Who Is My Neighbor?"

All books on social questions, missions, and ways of reaching our suffering and sinful fellow-men. Professor Drummond's *The Greatest Thing in the World*; President Hopkins' *Law of Love and Love as Law*; the Persian story of Abraham and the infidel, in Stanley's *Jewish Church*, I., 19–24, and Foster's *Cyclopedia of Illustrations*, I., No. 592; also Leigh Hunt's *Abou Ben Adhem*.

SUGGESTIONS TO TEACHERS.

The Circumstances.

Study what the Scriptures say about eternal life.

Teach the Lesson in the dialogue form.

Show the Reason why eternal life can be possessed only in this way. How is it related to faith in Christ?

Compare the answer to the rich young ruler and the parable in Matt. 25: 31–46.

Open Parliament: —

What is eternal life?
How obtained?
The law of love.
Who is our neighbor?
In what ways may this parable be applied to modern life?

25. [1] And, behold, a certain [2] lawyer stood up, and [3] tempted him, saying, Master, what shall I do to [4] inherit eternal life?

26. He And he said unto him, What is written in the law? how readest thou?

27. And he answering said, [5] Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and [6] thy neighbour as thyself.

[1] For vs. 25–28, comp. Luke 18: 18–20; Matt. 19: 16–19; 22: 34–39; Mark 10: 17–19.
[2] See Luke 7: 30.
[3] See John 8: 6.
[4] Matt. 19: 29; 25: 34, 46; comp. John 3: 15, *al.*
[5] Matt. 22: 37; Mark 12: 30; cited from Deut. 6: 5.
[6] Cited from Lev. 19: 18; see Matt. 19: 19.

EXPLANATORY.

A DISCUSSION ON ETERNAL LIFE, BETWEEN JESUS AND A LAWYER.

A LAWYER Asks a Question. — V. 25.

25. A certain lawyer. A scribe, a professional student and interpreter of the law of Moses. Usually each noted scribe was a teacher, and had a company of disciples about him. The law was both civil and religious. **Stood up.** Probably in some house where Jesus was teaching. He rose up respectfully in order to call Jesus' attention. **And tempted him.** Tested or tried him with some controverted questions of the day as to the quality and orthodoxy of his teachings. "He tested him either as to his ability or his orthodoxy. He laid a theological trap, but the hoped-for prey walked through it, and left him in it."—*Maclaren.* "Asking a question in honest search of information is praiseworthy. Asking a question in order to show the ignorance or inconsistency of the one questioned is a very different matter."—*Trumbull.* **Saying, Master** (*i. e.*, Teacher), **what shall I do to inherit eternal life?** How can I become a child of God, and as a child inherit from my Heavenly Father, and so have possession of eternal life? The lawyer, without doubt, had his own opinions on the matter. He was self-assured. He did not expect to learn, for he knew already. He also knew something of the reports of Jesus' teaching. The two did not agree, and there seemed to be an opportunity for showing that Jesus was wrong.

ETERNAL LIFE is the divine life which is implanted in us when we are born of the Spirit and become children of God. It begins in this life; but, being divine and natural, it endures forever. It is the life that belongs to heaven, which inspires all heavenly beings, and makes heaven what it is. Its outflow is perfect morality and the noblest character.

SEEKING ETERNAL LIFE. Of all things in the universe, this is the great prize we should seek with all our heart and soul. For it includes every other good,—God, heaven, holiness, usefulness, happiness. Just so far as we have eternal life can we know God, or heaven, or any highest good. Therefore, like Bunyan's Pilgrim fleeing from the city of Destruction with his fingers in his ears, crying out, "Life, life!" so we should run from the city of spiritual death to the city of eternal life.

A FALSE SEEKING. "A great many persons would be glad to inherit eternal life when they were no longer in the possession of mere mortal life. Indeed, most persons would be willing to pay something, or do something, as a means of securing an inheritance of eternal life. But, unless a man wants eternal life here and now, his desire to have it by and by is a vain desire."—*Trumbull.* For he does not really desire eternal life, the life of heaven, but merely happiness and safety hereafter.

JESUS Replies by Asking a Question.—V. 26.

26. He said unto him. Taking him at his word as asking with a sincere desire to learn the truth. **What is written in the law?** It was the lawyer's business to know the answer given in the Scriptures. Jesus did not express any opinion, but referred him to the Scriptures, which both believed, and thus avoided all carping criticism, and all opportunity for fault-finding with his teaching. **How readest thou?** "The usual rabbinical formula when Scriptural evidence was wanted"; perhaps implying a little more, viz., "To what effect" have you read the Scriptures? Draw out the answer from the fountain of truth. Some conjecture that Jesus pointed to the lawyer's phylacteries, on which the first passage quoted was always written.

27. And he answering said, quoting Deut. 6: 5, and Lev. 19: 18. It was probably

28. And he said unto him, Thou hast answered right: [1] this do, and thou shalt live.

[1] Lev. 18: 5; Neh. 9: 29; Ezek. 20: 11; Rom. 10: 5; Gal. 3: 12.

a well-known summary. **Thou shalt love the Lord thy God.** This is the first duty of all God's creatures. He is worthy of love. He is lovable and attracts love. As soon as a right-minded person sees God as he is, especially as revealed in Jesus Christ, he is drawn to love him. This love is also the best, the noblest, the most elevating, purifying, enlarging act of the soul. **With all thy heart.** *Heart* denotes in general terms the affection and will; affectionate choice, "the love of conscious resolve, expressed with will, which must at once become a second nature."— *Cremer's Biblico-Theol. Lexicon.* "The *heart* is the center of all physical and spiritual life, *the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors.*"— *Thayer's N. T. Greek-Eng. Lex.* **And with all thy soul.** *Soul* is the individual existence, the person himself, the seat of the will, dispositions, desires, character. The two words are united to teach that the entire undivided person must share in that which it has to perform with the heart. — *Cremer's Biblico-Theol. Lexicon.* **With all thy strength.** The whole power of the man must go into this love. Not only all the heart, but the most intense power of all the heart. Not only the whole mass, but the whole mass heated to the highest degree. Not only all the soul, but all the soul at its strongest and best. The greatest momentum of a body is made up of the whole mass moving with all the velocity of which it is capable. **With all thy mind.** True love has its intellectual and reasonable side. It is not blind. A[illegible] love always exalts the mind and enlarges the intellect. **And thy neighbour as thyself.** This love is the principle in the heart from which flows the Golden Rule in practise, and the perfect keeping of all the commandments which refer to our duties to our fellow-men. "Love is the fulfilling of the law."

THE LAWYER Answers from the Scriptures. —V. 27.

JESUS Replies. — V. 28.

28. Thou hast answered right. For he had taken, not tradition, but the Scriptures for his authority. Hence, his answer agreed with the teachings of Jesus. The condition of salvation is the same in the Old Testament and the New. There must be a heavenly life begun here. Where, then, is the superiority of the gospel? It reveals the atonement by which salvation was made possible to all in the old as in the new dispensation; it accomplishes in a new and better way for far greater numbers what was gained with difficulty by the few; it provides new motives, new forces, new hopes, new methods, new light, new truth. **This do, and thou shalt live.** Have eternal life. For the spirit of love is the spirit of eternal life. It is the life of heaven. It makes us children of God, and therefore his heirs.

COMPARE the answer Jesus gave to the young ruler (18: 18–22), where Jesus told him to keep the commandments and to show that he did so by giving his property to the poor. The answers are practically the same.

COMPARE the conditions given in the twenty-fifth chapter of Matthew, where the good deeds enjoined are not substitutes for faith, and prayer, and love, and honesty, but they are the proofs of a right heart, from which all virtues grow. The fruits of the Spirit are the proofs of the Spirit. Flowers and fruits are not substitutes for seeds and culture, and the life of the tree. All these are the means by which flowers and fruits may be gained.

ILLUSTRATION. "Some persons would make religion to consist of little else than a self-denying course of the practise of virtue and obedience. They make it a kind of house-of-correction work. But, no! I love the service of my God; like the bird, I fly at liberty on the wings of obedience to his holy will."— *Dr. Chalmers.*

ILLUSTRATION. "When a man is told that the whole of religion and morality is summed up in the two commandments, to love God and to love our neighbor, he is ready to cry, like Charoba in Gebir at the first sight of the sea: 'Is this the mighty ocean? is this all?' Yes, all; but how small a part of it do your eyes survey! Only trust yourself to it; launch out upon it; sail abroad over it; you will find it has no end; it will carry you round the world."— *Hare's Guesses at Truth.*

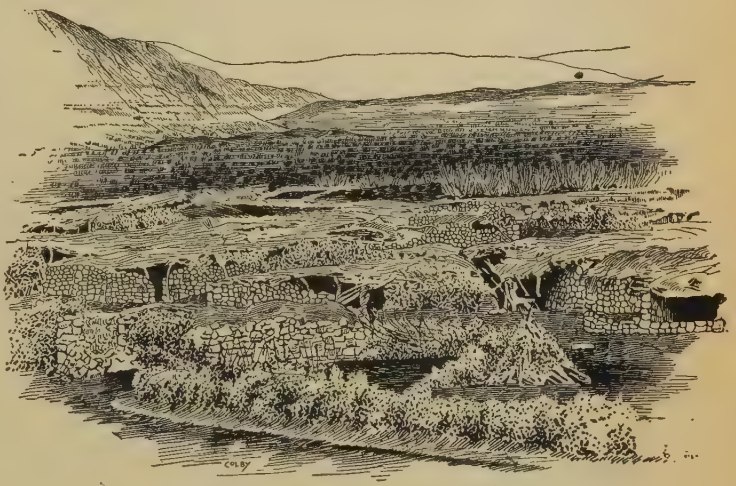
THE LAWYER Asks an Explanation. —V. 29.

29. But he, willing to justify himself. Make himself appear right. Jesus did not say that the lawyer lived up to the principles laid down. He left that to his conscience. And his conscience troubled him, even in his self-righteousness, lest he might have failed somewhere in this high ideal. The life and character of Jesus in contrast with his own convicted him of sin.

29. But he, [1] willing desiring to justify himself, said unto Jesus, And who is my neighbour?

30. And Jesus answering made answer and said, A certain man was going man went [2] down from Jerusalem to Jericho, and he fell among thieves, robbers, which both stripped him of his raiment, and wounded him, beat him, and departed, leaving him him half dead.

[1] Luke 16: 15. [2] Comp. Luke 18: 31; 19: 28.



From a Photograph by Bonfils.

General View of Jericho.

ILLUSTRATION. Often the best way to convict of sin is to show by example what is the better way. "Donatello, of Florence, as the story goes, once asked Brunelleschi for his opinion of a crucifix he had executed. 'What you have there done is no Christ,' was his reply, 'but a peasant nailed to the cross.' 'To find fault is easier than to do better,' answered Donatello, gruffly. Brunelleschi took the rebuff quietly, and secretly executed a crucifix for himself. One morning Donatello entered his studio straight from the market, bringing in his apron fruit, cheese, eggs, etc., for their mutual breakfast. So startled was he at sight of the crucifix that he raised his hands in astonishment, and let everything in his apron fall to the ground. 'How are we now to breakfast?' cried Brunelleschi. 'Pick up what you like,' answered Donatello; 'I for my part have had my breakfast for to-day. I see truly that you are made for Christs, and my art is fit for nothing more than peasants.'"

Brunelleschi and Donatello.

Said unto Jesus, And who is my neighbour? For the degree in which he had kept the law of love would depend on the answer to this question. If his neighbor meant his personal friends, "Jew, spelt large," he may have kept the law in some measure, or, at least, had come much nearer it than if "neighbor" included a wider circle. Doubtless this was a disputed question among the Jews.

JESUS Answers by a Parable. —Vs. 30–36.

30. **A certain man went** (was going) **down from Jerusalem to Jericho.** The road, or path — for there was no such road as is familiar to us — from Jerusalem went *down* literally to Jericho, the descent in less than twenty miles being about 3,500 feet. It was also a very dangerous road, lying much of the way in a deep ravine through soft rocks in which caves and chambers abounded, affording shelter to miscreants, who from them sallied forth to prey upon travelers. It is still necessary to have an escort in passing over that road. — *Bliss.* This "road was so notorious for robberies and murders that a portion of it was called 'the red or bloody way,' and was protected by a fort and a Roman garrison." — *M. R. Vincent.* Even now the consuls at Jerusalem have an agreement with the chiefs of the local Arabs to protect travelers on this road. One of these escorts told Rev. William Ewing that recently the Arabs had wounded a traveler in the neighborhood of Jericho, stripped him, and taken away his beast and all his goods. **Fell among**

The Jericho Road.

31. And by chance (there came down a certain priest / a certain I priest was going down) that way: and when he saw him, he passed by on the other side.

32. And (likewise / in like manner) [1] a Levite, (also,) when he (was at / came to) the place, (came and looked *on him*, and / saw him,) passed by on the other side.

33. But a certain [2] Samaritan, as he journeyed, came where he was: and when he saw him, he (had / was moved with) compassion, (*on him*,)

34. and went (And went / and came) to (*him*, / him,) and [3] bound up his wounds, pouring (in / on *them*) oil and wine; and (he) set him on his own beast, and brought him to an inn, and took care of him.

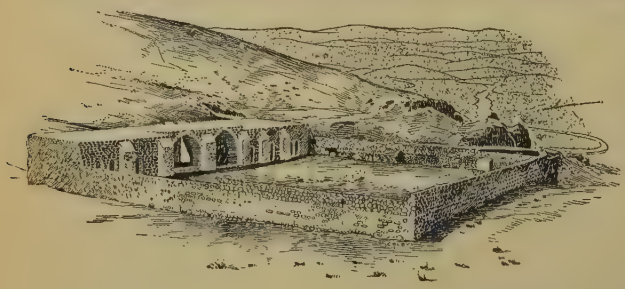
[1] John 1: 19; comp. Num. 8: 19. [2] See Matt. 10: 5. [3] Isa. 1: 6.

thieves. Robbers, brigands. On this very road an English baronet—Sir Frederic Henniker—was stripped and murdered by Arab robbers in 1820.

31. And by chance there came down a certain priest. "Jericho was one of the residences of the priests who came up to the temple of Jerusalem in turn to offer the daily sacrifices, burn incense, and perform the temple ceremonials. Compare the work of Zacharias, the father of John the Baptist (Luke 1: 9). There were twenty-four courses, each course officiating a week at a time, so that there were frequent journeys of priests and Levites between Jericho and Jerusalem. Professor Van Doren says that twelve thousand priests and Levites resided at Jericho. **He passed by on the other side.** Not of the road only, but of the ravine."—*Ellicott.* "Excuses were not wanting; there was danger in delay from the same or other robbers; it was not the priest's business; he was perhaps hastening to the temple service, or from it, to reach Jericho before nightfall; he was unfamiliar with wounds, and inapt in caring for them."—*Abbott.* Doubtless he thought that others would help the man. It was in a lonely place, and he might well have feared that the same robbers might attack him. To have stopped would have required no little courage. He may also have feared ceremonial defilement, which would interfere with his temple duties. Rev. Mr. Ewing says in the *Sunday-School Times*: "These men were under solemn obligations to assist an injured brother; but it is an indication of the spirit of the ruling classes to find that there were limits to these obligations, marked by the rank of the sufferer. In passing by they were not bound to rescue one who followed the humble calling of 'keeper of sheep,' even if he should belong to the house of Israel."

32. And likewise a Levite. The Levites performed the humble service of the temple, as cleaning, carrying fuel, and acting as choristers. Levites were also writers, teachers, preachers, and literati. **Came and looked on him.** He did a little more than the priest, but resisted the humane impulse.

33. But a certain Samaritan. The Samaritans were half heathen, a mixed race of Jews and Gentiles, accepting the Pentateuch only as their Bible, erroneous in some points of doctrine, and greatly despised by the priests and Levites. "The Jews have no dealings with the Samaritans." Note, in this connection, the noble spirit which Christ showed in this picture of a Samaritan, for it was but a short time before this that he had himself been rejected by Samaritans in such an ungracious way that the disciples wished to invoke fire from heaven upon them (Luke 9: 51–56). Moreover, it required great moral courage to thus exalt a Samaritan before Jews. **Had compassion on him.** A compassion so strong that it overcame selfishness and all sense of fear.



From a Photograph by Bonfils.

Scene of the "Good Samaritan" Episode.

34. Bound up his wounds, pouring in oil and wine. The wine was poured in to cleanse the wound, and the oil to assuage the

35. And on the morrow when he departed, he took out two [1] pence, and gave them to them the host, and said unto him, Take care of him; and whatsoever thou spendest more, I, when I come back again, [1] will repay thee.

36. Which now of these three, thinkest thou, was proved neighbour unto him that fell among the thieves? robbers?

37. And he said, He that shewed mercy on him. Then said Jesus And Jesus said unto him, Go, and do thou likewise.

[1] See Matt. 18 : 28.

smart. They were highly esteemed remedies. **Set him on his own beast.** "His care of the wounded man must have consumed considerable time; but this was the greatest magnanimity, and much more than common kindness required. Real love does not ask *how little*, but *how much* it may do."—*Jacobus.* **To an inn.** More like our hotel than the common khan. **And took care of him.** Gave him his personal attention, which is more costly and more blessed than all our money.

35. And on the morrow . . . he took out two pence (denarii) from his girdle. Shilling is a more exact translation of "denarius" than penny. It is worth about seventeen cents. But two such pence would be equivalent to three dollars in our day. **Whatsoever thou spendest more,** etc. He did all he could, consistently with his other duties.

36. Which now of these three . . . was (proved) **neighbour unto him?** The Lord's question has been admirably put as, "Which now of these three understood best what thou desirest to know?" —*Sadler.*

THE LAWYER Answers Rightly. — V. 37.

37. He that shewed mercy on him. There was no other answer possible to the question as Jesus put it. For the Samaritan certainly acted in a neighborly manner, although technically the lawyer might not have acknowledged that he was a neighbor.

JESUS Makes a Personal Application.

Go, and do thou likewise. Then you will know that you have eternal life. He would see that many of the Jewish teachings and practises were contrary to the conditions of entering into eternal life. The question with him now was no longer one of understanding the law, but of obeying it; not, Who is my neighbor, but, Do I love him?

1. FEELINGS VERSUS ACTION. "The practical manifestations of love to our neighbors are strikingly brought out in the parable. It is no mere sentiment, but meant to be embodied in act. Exquisite emotions tend to evaporate like waste steam, instead of being set to drive wheels. An ounce of help is worth a ton of sympathy. Feelings without action harden the heart. Beneficent action without feeling does little good. But the perfection of both is when every throb of pity is incarnated in a deed, and a wise head plans and a swift hand executes what a loving heart prompts for the help of a neighbor." —*Maclaren, in the Sunday-School Times.*

2. THE EMPHASIS. "The lesson is still more strongly taught by making the helper a Samaritan. Perhaps, if Jesus had been speaking in America, he would have made him a Negro; or, if in France, a German; or, if in England, a 'foreigner.' It was a daring stroke to bring the despised name of 'Samaritan' into the story, and one sees what a hard morsel to swallow the lawyer found it, by his unwillingness to name him, after all." —*Alexander Maclaren.*

3. THE STIMULUS. "What a stimulus this man has given to all good deeds from that day to this! If only we could know all that has been done for poor suffering humanity simply because of his good example, we should be much amazed, I am sure. He was a whole hospital in himself, for he acted as 'first aid to the injured' workers, and as 'ambulance surgeon,' and as 'Sunday hospital fund' collector, or, rather, giver. Truly, this was a wonderful man, this Samaritan. I hope to see him in heaven, to thank him for all that he started in the way of aid to all who are in physical need." —*A. F. Schauffler, D. D.*

4. APPLICATIONS TO THE STATE. — Both as individuals and as a nation, we are to treat the poor, the despised, the outcast, the degraded as our neighbors and give them all possible aid, and not pass them by on the other side. We are to treat the Indians as our neighbors; and the foreigners as our neighbors; and the Jews as our neighbors; and the colored race as our neighbors; and the prisoners, and the neglected, and ignorant as our neighbors. Every town and city, every part of our nation has some portion of this problem on its hands. Its only solution is that which Christ gives in this parable. The individual that

refuses to do this is excluded from heaven. The nation that does it not is doomed to destruction. The parable shows us our nation's hope. True, pure Christianity will save us. This is the way to eternal life, to continued existence.

5. APPLICATION TO THE CHURCH. The whole Christian church needs to act upon this principle. Its business is to be neighbor to the lost, wherever they are. No national prejudice should stand in its way. Everywhere in the world, the needy, the degraded, the savage, the godless are to be reached by Christian love. Thus only can churches have eternal life.

6. APPLICATION TO TEMPERANCE. I. The multitudes of people under the influence of strong drink, in various degrees, are the victims. II. Liquor sellers, saloon keepers, and all "who put the bottle to their neighbor's lip" are the robbers. III. Those who pass by on the other side are: (1) All who take no interest in temperance. (2) All who do not look after those who are beginning a downward course. (3) All who vote wrong on the temperance question. (4) All societies which encourage the use of strong drink. (5) All churches which do not use all their influence in favor of temperance. (6) All who are too busy to do any temperance work. (7) All towns which permit saloons to tempt their citizens. IV. The temperance societies of every kind, the churches, the law and order leagues, temperance schools, are all good Samaritans. Every one of us should do all we can personally, by giving money, by joining societies, at real cost to ourselves, that we may destroy the band of thieves and save their victims.

ILLUSTRATION. "When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travel, coming towards him, who was an hundred years of age. He received him kindly, washed his feet, provided supper, caused him to sit down, but observing that the old man ate and prayed not, nor begged for a blessing on his meat, asked him why he did not worship the God of heaven. The old man told him that he worshiped the fire only, and acknowledged no other God; at which answer Abraham grew so zealously angry that he thrust the old man out of his tent, and exposed him to all the evils of the night and an unguarded condition. When the old man was gone, God called to him and asked him where the stranger was; he replied, 'I thrust him away, because he did not worship thee.' God answered, 'I have suffered him these hundred years, though he dishonored me; and couldest not thou endure him for one night, when he gave thee no trouble?' Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction. Go thou and do likewise; and thy charity will be rewarded by the God of Abraham." "This story," says Stanley, "was apparently told by a Jewish prisoner at Tripoli to the Persian poet, Saadi, whilst working as a slave, thence copied by Grotius, thence by Taylor, thence appropriated by Franklin."

LESSON XII. — September 16.

THE RICH FOOL. — Luke 12 : 13–23.

Read Luke 10 : 38–12 : 34. **Commit Verses 19–21.**

GOLDEN TEXT.

What shall it profit a man, if he shall gain the whole world, and lose his own soul? — MARK 8: 36.

LEARN BY HEART.

The tenth commandment; Matt. 6: 25–33.

LIGHT FROM OTHER SCRIPTURES.

Covetousness. — Ex. 20: 17; Isa. 5: 8; Psa. 49: 11–18; Prov. 23: 4, 5; 1 Cor. 5: 9–11; Eph. 5: 3, 5; 1 Tim. 6: 9–11, 17, 18; Jas. 5: 1–3; 1 John 2: 15.

THE SECTION

includes the lesson, with a glance at the events that preceded it in the Perean ministry.

PLACE IN THE LIFE OF CHRIST.

In the latter part of his THIRD YEAR,—

THE PEREAN MINISTRY.

One of a series of *Great Truths* Jesus was enforcing during the closing months of his teaching.

Chart number 84.

Some Examples of Covetousness. — Achan (Josh. 7); Ahab and Naboth's vineyard (1 Kings 21); Judas (Matt. 26: 14–16).

Parallel with vs. 22, 23; Matt. 6: 25–33.

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LESSON PLAN.

Circumstances.— "Place in the Life of Christ."

SUBJECT: The Folly of the Worldly Spirit.

I. A Request for Jesus to Decide a Question of Property (v. 13).

The request.
How a worldly man acted under spiritual influences.
Practical.

II. The Position of Jesus in Reference to Such Questions (v. 14).

Jesus refuses to decide.
His reasons.
Illustration.
Modern applications.

III. The Incident Used as an Object Lesson on Covetousness (v. 15).

The warning.
What is covetousness?
Covetousness leads to breaking all the commandments.
Covetousness a failure.
Several illustrations.

IV. Jesus Illustrates His Teaching by a Parable (vs. 16–21).

Parable of the foolish rich man.
Illustrations.
Extraordinary mistakes of this man.
His complete failure.

V. Jesus Strikes at the Root of Covetousness (vs. 22, 23).

His teaching as to the use of life.

HISTORICAL SETTING.

Time. — November or December, A. D. 29, immediately following the last lesson.

Place. — Probably in Perea, beyond Jordan.

Jesus. — About 33 years old. On his last journey from Galilee to Jerusalem.

THE REFERENCE LIBRARY.

Commentaries on Luke; *Works on the Parables;* Robertson's *Sermons*, Second Series; "Christ's Judgment Respecting the Inheritance"; Henry Ward Beecher: *Sermons*, "The Rich Fool"; Spencer's *Sermons New and Old*, p. 317, "The Covetous Never Satisfied"; p. 58, "Rich toward God"; p. 454, "How to Be Truly Rich"; Hawthorne's *Wonder Book*, "The Gold Touch" (the story of Midas); the poem *Wrought into Gold; Suggestive Illustrations on the Acts;* the tenth commandment in works on *The Ten Commandments*. A very choice little book is Dr. Trumbull's *The Ten Commandments as a Covenant of Love* (25 cts., Wattles & Co.); Boardman's *University Lectures on the Ten Commandments* (Bapt. Pub. Soc.) is very suggestive.

SUGGESTIONS TO TEACHERS.

Compare with other Scriptures.

The Scripture examples given in the lesson may be made effective.

Distinguish covetousness from some things confounded with it.

Apply to modern times.

Open Parliament: —

The interruption.
Why Jesus refused to decide concerning the inheritance.
What is covetousness?
How it leads to breaking the other commandments.
The folly of the man in the parable.
The cure of covetousness.

13. And [1] one (out) of the (company, multitude) said unto him, Master, (speak to, bid) my brother that he divide the inheritance with me.

[1] Luke 11: 27.

EXPLANATORY.

I. **The Request for Jesus to Be a Judge Concerning Property.** — V. 13. **One of the company.** Not a disciple, but one of the hearers who had listened untouched by the solemn discourse of Jesus (Luke 12: 1–12). **Said unto him.** Perhaps interrupting the discourse. All the good he seems to have got out of it was to see that Jesus was wise, a preacher of righteousness, and one who cared for the needs of the people. If Jesus was the Messiah, whose kingdom was righteousness, he was just the one to right the wrong. Moreover Jesus had shown so much fairness and boldness in denouncing the sins of the Pharisees and prominent men that he seemed just the person to put his words into actions, and

Why He Appealed to Jesus.

14. And But he said unto him, [1] Man, [2] who made me a judge or a divider over you?

[1] Mic. 6: 8; Rom. 2: 1, 3; 9: 20. [2] Comp. Ex. 2: 14; Acts 7: 27.

compel the wrong-doer to right his wrongs. A word from one who spoke with such authority would overawe the offender. It is quite probable that he had failed in his efforts to obtain his rights. He may have been too poor to prosecute them, his brother having possession of the property and able to bribe the judges. **Speak to my brother.** "He does not ask Jesus to arbitrate between him and his brother, but to give a decision against his brother. There is no evidence that the brother consented to arbitration." — *Int. Crit. Com.* **That he divide the inheritance with me.** "In the East there is comparatively little wealth in the easily convertible form of coin, and investments so familiar among ourselves are absolutely unknown, but a man's property is estimated very much as in the days of Abraham, by the number of his flocks and herds, and of his household goods, as changes of raiment. A father might leave his property, for instance, as in the case before us, to be divided among his sons, giving his eldest son, as was the ordinary custom, a double portion. Hence arose the difficulty: how was the property, which we should call stock, to be partitioned? For the settlement of such disputes the Jews had a special court, called 'The court of thou draw and I will draw.' But the consent of both parties was requisite before this tribunal." — *Canon Tristram.* This man was probably one of the younger brothers, who had been defrauded out of his portion, and was anxious to gain possession of it. That he felt himself wronged is evident, and the outburst is true to nature. It weakens the lesson of the incident to suppose that envy, or a desire for more than his legal share, was the motive. The man was full of his earthly wrongs, while the Lord had been talking of heavenly things. He was not a hypocrite, probably was not conscious of the incongruity of his demand. — *Professor Riddle.*

Dividing the Inheritance.

THE WORLDLY MAN UNDER SPIRITUAL INFLUENCES. The question, under the circumstances, betrayed the man's real character. "He unwittingly turns his heart inside out." "He attended to the sermon for the purpose of watching when it should be done, that he might then do a stroke of business." — *William Arnot.* This man, smarting under his wrongs, was absorbed in his hopes of a worldly inheritance, even while Jesus was offering him a heavenly inheritance. He was "a lump of ice in a sea of fire." He was such "an egotist, incapable of caring for anything but his own selfishness," that he was willing to interrupt the Messiah in his work and, like swine, trample the heavenly pearls under his feet, and prevent the spiritual and heavenly blessings from coming to his fellow-men, in order that he might obtain possession of some property. His selfish and worldly spirit was shown, not in the desire to obtain the property, but by what he was willing to do in order to obtain it, and by his placing it above spiritual and heavenly things.

PRACTICAL. 1. How far do those come from the same spirit who dwell on their worldly affairs during the worship of God, make worldly plans during the sermon, and let their minds run on worldly interests during prayer and the reading of God's Word?

"A finger's breadth at hand will mar
A world of light in heaven afar,
A mote eclipse a glorious star."

2. "Almost any one is ready to call Jesus Master when he can make something by it." But such people bring no benefit to themselves or to the cause.

II. **The Position of Jesus in Reference to Such Questions.** — V. 14. **And he said unto him, Man.** As in Rom. 2: 1, 3, the form "O man" was one which expressed grave censure and indignation. Was it for this that men came to him, instead of seeking for the kingdom of God? This is the only instance of our Lord's so addressing one who had come to him as a questioner. — *Handy Com.* **Who made** (appointed) **me a judge.** A public officer of a worldly kingdom, whose business was to examine and decide the cases that came before him. **Or a divider,** *i. e.*, umpire, arbitrator, one who separates into parts, to carry out and execute the decision. — *Professor Kendrick.* He did not dismiss his petitioner empty. He sent him away filled with precious truth. — *Augustine.*

ILLUSTRATION. He came to Jesus exactly as hundreds come to missionaries in the East now, to settle their disputes. Where there are large native communities, not of converts, but the children and grandchildren of converts, as in South India, the missionaries are constantly being appealed to on just such small subjects as the man brought before

15. And he said unto them, [1] Take heed, and beware of / keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

[1] 1 Tim. 6: 6-11; comp. Heb. 13: 5.

Christ, and, however anxious they may be to be useful in temporal matters, they are continually compelled to refuse to be "judges and dividers"; otherwise the whole of their time would be swallowed up. — *E. Stock.*

WHY JESUS REFUSED TO DECIDE THIS CASE. (1) Because it would be an interference with the government, and entirely out of place. It would have given occasion for the government to interfere with his great work. There were enough legitimate points in which he was in opposition to them. (2) It would have given the people a wrong idea of the Messiah and his kingdom, confirming their idea that the Messiah was to be a temporal prince, and his kingdom, of this world. (3) He had not time for such details, even if it had been right to interfere. (4) He would lead the man to far higher good, to a heavenly inheritance, and the principles of the kingdom of God. It was of infinitely more importance to this man that he should have the right spirit than that he should possess any amount of property. But this spirit would be the surest way to gain his rights. "A soft answer turneth away wrath." (5) "He refused," says Robertson, "because he was the friend of both. He never was the champion of a class, because he was the champion of humanity." (6) It is Christ's way to preach great principles, and plant them in the heart; to teach men love, unselfishness, truth, order, obedience, out of which shall come the decision of all questions of right and wrong, the rights of the oppressed, the due reward of labor. It is of little account to right a single wrong, and leave the spirit that multiplies the wrong; to pull up a single weed, and leave the garden uncultivated.

MODERN APPLICATIONS. 1. Christ's church should be separate from the State. "I cannot but think that in this case the Lord disclaims, in behalf of his ministers, all temporal rule, such as that of the Bishop of Rome over the States of the church, the prince bishops of Germany, and such offices of temporal sovereignty as occupy the time and energies of his ministers with secular business." — *Sadler.* Assumption of State authority is even more injurious to the church than to the State, taking away her thought and influence from higher things.

2. It is the business of Christ's church to inculcate those great principles which will lead to all true reform, but not, *as a church organization*, to leave this high work for the details of political management. But it is always to stand by the right principles, on the side of all good.

3. The greatest power in reform is the conversion of men from the love of sin to the love of righteousness. This makes all good reforms possible, this inspires and carries them out. A revival of true religion is the atmosphere of all progress in righting the wrongs of men.

4. The Christian minister, like his Master, proclaims true principles, opposes all wrong, advocates all right, but cannot take part in personal quarrels between selfish people.

III. **This Incident Used as an Object Lesson for a Warning against Covetousness.** — V. 15. **And he said unto them.** The crowds of people he was addressing when the man interrupted him. Jesus turns the hindrance into a help, the rock in his way into a stepping stone. **Take heed.** Look out. Have your eyes fully open to this man, and to the danger which besets you all as it has him. Jesus points him out as an example. **Beware of covetousness.** Guard yourselves from covetousness. R. V., "Keep yourselves from all covetousness," that is, from all forms of covetousness. For covetousness is like the fabled old man of the sea, who appeared in many forms according to his needs.

COVETOUSNESS (1) is not a mere desire for more; for that desire, in some form, is ever appealed to in the Bible, and is the root of all civilization and progress. (2) Covetousness is the overstrong desire for more, uncontrolled by reason, or conscience, or the Word of God, — a desire that is willing to gain for itself (*a*) at the expense of others, (*b*) at the expense of higher and better things. It is not coveting to desire a house, but to desire it so as to deprive our neighbor of it, or to gain it by wrong-doing or neglect of duty. All true gains, all true increase, are such as benefit both parties and the community in general.

SPECIMENS OF COVETOUS MEN:—

"Laban (Gen. 31: 41, 42).
Achan (Josh. 7: 20, 21).
Eli's sons (1 Sam. 2: 12-17).
Samuel's sons (1 Sam. 8: 3).
Saul (1 Sam. 15: 9, 19).
Ahab (1 Kings 21: 1-4).
Gehazi (2 Kings 5: 20-24).
Priests of Israel (Isa. 56: 11; Mal. 1: 10).

16. And he spake a parable unto them, saying, [1] The ground of a certain rich man brought forth plentifully:

17. And he (and) thought (reasoned) within himself, saying, [2] What shall I do, because I have no room (not) where to bestow my fruits?

[1] Comp. Psa. 49: 16-20; Ecclus. 11: 18, 19. [2] Comp. Eccl. 5: 10

Judas (Matt. 26: 14-16; John 12: 6).
Ananias and Sapphira (Acts 5: 1-10).
Demetrius (Acts 19: 24-27).
Felix (Acts 24: 25, 26)."
— *Sunday-School Times.*

COVETOUSNESS LEADS TO THE BREAKING OF ALL THE OTHER COMMANDMENTS. Every sin is born of desire, and this intense desire, which would gain its end at any or every cost, is the fountain whence flows all the sins forbidden by the commandments. "The love of money is a root of all evil." It is the worship of mammon; it leads to false oaths, and Sabbath breaking, and dishonoring parents, to murder, and adultery, and stealing, and lying. We can see examples in the *specimens* of covetous men given above.

THE COVETOUS LIFE IS A FAILURE. **For a man's life consisteth not in the abundance of the things which he possesseth,** *i. e.*, "it does not follow, because a man has abundance, that his life consists in wealth. Life depends for its value upon the use we make of possessions." — *Int. Crit. Com.* (1) Wealth cannot prevent disease and death, as in the parable that follows. (2) The things that are essential to the best and happiest life can neither be given nor taken away by wealth; they belong to all, as the sunshine and fresh air. To people of equal natures, it is wonderful how little difference in enjoyment or in usefulness their possessions make. Not outward things, but the inward spirit; not possession, but character; not what one has, but what he is; not what he acquires, but what he becomes, is the real measure of a man's success in life. It would be pleasant to have the outward possessions of an angel, — his crown, his harp, his voice, his shining raiment, his home in paradise, — but it would be a thousand times better to *be* the angel. For one might have all his possessions, and yet be in the very focus of wretchedness.

ILLUSTRATION. "Dying, Horace Greeley exclaimed: 'Fame is a vapor, popularity an accident, riches take wings, those who cheer to-day will curse to-morrow, only one thing endures' — character!'"

ILLUSTRATION. Midas, the king of Phrygia, when the gods promised him anything he would ask, prayed that everything he touched might be turned into gold. But no greater curse could have befallen him. He soon tired of turning rocks and trees to gold, and, becoming hungry, would eat, but the food turned to gold before it reached his mouth. He kissed his child, and she became a statue of gold. He could only pray that the gold touch be removed. The story is best told in Hawthorne's *Wonder Book*, or classic stories told to children.

ILLUSTRATIONS. In the *Arabian Nights*' tale of the "Forty Thieves," is the story of the man, who, entering into their treasure house, forgot the magic "open sesame" by which the door would open, and perished in the midst of great riches. The story, in Douglas Jerrold's *Cakes and Ale*, of a man who unintentionally nailed himself into his own treasure cellar, and perished, as men within the walls of their own selfishness.

ILLUSTRATION. "The covetous man pines in plenty, like Tantalus, up to the chin in water and yet thirsty. Like the chemist, he turns everything into silver — what he should wear, and what he should eat — and so robs back and belly of warmth, of sustenance. As the dog in Æsop's fable lost the real flesh from the shadow of it, so the covetous man casts away the true riches for the love of the shadowy." — *Dr. Wise.* The value of life depends on what we are, not on what we possess. Any beast may carry a load of gold, but he is a beast still.

IV. **Jesus Illustrates His Teaching by a Parable.** — Vs. 16-21. **16. The ground of a certain rich man.** This man is represented as rich, not because successful covetousness is worse than unsuccessful covetousness, but because the rich are more exposed to this sin, and to show that even if one gains all that his covetousness desires, still it is folly. "Our Lord evidently referred mentally to the story of Nabal, whose name means 'fool' or 'churl' (1 Sam. 25)." — *Cambridge Bible.* **Brought forth plentifully.** His crime was not dishonesty, though we do not know how he acquired his land. The great harvests were innocent gains. His sin was in greedy and selfish use of these gains. The man was successful, as the world goes.

17. And he thought within himself. "He dialogued with himself." "The

18. And he said, This will I do: I will pull down my [1] barns, and build greater; and there will I bestow all my fruits / corn and my goods.

19. And I will say to my soul, Soul, thou hast much goods laid up [2] for many years; take thine ease, [3] eat, drink, *and* be merry.

20. But God said unto him, [4] *Thou* fool, this night [1] is thy soul [5] shall be required of thee: then whose shall those things be, which thou hast provided? [4] Thou foolish one, [5] is; and the things which thou hast prepared, [6] whose shall they be?

21. So [is] he [7] that layeth up treasure for himself, and is not rich toward God.

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[1] V. 24.
[2] Comp. Prov. 27: 1; Jas. 4: 13–15.
[3] Eccl. 2: 24; 11: 9; Tob. 7: 9; 1 Cor. 15: 32; comp. Luke 15: 23.
[4] Jer. 17: 11; comp. Matt. 16: 26.
[5] Job 27: 8; Wisd. 15: 8.
[6] Psa. 39: 6; comp. Job 27: 17–22; Eccl. 2: 18, 21.
[7] Matt. 6: 19, 20; comp. v. 33; Luke 6: 24; Psa. 52: 7; Jas. 5: 3, *al.*

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curtain is here drawn back, and we are admitted into the inner council chamber of a worldling's heart." — *Trench.* **What shall I do.** A common perplexity of the wealthy. He did not know how to invest his surplus. — *Abbott.* He does not seem to have thought of using it for God and humanity. **No room where to bestow my fruits.** All the products of his land. "You have for the depositories of your wealth the bosoms of the poor, the widows' houses, the children's mouths." — *St. Ambrose.* He looked everywhere but to heaven for a place in which to lay up his treasures.

18. **I will pull down my barns.** He was planning for a long life, and larger worldly resources. In modern times the parable would have spoken of investments, trusts, bonds, stocks, and real estate.

19. **I will say to my soul.** His conscious self, the seat of activity, desires, enjoyment, including his higher nature. He would feed even this on husks. **Much goods laid up for many years.** He counted on a long life, and imagined that his "much goods" could satisfy his soul. **Take thine ease, eat, drink, and be merry.** "More energetically in the four words of the original: rest, eat, drink, enjoy." — *Farrar.* Such was his conception of life!

ILLUSTRATION. "'Where your treasure is there will your heart be also.' God pity the man whose heart dwells in a barn or a bank vault! Ben Jonson lived in an alley; but he thought that the meanness of his king indicated that his soul lived in an alley. Evidently the rich fool's soul was living in his barns." — *Hurlbut.*

20. **But God said.** By whom his days were controlled. In contrast with what the man said, who had no power over the length of his life. **Thou fool.** Literally, *fool, senseless, unthinking one.* So different from what the shrewd man thought he was. **This night.** Instead of his proposed "many years." **Thy soul shall be required of thee.** Greek, *they are demanding back from thee thy soul.* His time for repentance is past, and God's messengers are already charged to summon him to his account. So far from having a vast store of gratifications for his soul, his soul itself is not his own; and, regarded as his organ of pleasure, is now reclaimed by God. — *Bliss.* **Then whose shall those things be.** It would make little difference to him whose they were, since they were not his, and could no longer minister to his pleasure.

THE EXTRAORDINARY MISTAKES OF THIS MAN. "1. To begin with, he made a mistake in *thinking there was no place for produce except in barns.*

"2. So we see another mistake he made: he *supposed his riches would be a comfort to him when they were hoarded*, whereas they became then only a care and a burden. The nearest approach to the old disease of the possession of devils that we have in modern times is exhibited when a man is possessed of the money he thinks he possesses.

"3. The third mistake this man made was worse than any one of the others: he *left out of his thoughts all consideration of the infinite God who made and owned him.* He says, 'my' barns, 'my' goods, 'my' fruits, and even 'my' soul.

"4. But this mistake inevitably led to another; he seems to admit *that his soul has no higher needs than his body.*" — *C. S. Robinson, in S. S. Times.*

21. **So is he.** A complete fool, a miserable failure; one who has transformed the possible riches of heaven into coals of fire. **Layeth up treasure for himself.** Not in heaven, not in humanity, not in character. **And is not rich toward God.** Rich in those things which God loves, and which bring him near to God, — rich in love, in character, in good works, in deeds of kindness, in labors and gifts for the salvation of men; rich in all

22. And he said unto his disciples, [1] Therefore I say unto you, [2] Take no / Be not thought / anxious for your life, what ye shall eat; neither / nor yet for the / your body, what ye shall put on.
23. The / For the life is more than meat, / the food, and the body is more / than the raiment.

[1] For vs. 22–31, see Matt. 6: 25–33.

[2] V. 11; Luke 10: 41; Matt. 10: 19; 13: 22 (Gk.); 1 Cor. 7: 32 (Gk.); Phil. 4: 6; 1 Pet. 5: 7.

that makes the glory of God and the bliss of heaven. The only man who is really rich is he who is rich toward God.

V. **Jesus Strikes at the Root of Covetousness.** — Vs. 22, 23. 22. **Therefore.** As the conclusion from the parable and the incident that led to it. **Take no thought.** This translation has troubled many a tender conscienee. *Take thought*, in this passage, was a truthful rendering when the A. V. was made, since *thought* was then used as equivalent to "anxiety" or "solicitude." So Shakespeare (*Hamlet*): —

> "The native hue of resolution
> Is sicklied o'er with the pale cast of *thought*."

The Greek for *take no thought* is literally, be not drawn in different directions, be not distracted, be not anxious. **For your life, what ye shall eat.** To support life. "Make not your physical and temporal wants the special and great objects of thought and care." Do not let them burden you so that you cannot give your time, and thought, and money to better things.

23. **The life is more than meat.** (1) Life is the greater gift, which none but God can give. He will not give you the greater gift and withold the lesser. (2) The kind of life you live, the best use of your life, its highest powers, its greatest enjoyments are of vastly more importance than the kind of food and clothing you have. If one or the other must be neglected, let it be the one of least value. Jesus goes on to show the reasons: God's loving care, treasure in heaven, the promise that if we seek first the kingdom of God, our bodily wants will be cared for.

OBSERVE that this command does not tend to idleness or want of thrift, or to poverty, but, on the contrary, to the best prosperity, and to the best enjoyment of whatever God gives us; while over-anxiety tends to dishonesty, to crime, to selfishness, to disappointment, and to bitterness of spirit.

LESSON XIII. — September 23.

THE DUTY OF WATCHFULNESS. — Luke 12: 35–46.

(MAY BE USED AS A TEMPERANCE LESSON.)

Read Luke 12: 35–59. **Commit Verses 43, 44.**

GOLDEN TEXT.

Watch and pray, that ye enter not into temptation. — MATT. 26: 41.

LEARN BY HEART.

Vs. 42–45; Mark 13: 35–37; Matt. 24: 46.

PLACE IN THE LIFE OF CHRIST.

In the last part of the THIRD YEAR of his public ministry. The early part of his PEREAN MINISTRY. On his way to Jerusalem.

Chart number 84.

THE SECTION.

The lesson, and all that the Gospels say about watching.

LIGHT FROM OTHER SCRIPTURES.

Parables on Watching. — Matt. 24: 42–51; Mark 13: 34–37; Luke 21: 34–36; Matt. 25: 1–13.

Watching. — Deut. 4: 9; Prov. 4: 23–26; Matt. 25: 13; 26: 40, 41; Rom. 13: 11; 1 Cor. 10: 12; 16: 13; Eph. 6: 13, 18; 1 Thes. 5: 4, 6; Rev. 3: 2, 3; 16: 15.

CHARACTER SKETCHES.

The faithful servant.
The unfaithful servant.

HISTORICAL SETTING.

Time. — November, A. D. 29.

Place. — In Perea, somewhere between Galilee and Jerusalem.

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LESSON PLAN.

Introductory.

SUBJECT: Watchfulness.

Three kinds, illustrated in three scenes, or pictures.

SCENE I. **The Watchfulness that Is Awake to Duty and Opportunity** (vs. 35–38).

The command to watch.
What it is to watch.
The need of watching.
For what to watch.
The reward of watching.
Application to temperance.

SCENE II. **Watchfulness against Attack** (vs. 39, 40).

The parable.
The application.
The need of watching.
Illustrations.
Application to temperance.

SCENE III. **The Watchfulness of Preparation** (vs. 41–46).

The parable.
The reward.
The unfaithful servant and his fate.
Illustrations.

THE REFERENCE LIBRARY.

Commentaries on Luke and Matthew; Maclaren's *Bible Class Expositions*, Matthew, vol. II.; "Watching for the King" ($1.00, Armstrong); *Suggestive Illustrations on Matthew*, and on *Luke* ($1.25, Herrick); Lowell's *Poems*, "The Present Crisis"; Foster's *Cyclopedia of Illustrations*, I., 5974–5984; II., 12,197–12,202; *The Tract*, "Parley, the Porter"; Homer's *Odyssey*, the return of Ulysses, given well in *Ancient Classics for English Readers*, *Odyssey* ($1.00); F. W. Robertson's *Sermons*, "Waiting for the Second Advent." On temperance, *Temperance in All Nations*, 2 vols. (Nat. Temp. Soc.); *The Drink Problem*, D. Lewis; *Traps for the Young*, Anthony Comstock.

SUGGESTIONS TO TEACHERS.

Let this lesson be a focus of the rays from all the calls to watchfulness in the Gospels, "the urgent exhortations to watchfulness which sound through all these eschatological sayings like the deep toll of an alarm bell."

Picture Scenes. — The picture or parabolic form of Christ's teachings can be made very impressive.

The Application to our own times is as needful as to those older days, for every reason why the disciples should watch is intensified in our own times.

Temperance. — The application to temperance is very clear, and the emphasis can be laid upon this application according to the needs of each class.

Open Parliament: —

What it is to watch.
The need of watchfulness at the time of the lesson.
The need of watchfulness to-day.
The scene at the marriage feast.
The scene when the robber came.
The scenes during the Master's absence.
The reward of the faithful watchers.
The fate of the unfaithful.

35. [1] Let your loins be girded about, and [2] *your* lights / your lamps burning;

[1] Eph. 6: 14; 1 Pet. 1: 13; comp. Ex. 12: 11; Job 38: 3; Jer. 1: 17; John 21: 18, *al.*

[2] Comp. Matt. 25: 7.

EXPLANATORY.

WATCHFULNESS is of three kinds, each of which is taught by a parable, has its own reward, and is explained and applied by Christ. These parables are picture scenes, and the lesson may well be taught by means of these scenes.

SCENE I. **The Watchfulness that Is Awake to Duty and Opportunity.** — Vs. 35–38. 35. **Let your loins be girded about.** "The long Oriental robe requires to be taken up and the skirt fastened under the girdle to allow freedom in walking." — *Abbott.* Thus the servant is ready for action, prepared for whatever duty is required of him, at a moment's notice. **And your lights burning.** Like the lamps which the wise

The Command to Watch.

36. And (and be) ye yourselves like unto men [1] (that wait, looking) for their lord, when he (will, shall) return from the (wedding; marriage feast:) that when he cometh and [2] knocketh, they may (straightway) open unto him. (immediately.)

37. [3] Blessed (are, are) those servants, whom the lord when he cometh shall find [3] watching: verily I say unto you, that [4] he shall gird himself, and [5] make them [to] sit down to meat, and (will, shall) come [forth] and serve them.

[1] See 2 Pet. 3: 12.
[2] Rev. 3: 20.
[3] See Matt. 24: 42, 46.
[4] John 13: 4; comp. v. 35; Luke 17: 8.
[5] Comp. Luke 22: 27.

virgins carried to meet the wedding procession (Matt. 25: 1–13); or the lamps in the house, all ready to answer the knock at the door and welcome the returning master. This is another symbol of being ready for duty.

36. Like unto men that wait for their lord. "The faithful believer is described as a servant waiting over night for the arrival of his master, who is returning from a journey. That there may be no delay in opening the door when he shall knock, he keeps himself awake, up and ready to run. The lighted lamp is at his hand; he has even food ready against the time of his return." — *Godet.*

37. Blessed are those servants. Because they have done their duty, their conscience is at ease, their Master is pleased and will give them a special blessing. **Shall find watching.** γρηγοροῦντας, a word derived from the perfect of ἐγείρω (to wake up), and hence, *to have been aroused from sleep, to be awake, alert.* The corresponding word, in Mark 13: 33, is derived from ἀγρεύω, to hunt, and ὕπνος, sleep. "The picture is of one *in pursuit of sleep*, and, therefore, *wakeful, restless.*" The watcher is ever on guard, like the lookout on a ship or the outposts of an army.

What it Is to Watch.

The word *watching* expresses not a mere act, but a state of wakefulness and watching. "What the Saviour enjoins is not curiosity, straining to be the first to see the returning master, but the wakefulness and diligence that overlooks no duty, indulges no indolence. The last thing that would please a master would be the idle curiosity which would make the servants neglect their work to stand outside the door gazing to catch a glimpse of his return. What the master desires is wakeful work." — *R. Glover.* We watch by serving the Lord as faithfully as if he were ever looking upon us. We watch by being on our guard against every temptation and danger. Watchfulness is the opposite of careless security; it is a state of readiness.

For What to Watch.

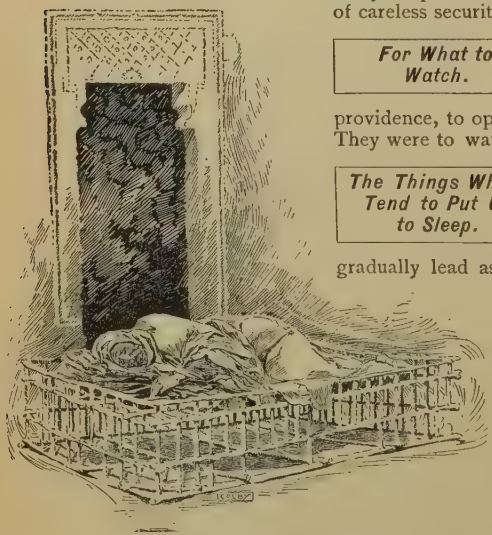
They were to be awake to every duty, to every opportunity to serve their Master and his cause, to new truths, to new developments of providence, to open doors to new and wider fields of labor. They were to watch for the coming of their Lord, in whatever form or method.

The Things Which Tend to Put Us to Sleep.

The delay of the coming; coldness and worldliness in the community; our sinful hearts and desires; unbelief; insidious temptations which gradually lead astray before we are aware. We are beset by perpetual temptations to sleep, to spiritual drowsiness and torpor. "An opium sky rains down soporifics." The last thing we should have is a sleepy religion.

There was danger of their becoming careless and worldly, of their love growing cold, of falling asleep (Matt. 24: 11, 12; 25: 5–12; Mark 13: 36).

They were left with a great work to do for the Master (Matt. 25: 14, 15, 35, 36; 10: 7–9). Indeed, they were to carry on the building up of the kingdom which Jesus founded, and to preach



From a Photograph by Wilson.

Watchman at the Palace Gate.

38. And if he shall come in the second watch, [or come and if] in the third watch, and find *them* so, blessed are those [servants. *servants.*]

39. [1 And this know, But know this,] that if the [goodman master] of the house had known [in] what hour [2 the thief would come, was coming,] he would have watched, and not have [suffered left] his house to be [3] broken through.

[1] For vs. 39–46, comp. Matt. 24 : 43–51.
[2] Comp. 1 Thes. 5 : 2 ; 2 Pet. 3 : 10 ; Rev. 3 : 3.
[3] Matt. 6 : 19 (mg. for mg.).

the gospel to all the world. Jesus was soon to leave them by death on the cross. The saddest day of their lives was soon to throw its shadow over them. He was to come again in the resurrection, in the Holy Spirit, in the coming of his kingdom. It was easy to fail to see these comings, unless they were ever watching and on guard. They must be ready to receive him, to welcome him, to hear his voice, to carry out his plans. We also are to watch for the coming of the Lord; watch for it with hope and joy; watch for the signs of his special presence and power; watch for openings to serve him by helping his poor children; watch for opportunities of comforting the sad, upholding the weak, reclaiming the erring, teaching the ignorant, leading men to Jesus, aiding his cause. "The church should march with its face towards the future, looking up to the Saviour at the right hand of God, and ever present with us. Christianity is a sacred memory of the crucified and risen Lord. It is also a present power. It is more; it is a most joyous hope."

The Need of Watching.

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."
— *Shakespeare.*

He shall gird himself, and make them to sit down to meat. "The figure used to express the high blessedness of those found watching, that the Lord will gird himself and wait upon them, is a very surprising one, and must betoken an honor and blessedness beyond all thought." — *Sadler.* They shall be his guests "at the marriage supper of the Lamb," shall be welcomed and served by the Lord himself, shall join with the highest in "the feast of reason and the flow of soul." The best of companionship under the most delightful circumstances shall be theirs.

The Reward of Watching.

This shall not only be true in heaven when Jesus welcomes his disciples to the city of God and the trees of life, and does for them a thousand times more than they have ever done for him; but also all through their earthly lives Jesus serves his faithful ones infinitely more than they serve him, and does for them all that his perfect love can do.

38. Second . . . or . . . third watch. Always watching, whether it be early or late. "The watch was a military division of the night, covering the hours occupied by each of the four relays of guards stationed from 6 P. M. to 6 A. M." — *American Commentary.* Sometimes the Lord seems to delay his coming, but the faithful ones watch to the very end.

ILLUSTRATION. "There used to be in one of the old Greek cities a statue called "Opportunity." It was a human figure standing on tiptoes to show that it remained but a moment. It had wings on the feet to suggest the speed with which it passed by. The hair was long on the forehead to show that men must seize an opportunity when they meet it; while the back of the head was bald to indicate that when an opportunity has once passed it cannot be caught." — *Louis A. Banks.*

ILLUSTRATION. Homer's *Odyssey* describes the hero Ulysses as falling asleep just before he reached his home, Ithaca, after a long voyage, and a sailor loosing the winds of Æolus during his sleep was the means of driving him away to many long wanderings.

Application to Temperance.

Not only those who are laboring and praying for temperance reform, but the young people especially should be wide awake and watchful in regard to temperance. They should watch the effect of strong drink upon others. They should watch its effect upon the community. They should be on their guard against the smallest beginnings of the habit of using intoxicating liquors. They should watch for opportunities of helping on the cause of temperance by word and by example in public and in private.

SCENE II. **Watchfulness against Attack.** — Vs. 39, 40. **39. If the goodman.** The master, the owner. **Had known (in) what hour the thief would come, he would have watched.** "In the East, which knows not the happy and secure municipal arrangements of Western

The Parable.

40. Be ye [1] therefore ready also: for the Son of man cometh at an hour when ye think not.
[1] also ready: in an hour that ye think not [2] the Son of man cometh.

[1] V. 47; Matt. 25: 10. [2] Luke 21: 27.

lands, every one must be his own policeman. The State punishes, but leaves the prevention and detection of theft and robbery to the individual interested. Hence the watchman is a necessary and important personage everywhere." — *Tristram.* **And not have suffered.** Permitted. He took the ordinary precautions of bars and bolts. But he should have done more. **To be broken through.** Literally it is *to-be-dug-through*, a graphic word, appropriate to describe the action that would be required to get into a house whose walls consisted in a great measure of mud. "In Egypt," says Horatio B. Hackett, "and most of the towns of Palestine, at the present time, the houses are built, not of wood or stone as we build them, but of mud more or less hardened by exposure to the sun, or of mud and pebbles mixed together." — *Illustrations of Scripture*, p. 59. "The easiest way, therefore, and the most noiseless, for burglars to operate, was not to force the door, but, as it were, to delve or dig the walls." — *Morison.*

The Application.

40. Be ye therefore ready also. Watch not one night, but all the time. As a rope or a wall of defense is only as strong as its weakest part, so watching is effective only when it is persistent and continuous. **The Son of man cometh at an hour when ye think not.** "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (1 Thes. 5: 2; see also 2 Pet. 3: 10). The comings of the Lord are ever unexpected to us, — his coming at death, his coming to judge the world, his coming in his kingdom, his coming in the harvest times of men, his coming in the crises of our lives, his coming with opportunities and open doors, his coming with the power of the Holy Spirit. In Matt. 24 the same command to watch, enforced by the same reason for watching, follows a description of the dangers and temptations against which the disciples should be on guard, lest they desert Christ's cause or deny their Master, or fall into some pitfall of sin. There were to be wars, persecutions, great iniquities, false prophets, the love of saints even growing cold, fearful tribulations, which could be typified only by the sun and moon darkened and the stars falling from heaven; great changes and overturnings, which seemed like the end of all things, but were in reality the springtime of the new kingdom, the birth of the new heaven and the new earth. And at some time the Lord himself is to appear in the clouds of heaven, a King, a Saviour, and a Judge (1 Thes. 4: 13–18; Rev. 20: 7–22: 5; Matt. 25). Therefore we are to watch against temptations from within and without; against being deceived by the great deceiver; against pervading iniquities which fill the air with moral malaria, or chill the piety of even the church; against failure in duty; against losing the warmth of first love; against the sudden assaults of passion, or lust, or dishonesty; against the day of death and of judgment, so as to be prepared for them when they come.

The Need of Watching.

ILLUSTRATION. The excellent little story, *Parley, the Porter*, published as a tract by the American Tract Society, is an unusually effective illustration for children as to the duty of watching, the danger of neglect, and the way in which people are put off their guard.

ILLUSTRATION. "A great commander was engaged in besieging a strongly fortified city. After a while he concentrated his forces at a point where the fortifications were stronger than at any other, and at 2 P. M., under a bright sun and a clear sky, ordered an assault. When expostulated with by an under officer, the commander replied: 'At this point such a general is in command. At this hour of the day he is invariably accustomed to retire for a long sleep. When informed of our approach he will deny the fact, and send a messenger for information. Before the messenger returns we shall gain possession of the fortress.' The fact turned out exactly as predicted. 'Yonder weak point,' said the commander, 'is held by General Blank. There is no use in attempting to surprise him; he is never for a moment off his guard.'" — *Dr. Mahan.*

Sleeping at His Post.

> "Once to every man and nation comes the moment to decide,
> In the strife of Truth with Falsehood, for the good or evil side;
> Some great cause, God's new Messiah, offering each the bloom or blight,
> Parts the goats upon the left hand, and the sheep upon the right;
> And the choice goes by forever 'twixt that darkness and that light."
>
> — *J. R. Lowell.*

CLASSICAL ILLUSTRATIONS. (1) "Argus is fabled to have had one hundred eyes, only two of which ever slept at once. Jupiter sent Mercury to slay him, but he could not reach him

41. Then (And) Peter said, unto him, Lord, [1] speakest thou this parable unto us, or even to (unto) all?

42. And the Lord said, Who then is a (the) [2] faithful and [3] wise steward, whom his (his) lord shall make ruler (set) over his household, to give them their (them their) portion of meat (food) in due season?

43. [4] Blessed is (is) that servant, whom his lord when he cometh shall find so doing.

[1] Comp. Mark 13: 37.
[2] See Matt. 24: 45.
[3] Luke 16: 1; 1 Pet. 4: 10.
[4] John 13: 17; Rev. 16: 15.

unawares. At last Mercury took the form of a shepherd, and played such charming music on his Pandean pipes and told him such interesting stories, that the hundred eyes were all closed in sleep, and Mercury cut off his head with a single stroke." — *See Ovid's Metamorphoses.* (2) The story of the capture of Troy by the wooden horse permitted to enter the walls, as described by Virgil. (3) The story of Thebes with its hundred gates, through any one of which, if unguarded, an enemy might enter.

"As Thebes of old, so has the human soul her hundred gates."

"Aye, and it needs strong guard at every gate.
Outside are roving, warring hosts of sin,
Armed to the teeth, who ever watch and wait
To steal unhindered in."— *Mrs. Clara D. Bates.*

Temperance Application.

There is need of watching against the temptation to use intoxicating drinks. There are open saloons. There are social attractions. There is appetite within. There is the temptation that comes in the guise of the lighter drinks, and such candies as brandy drops. There is the temptation which comes from the desire to be popular, and the fear of seeming peculiar and "righteous over much." There is need to watch against the attacks of those who would make money by selling liquor; their money power; their violations of law; their attempts to modify the laws in their favor; their political affiliations.

The wise man ever looks around in life, and reads in history to see the effect of any course, before he tries it himself. An English physician calls strong drink *The Devil in Solution.* It makes men silly. "The drunkard 'puts an enemy in his mouth' to bewitch his senses as well as 'to steal his brains.' The once clear eye swims in a tipsy haze, which hides realities and shows imaginations. Is that a condition worthy of a man?"

SCENE III. **The Watchfulness of Preparation.** — Vs. 41–46.

The Parable.

41. Then Peter said. He wished to know if this great duty belonged only to the leaders, or to all; and could all, or only the apostles, have the glorious promise of v. 37? How wide was the duty and the reward?

42. And the Lord said. Applying the duty and promise to all, as in Mark 13: 37. **Who then is that faithful and wise steward.** "That faithful steward and wise man," wise not only in his stewardship, but as a man. "Our Lord here puts honor upon those who serve him, by comparing them not to menial or ordinary slaves, but to the intelligent, faithful, and trusted head slave of the household, like Joseph in Potiphar's house." — *Broadus.* **Shall make ruler over his household.** While he himself went abroad. This power was conferred on account of previous faithfulness and ability, — referring to the apostles, to ministers, who are over the household of God, and in their sphere to all Christians, for they have much committed to their charge, far more than many realize. **To give them their portion of meat.** "A measured portion of food, a ration." "These rations on Roman estates were served out daily, weekly, or monthly." — *Int. Crit. Com.* "Here the *wisdom* of the pastor comes in as distinguished from his faithfulness." — *Sadler.* Talent, wealth, power are never given to men for themselves alone, but that they may minister to others. Not only these, but the most ordinary Christians are stewards of God, and are wise only when they make the best use of their time and talents, their money, their opportunities, their knowledge of the gospel, their prayers, their experiences of God's goodness and love.

The Reward.

43. Blessed. He possesses all the Beatitudes. **Shall find so doing.** We see by this illustration of Christ what he means by watching; not gazing up into the heaven for signs, but faithful performance of duty, as if God himself were ever present, with hope and joy in the thought of his coming. In many

44. Of a truth I say unto you, that [1] he will (make, set) him (ruler) over all that he hath.

45. But (and) if that servant (shall) say in his heart, My lord [2] delayeth his coming; and shall begin to be beat the menservants and (maidens, the maidservants,) and to eat and drink, and [3] to be drunken;

46. The (the) lord of that servant (will, shall) come [4] in a day when he (looketh, expecteth) not (for, him,) and (at, in) an hour when he (is not aware, knoweth not,) and (will, shall) cut him (in sunder, asunder,) and (will) appoint him his portion with the (unbelievers, unfaithful).

[1] Matt. 25: 21, 23.
[2] Matt. 25: 5; comp. Heb. 10: 37; 2 Pet. 3: 4, 9.
[3] 1 Thes. 5: 7.
[4] 2 Pet. 3: 12; comp. v. 40.

cases watching is joined with prayer, because he that means to watch will seek all the helps possible, especially the guardianship of God.

44. Will make him ruler (or *set him*) **over all that he hath.** Over all his property of every kind, and not simply over his body of domestics. (Compare Matt. 25: 21; Luke 19: 17, 26). "That promotion shall not be like earthly promotion, wherein the eminence of one excludes that of another, but rather like the diffusion of love, in which the more each has the more there is for all." — *Alford.* So each saint owns all of God's possessions even now (1 Cor. 3: 21, 22). — *Abbott.* The reward is both outward and inward, more glories, and blessings, and joys, and larger capacities for usefulness and enjoyment. Larger fields and wider spheres are given, greater opportunities for doing good, and a clearer perception of God, a fuller reception of all that makes heaven what it is. The reward is like imparting a new sense.

ILLUSTRATION. We live in the universe like one born blind. The blind man enjoys many things; he feels the warmth of the sunshine, but the exquisite glories of color in flower and forest, the splendor of the sky, the infinite reach of sight are unknown till his eyes are opened. Then, while in the same place and surrounded by the same things as before, he has entered a new world. There are those who are deaf to certain sounds, who are blind to certain colors. A slight change reveals a sphere of blessing unknown before. There are many such spheres around us, one beyond the other, each one more glorious than the one within. Some are opened at conversion, others by various Christian experiences, and still there is more to follow. And the only way to have our eyes opened to them is by faithfulness in the lesser sphere. To him that hath shall be given.

The Unfaithful Servant Who Refuses to Watch.

45. Say in his heart. Because he would be ashamed to say it openly; it would shock him. **My lord delayeth his coming.** So that the time of reckoning is far away; nor will he ever know of the evil doings of his servant, and the servant will have time to put all in order again. **Beat the menservants.** Like a petty tyrant over those who are faithful, and because they are faithful. **Eat and drink, and to be drunken.** "The two forms of sin most common to those in high places are oppression and self-indulgence." — *Abbott.*

46. Come . . . when he looketh not for him. The Lord knows all that is being done, and at the right time will come suddenly, not only in his great second coming, but in all forms of his coming. The Episcopal liturgy contains a prayer for deliverance "from sudden death"; but it is explained as meaning "death for which we are unprepared." **Appoint him his portion with the unbelievers.** The unfaithful to their trusts. Matthew says, with the hypocrites. For such an unfaithful servant is a hypocrite, for he would never have held his position had he not professed to be faithful. "An eyeservant" is necessarily a hypocrite. Each person must go to his own place where he belongs. And "weeping and gnashing of teeth" is the portion of the unfaithful and the hypocrite. Many an unfaithful man knows what hell is long before he dies. This is a general principle of life. The unfaithful clerk, or workman, or capitalist, or business man is on the certain road to ruin, and he will get there sooner or later, unless he changes his life.

"I am watching quietly
Every day.
Whenever the sun shines brightly
I rise and say,
'Surely it is the shining of his face'—
And look unto the gates of his high place
Beyond the sea;
For I know he is coming shortly
To summon me —
And when the shadow falls across the window
Of the room,
Where I am working my appointed task,
I lift my head to watch the door and ask
If he is come;
And the Spirit answers softly,
In my home,
'Only a few more shadows
And he will come.'"

LESSON XIV. — September 30.

REVIEW.

GOLDEN TEXT. — *Be ye doers of the word, and not hearers only, deceiving your own selves.* — JAS. 1: 22.

GENERAL REVIEW.

1. There should be a brief review of the life of Christ from the beginning up to the close of the third year of his ministry. The charts will help to select the salient points, which should be repeated frequently. The map also will aid the memory and impress the facts.

2. This quarter's lessons extend over a period of about eight months, from April to December, A. D. 29. They all belong to the third year of the ministry of Jesus, the year of development, a large part of the teachings being the enforcement and enlargement of those that had been uttered to some extent before.

The chart numbers extend from 56 to 85.

3. As to places, the events belong to the last part of the Galilean ministry and the earlier part of the Perean ministry, with excursions east to Decapolis, north to Cesarea Philippi, and west to the region of Tyre and Sidon.

THE CLOCK REVIEW.

The *Trumpet Call*, a suggestive Sunday-school paper, published by W. B. Jacobs, of Chicago, presents the following plan for a review by Professor Hamill.

"NOTE TO LEADER. About three weeks before Review Sunday give each scholar a diagram of a clock face with the name CHRIST in center as below, and say, 'I wish each of you to make a Review Lesson Clock in this way. On the line from the word *Christ* to No. 1, write one thing which you learned about him in the first lesson. On the next line write one thing learned about *Christ* from Lesson II., and so for each lesson of the quarter.'

"Tell the scholars that for Review Sunday you will have a large clock face on the board. Tell them to bring their completed diagrams to you on the *third Sunday* in March and you will use the best one as a copy for filling out your large diagram.

"The above plan may be adopted either for single class or entire school. If a General Exercise is desired, conduct the review as follows: Select the twelve scholars who have shown most interest in this work; assign one lesson to each, and have each prepared to make a brief statement of that lesson. Have a *real striking clock* placed where all can see it. When all is ready, turn the hands to one o'clock; as the clock strikes *one*, let first scholar tell of Lesson I. in his own words. Then turn the hands to two o'clock, and as the clock strikes *two*, have next scholar give statement of Lesson II. Follow this plan with all the lessons. Intersperse with songs."

FIRESIDE TRAVELS WITH JESUS.

We look at the life of Christ from another point of view, and it gains reality and vividness if we trace out the movements of Jesus upon the map. Like the Greek scholar in *Tom Brown at Oxford*, who traced on a map by means of colored pins the famous retreat of the ten thousand under Xenophon, we may trace in the same way the journeys of Jesus

referred to in the lessons for this quarter. At each place we may call for a brief description of the town, and for the chief events which cluster around it, but especially those connected with the life of Christ. If we have a large map we may use pins with flyers on them marking the name of each place as we come to it.

The travels will be much more interesting if we can show pictures of the places, and, wherever possible, of the events themselves as represented by great artists. The stereopticon is a great aid for a general review and can easily be used during the Sunday-school session. For class reviews half-tone pictures, or photographs, or stereoscopic pictures can be used with advantage.

Miss Ellen Hurll, author of a capital volume on *The Life of Our Lord in Art*, advocating the greater use of pictures in the Sunday school, says: "A successful teacher of a large Bible class in one of our churches, wishing to provide something unusually instructive for Review Sunday, chose this plan: she procured a large number of photographs descriptive of the life of our Lord, placed them upon the walls and upon easels in the class room, until she had the whole story told in pictures. During the session no word from her was necessary, except a few simple explanations, while the pupils passed in silence from one picture to another, taking in its beauty and its lesson at the same time. 'It was the most impressive service I ever attended,' said one who was there, and the whole class echoed the same sentiment as they slowly left the church."

In this quarter we sail from the plain near *Bethsaida* to *Gennesaret*, thence to *Capernaum*, then across *Galilee* almost to the Mediterranean in the country of *Tyre* and *Sidon*, return *via* a roundabout way north of the Sea of Galilee to *Decapolis* and back over the sea to *Capernaum*, thence to *Bethsaida*, to *Cesarea Philippi*, to *Mt. Hermon*, return to *Capernaum*, thence to *Jerusalem* at the Feast of Tabernacles, return to *Capernaum*, then southerly across the *Jordan* into *Perea*.

REVIEW BY PERSONS.

JESUS.

Peter. Twelve disciples. Pharisees.
James. Seventy disciples. Priest.
John. Gentile woman. Levite.
Moses. Samaritan. Lawyer.
Elijah. Blind man. Rich man.
Watchers. Shepherd. Servants.

PICTURE LESSON AND OBJECT LESSON REVIEW.

A storm at sea. A demoniac. The two debtors.
A ship. A sad outlook. A blind man.
A strange experience. A marvelous scene A good shepherd.
A desert. on a mountain. Seventy missionaries.
A wonderful meal. Heavenly visitors. A robbery.
A sermon. A lesson from children. A rich fool.
The watchers.

REVIEW BY GREAT DOCTRINES AND DUTIES.

Faith. What Jesus is to man. Jesus a shepherd.
Forgiveness. The power of Jesus. Jesus a door.
Atonement. The light of the world. Jesus the bread of life.
Eternal life. The true nature of Jesus. Jesus a helper.

Seeking first the kingdom of heaven.
Watching faithfully.
The childlike spirit.
The missionary spirit.
The spirit of kindness.

FOURTH QUARTER,

FROM OCTOBER 7 TO DECEMBER 30, 1900.

LESSON I. — October 7.

JESUS DINING WITH A PHARISEE. — Luke 14: 1–14.

Read Luke 13; John 10: 22–42. Commit Verses 12–14.

GOLDEN TEXT.

Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. — LUKE 14: 11.

LEARN BY HEART.

The fourth commandment; Mark 2: 27, 28; Luke 14: 11, 13, 14.

LIGHT FROM OTHER SCRIPTURES.

Seven Miracles of Mercy on the Sabbath. — Matt. 12: 1–13; Mark 1: 21–26: Luke 4: 38; 6: 1–11; 13: 10–16; John 5: 5–11; 9: 14.

The Sabbath. — The fourth commandment, Ex. 20: 8–11; Deut. 5: 12–15; Gen. 2: 2, 3; Neh. 13: 15–19; Isa. 56: 2, 6, 7; 58: 13, 14; Acts 13: 27, 42, 44.

Self-Exaltation. — Matt. 23: 12; Luke 18: 9–14; Jas. 4: 6; Job 22: 29.

Parable of the Feast. — See a somewhat similar one spoken three months later (Matt. 22: 1–14).

INTERVENING HISTORY.

After the last lesson, Jesus continued his journey toward Jerusalem teaching and working miracles. He crossed the Jordan on his way to the Feast of Dedication (December 20 to 27), at Jerusalem. On the way he stopped at Bethany at the house of Mary and Martha, and spoke his memorable words about the "good part which shall not be taken away" (Luke 10: 38–42). At the feast Jesus declared himself as the Messiah, and the Jews undertook to stone him (John 10: 22–38). After that Jesus retired from Judea and went to Bethabara beyond Jordan (John 10: 39, 40; comp. 1: 28), where he dined with the Pharisee, as recorded in to-day's lesson.

THE SECTION

includes the lesson, and the similar passages reporting Jesus' works of healing on the Sabbath.

Chart number 89.

PLACE IN THE LIFE OF CHRIST.

During his Perean Ministry. Early in his last three months, — January to April, A. D. 30.

HISTORICAL SETTING.

Time. — Early in A. D. 30, January.

Place. — Perea, near Bethabara (R. V., Bethany) at the fords of the Jordan, near Jericho (John 10: 40).

THE REFERENCE LIBRARY.

Dr. Cox's *Literature of the Sabbath Question*, 2 vols.; Dr. Gregg's *Facts that Call for Faith*, chap. IV.; *The Rambler*, vol. I., No. 30, has an allegory on Sunday observance; *The Sunday Problem, — Its Present Day Aspects*, — physiological, industrial, social, political, religious papers presented at the International Congress on Sunday Rest, at Chicago, 1893 (paper, 50 cts., I. H. Earle, Boston); *The Sabbath and Man*, J. Q. Bittinger ($1.25, Cong. Pub. House). *The Sabbath for Man*, Rev. Wilbur F. Crafts (640 pp., $1.00, Authors' Pub. Co., Pittsburg, Penn., sixth edition), is "unique as a repertory of information as to the present state of Sabbath opinion and observance over the nominally Christian world"; Gilfillan's *The Sabbath Viewed in the Light of Reason, Revelation, and History* (Nisbet & Co., $1.50); *The Abiding Sabbath* (Elliott, $1.25); *The Sabbath of the Bible* (Nisbet, 75 cts.); *The Sabbath* (Briggs, 60 cts.); *Rest Day* (Stacy, $1.00). Among the best books are the *Documents of the New York Sabbath Committee* (Dr. Atterbury, Bible House, New York).

LESSON PLAN.

SUBJECT: Conversation of Jesus at a Dinner.

Introduction. Connection. Circumstances.

Dining with a Pharisee on the Sabbath (v. 1).

The host. Watching Jesus.
The guests. Practical.

I. A Conversation Concerning Sabbath Keeping (vs. 2–6).

The occasion.
Jesus asks a question.
Pharisaical views of the Sabbath.
The sick man healed.
The argument for Jesus' action.
Practical applications and illustrations.
Jesus and the Sabbath.

II. Some Good Advice to the Guests Concerning Exalting One's Self (vs. 7–11).

The occasion.
The parable.
The application.
Teachings of Jesus concerning exalting one's self.

III. A Suggestion to His Host Concerning Hospitality (vs. 12–14).

The occasion. Application.
The parable.

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SUGGESTIONS TO TEACHERS.

The Connection.

A Map Study.

Table Discourses of Jesus.— Several subjects came up for conversation; and the teacher can emphasize the one most important for his class.

A Character Study of the Pharisee.

A Study of the Sabbath question in the time of Jesus, and the application to modern times.

Open Parliament. — Subjects to be assigned the previous Sabbath, and discussed in the class: —

1. Jesus healing on the Sabbath.
2. The Sabbath question in the times of Jesus.
3. The Sabbath question to-day.
4. Self-exaltation and humility.
5. Working for men, not for reward.
6. The reward of the unselfish.

1. And it came to pass, [1] as when he went into the house of one of the rulers of the chief Pharisees to eat bread on the sabbath day, on a sabbath to eat bread, that they [2] were watched watching him.

[1] Luke 7: 36; 11: 37. [2] Luke 20: 20; Mark 3: 2.

EXPLANATORY.

Connection. — We closed the last quarter's lessons with incidents that took place during Jesus' last journey from Galilee to Jerusalem, through Perea, "beyond Jordan." In this region Jesus spent several months. Jesus was approaching Jerusalem when the Feast of Dedication came, held that year December 20 to 27. Jesus went up to that feast (John 10: 22–39). On his way he passed through Bethany (according to Andrews), and there occurred that beautiful and instructive scene in the family of Mary and Martha and Lazarus described in Luke 10: 38–42. Jesus again returns to Perea near Bethabara and abides there (John 10: 40–42), teaching and working miracles. At this time he is invited to dine with one of the leading Pharisees.

Dining with a Pharisee on the Sabbath. — V. 1. **As** (rather "after") **he went into the house of one of the chief Pharisees.** "This may denote that he was of high social

2. And, behold, there was a certain man before him / before him a certain man which had the dropsy.
3. And Jesus answering spake unto the [1] lawyers and Pharisees, saying, [2] Is it lawful to heal on the sabbath day? / or not?

[1] See Luke 7: 30. [2] Luke 13: 14; Matt. 12: 10.

position, but probably includes some official distinction, as that he was chief of the synagogue, or member of the local Sanhedrim." — *Andrews.* **To eat bread on the sabbath day.** "Sabbath banqueting was common, and became proverbial for luxury." — *Int. Crit. Com.* "To eat bread on the Sabbath day, as a guest, was a usual practise; such entertainments on the Sabbath day were very usual; they were often luxurious and costly. The only rule observed was that all the viands provided were cold, everything having been cooked on a previous day." — *H. D. M. Spence, D. D.* **That they watched him.** R. V., "were watching," "were engaged in watching." The Greek is a compound verb, παρά, near, by the side of, and τηρέω, to watch. They were watching "*carefully, closely*, as one who dogs another's steps, keeping *beside* or *near* him." — *Vincent.* It is not certain that this was the object of the Pharisee in inviting him; or, if it was, that he was watching in order to find fault with him. He may have wanted to know more perfectly about Jesus. But apparently the guests, "who were probably of the rich and better class," were watching intently with critical eyes and would have been glad to detect some fault or failing.

Practical. 1. "We know of no case in which Jesus refused an invitation," no matter from whom it came. It gave him the opportunity and possibility of influencing for good those whom he could not otherwise reach. Social gatherings are Christian opportunities.

2. The eyes of the world are upon Christians, watching them closely. It is wise to remember "the great cloud of witnesses," lest we do aught that is unworthy of our calling.

3. We have some fascinating volumes of "table talk," as the *Table Talk of Luther* and Boswell's *Life of Johnson*, in which are recorded some of their most striking sayings. In what follows we have an instance of the table conversation of Jesus. (1) The subjects were suggested by what was immediately about him. "The book of daily life was Christ's great text book. What every man did gave him a subject." "Keep your eyes open if you would preach well." — *Joseph Parker.* "Life, with Jesus, was not in the future tense." — *Burton.* (2) Jesus was perfectly fearless and open in his observations. He did not hesitate to speak the truth for fear it might awaken the conscience and offend some of his illustrious hearers, though he was courteous, and loving, and gentle. He was not like the man who refused to save another from drowning because he had not been introduced. He was like a surgeon who does not withhold the knife necessary to save. (3) Note how opposition and wrong conduct brought out truths with new force. The guests were watching, but so was Jesus watching, only with a better motive. He turned the tables against themselves.

I. **A Conversation Concerning Sabbath Keeping.**—Vs. 2–6.

The Occasion.

2. There was a certain man before him. Some think the introduction of the sick man was a scheme of the Pharisee to see if Jesus would heal him on the Sabbath, and thus test his opinions and actions in regard to the Sabbath, and possibly his power of healing. More probably he came in of his own desire, in the freedom of an Eastern house, in order to be healed.

3. And Jesus answering. The thought of their hearts, or the whispered question of what Jesus would do. Jesus had several times wrought miracles on the

From a Photograph by Wilson.
Fords of the Jordan, near Jericho.

4. And (But) they held their peace. And he took *him* (him), and healed him, and let him go;

5. And (he said unto) them, saying, [1] Which of you shall have an ass or an ox fallen into a (pit, well,) and will not straightway (pull, draw) him out (up) on the (a) sabbath day?

6. [2] And they could not answer him again (to, unto) these things.

[1] Luke 13: 15; comp. Deut. 22: 4; Matt. 12: 11. [2] Comp. Matt. 22: 46.

Sabbath, and fault had been found with him for it, as if he were breaking the Sabbath (see "Light from Other Scriptures"). **Lawyers.** Scribes, interpreters of the law. **And Pharisees.** Who were exceedingly strict in certain outward forms of Sabbath keeping while they often lost its spirit. The reader will find an immense number of ridiculous ways of breaking the Sabbath in Edersheim's *Life of Christ*, Appendix, xvii.

Jesus Asks a Question.

Pharisaical Interpretation of the Sabbath Law.

"It was seriously argued that to walk upon the grass with nailed shoes was a violation of the Sabbath, because it was a kind of threshing, and to catch a flea upon one's person was a violation, because it was a kind of hunting; and it was gravely debated whether one might eat a fresh egg on the first day of the week, since, in the order of nature, it had probably been prepared by the hen on the seventh." — *Abbott.* "To break the Sabbath, rather than suffer hunger for a few hours, was guilt worthy of stoning. Was it not their boast that Jews were known over the world by their readiness to die rather than break the holy day? Every one had stories of grand fidelity to it." — *Sadler.*

"A tragic illustration of Jewish superstition came under my notice, a few years ago, in Jerusalem. A fire broke out, on the Sabbath, in a house in the Jewish quarter. No one would make the slightest effort to extinguish it. It being unlawful among them to kindle a fire on that day, they interpret this prohibition to imply that fire may not be touched; and thus to save themselves from ceremonial pollution, as they supposed, there was not one who would make the slightest effort to rescue the inmates. Three beautiful young girls were burned to death, when a very little exertion might have saved them all. One of the women, on being afterwards reproached for this hideous tragedy, replied that it was a sacrifice acceptable to God, who would reward them for having allowed their dear ones to perish rather than break his commandment." — *Tristram, in Sunday-School Times.*

No wonder that Jesus asked them, **Is it lawful to heal on the sabbath day?**

4. And they held their peace. This was not because they did not believe it to be unlawful, for Jesus had before been accused of breaking the Sabbath by healing a man (Luke 6: 7; 13: 14; Matt. 12: 10). They wanted Jesus to give his own decision and then they could find fault with it. They may have wanted to see Jesus heal the man, even if he broke the law. **And he took him.** Perhaps to show that the healing came from him, perhaps as a medium of the healing power. **And healed him.** Showing the opinion of Jesus as to healing on the Sabbath. It was lawful to do good on the Sabbath days (Mark 3: 4).

The Sick Man Healed.

The Argument.

5. An ass or an ox fallen into a pit, etc. Jesus knew that even their narrow interpretation of the Sabbath law allowed them to do thus on the Sabbath.

6. And they could not answer. For the question was unanswerable. If they would save an ox or an ass from his trouble on the Sabbath, by what reason or common sense could they say it was wicked to save a man from his affliction? "How much then is a man better than a sheep!" (Matt. 12: 12).

Practical Applications.

1. Jesus, neither here nor elsewhere, abolishes or lessens the force of the fourth commandment. It is still in force as a day of rest and of worship. It is absurd to think that God would abolish from his Word what he has written on the nature of man and still keeps in force there.

ILLUSTRATION. A palimpsest is a parchment from which the original writing, as of Scripture or classic literature, has been erased to make room for other writings, often of inferior value. Some most important literature has been recovered by restoring the original writing. So the Pharisees had covered up the Sabbath law by writing over it their human traditions, till the original commandment was scarcely legible. Jesus erased their writings and restored the original commandment.

ILLUSTRATIONS. Jesus swept away the cobwebs; he did not tear down the house. He

7. And he put forth spake a parable to unto those which were bidden, when he marked [1] how they chose out the chief rooms; seats; saying unto them,

8. When thou art bidden of any man man to a wedding, marriage feast, sit not down in the highest room; chief seat; lest haply a more honourable man than thou be bidden of him;

9. And and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest room. place.

[1] See Luke 11 : 43.

only removed the rubbish with which the Pharisees had encumbered the Sabbath, and he left it a day of freedom, of joy, of peace. He tore down the scaffolding, that the house itself might be more convenient and beautiful to live in. Jesus would keep the jewel, but wash away the dirt which had accumulated upon it and dimmed or destroyed its radiance. The Pharisees' interpretations were like the barnacles on the bottom of a ship, or like the dust and dirt of ages upon a painting by one of the old masters. Jesus would remove the barnacles, but keep the ship; cleanse away the dust, but retain the picture.

2. Jesus restored the Sabbath law, by restoring its spirit. The real danger to the Sabbath is that of losing its object, its meaning, its purpose. So long as these are kept the Sabbath is safe.

3. Whoever realizes what a right use of the Sabbath would do for him will earnestly desire to make it like Jacob's dream, a ladder reaching from earth to heaven.

AN EXAMPLE. "A man of threescore and ten years has had more Sabbath days for highest training than a man gets days for education in five years' preparatory, four years' college course, and three years of professional training. No Sabbath-keeping man need ever lack the highest education. The Sabbath is God's provision for man's development." — *Bp. Warren.* The Sabbath is the term time of a university provided by God for busy people. No man can be uneducated who makes a right use of his Sabbaths.

ILLUSTRATION. "There is a myth concerning an old painter, that by a happy chance he compounded one day a certain mordant, which, colorless itself, possessed the power of heightening every color with which it was mixed. By the help of his discovery, from being a commonplace artist, he rose to the position of a noted master. His works were renowned for the marvelous brilliancy of their tints. On his canvas was produced, in exactest hue, the waving emerald of the forest, the silver gleam of the river, the swimming light of the sunset, and the infinite azure of the sky. Everywhere and always the charm of the picture was due to that colorless nurse of color, which, by its strange alchemy, transfigured the crudeness and coarseness of the common tint." That is what the Sabbath does for the pictures of our common lives. — *Dr. Gregg, in Facts that Call for Faith.*

II. **Some Good Advice to the Guests Concerning Exalting One's Self.** —Vs. 7–11. In the beginning Jesus noted how the guests (v. 7) **chose out** (were choosing) **the chief rooms.** Seats; the best and most honorable places at the table. This was going on before his eyes. The pretensions and conceit of the Jewish doctors of the law had been for a long period intolerable. We have repeated examples in the *Talmud* of the exaggerated estimate the scholars and doctors of the law formed of themselves. Dr. Farrar quotes from the *Talmud* how, "at a banquet of King Alexander Jannæus, the rabbi, Simeon ben Shetach, in spite of the presence of some great Persian satraps, had thrust himself at table between the king and queen, and when rebuked for his intrusion quoted, in his defense, Ecclus. 15: 5: 'Exalt wisdom, and she . . . shall make thee sit among princes.'" — *Dr. Spence.*

The Occasion.

The Parable.

The following narrative is called a parable because it is a story illustrating humility. 8. **When thou art bidden . . . to a wedding.** A marriage feast. This is chosen because at a wedding feast there is more formality, a greater variety of guests, and more attention paid to their rank. **Sit not down in the highest room.** The place highest in honor, the chief seat. **A more honourable man.** Who would have a right to the place you have chosen.

9. **Thou begin with shame.** *Begin* emphasizes the reluctance of his movement. **To take the lowest room** (place). "Since the other intervening places are all assigned." — *Vincent.* Thus the self-exalted guest had to take a much lower place than he would otherwise have received. The high place was occupied very briefly; the lowest place was permanent.

10. But when thou art bidden, go and sit down in the lowest room; [1] that when he that hath bidden thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them all that sit at meat with thee.

11. For [2] whosoever every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

[1] Prov. 25: 6, 7.

[2] Luke 18: 14; comp. Prov. 29: 23; Ezek. 21: 26; Matt. 18: 4; Jas. 4: 6, 10; 1 Pet. 5: 5, 6.

10. Sit down in the lowest room (place); **that**, "that," of results, rather than of purpose. "There is no recommendation of 'the pride which apes humility' going to a low place in order to be promoted."— *Int. Crit. Com.* **Friend, go up higher.** The one who chose the highest place did so according to his own estimate of his worth, and thus called attention to his conceit rather than to his worth. By his very act he was really in a lower place. "The higher a monkey climbs, the more he shows his tail." The higher a fool sits, the louder and the farther he proclaims his folly. But the one who takes the lowest seat lets others make known his worth, so that he has **worship** (reverence, honor, respect) **in the presence of them that sit at meat** with him.

The Application. (The Golden Text.)

11. For whosoever exalteth himself. Christ now states the great principle illustrated by his parable. It touches the earth, but reaches to heaven. Humility is best for earth, and it "is the passport to promotion in the kingdom of God."

1. Incidentally Jesus teaches true courtesy and gives a lesson in good breeding. The one who rushes for the best places and greatest honors is no true gentleman, and he proclaims the fact by his conduct.

2. While sometimes it is true that men "often take the humble man at his word and increase the insignificance he admits of himself; and impudence and assumption often have their rewards from men, by securing a consideration of their claims," yet it is a general fact that self-exaltation contains in itself the power that works abasement. The self-conceited are degraded even in the eyes of those who outwardly honor them; the glory is dimmed, the crown has thorns. The happiness sought in this way fails, takes the lowest place.

3. The reason of this fact lies in the false valuation those who exalt themselves place on themselves. They imagine that "when they walk east the world tips up west." The Scots' chief, when he was insulted by being made to sit down the table among the retainers said, "Where MacGreggor sits, there is the head of the table." The man accused of self-conceit declared, "It is not conceit: it is simply consciousness of power." Swift represents the Lilliputians as about six inches high and notes the pride of the few who were six and a half inches tall, although Gulliver could hardly distinguish the difference. Not a few people look at themselves through a telescope, but reverse the instrument when they look at others.

4. Self-exaltation does not consist in one's recognizing his own powers and talents, but in wanting honors and reverence on account of them, and esteeming himself as higher and better than others.

5. In the kingdom of God the atmosphere is one of love and of thought for others. The highest place must be for those who have most of this spirit. Therefore those who are selfish, ambitious, desirous to exalt themselves have the least of the heavenly spirit and must in the very nature of things occupy the lowest place.

"Humble we must be if to heaven we go;
High is the roof there, but the door is low."

6. This does not mean that one is to be willing to be useless and contented with small degrees of love and holiness, or "content with the 'lowest place' in the 'many mansions.'" Dr. S. Cox says, "I can never for a moment hold with those who say, 'Let me get only within the gate of heaven, and I shall be satisfied.'" Self-exaltation seeks the place, the honor, the reward. Humility seeks the usefulness, the character, the love.

7. (V. 10) **Go up higher.** Professor Van Doren puts it in this way:—

"He comes to us with this word of confidence, *Friend.*
To those walking in humility he says, *Go up higher.*
He calls to *higher life*, to advancement in *holiness.*
At death he calls to a *higher position*, from earth to *the kingdom of glory.*"

12. Then said he also to him / And he said to him also that bade / had bidden him, When thou makest [1] a dinner or a supper, call not thy friends, nor thy brethren, neither / nor thy kinsmen, nor *thy* rich neighbours; [2] lest haply they also bid thee again, and a recompence / recompense be made thee.

13. But when thou makest a feast, call / bid [4] the poor, the maimed, the lame, the blind:

14. And / and thou shalt be blessed; for / because they cannot / have not *wherewith* to recompense thee: for thou shalt be recompensed at / in [5] [6] the resurrection of the just.

[1] John 21: 12 (Gk.).
[2] Comp. Luke 6: 34.
[3] Comp. Neh. 8: 10, 12; Esth. 9: 22.
[4] V. 21.
[5] 1 Cor 15: 23; 1 Thes. 4: 16; comp. John 11: 24; Rev. 20: 4, 5.
[6] Acts 24: 15.

III. **A Suggestion to His Host Concerning Hospitality.** — Vs. 12–14. 12. **Said he also to him that bade him.** The remarks of Jesus to the host were suggested by the feast to which Jesus and his disciples had been invited. It was not a condemnation of the host who had invited Jesus who was poor, and probably his disciples who also were poor.

The Occasion.

The Parable.

The exhortation that follows was more than an exhortation to true hospitality. It was a parable of the kingdom of God, showing whom he invites to the gospel feast. The poor dropsical man who had been healed during the dinner was a living example. **Call** (invite) **not thy friends,** etc. This is not a prohibition of any gathering of friends and relatives; for Jesus was then present at such a gathering. But such a feast is not a charity or a proof of virtue. There is nothing characteristically Christian in it. **And a recompence be made thee.** By a return invitation, by the social advantages gained, by the enjoyment and benefit of social intercourse.

13. **But when thou makest a feast, call the poor,** etc. Those who are in need; those you call for their good and not your own. Compare Plato's *Phædrus*, 233.

14. **And thou shalt be blessed.** You have the blessing of a virtuous deed, of having done good to those who need it; of adding to the happiness of the world; of partaking of the spirit of the saints and angels in heaven. **Recompensed at the resurrection of the just.** The first resurrection, spoken of in Rev. 20: 4, 5. He would be raised with them, because his actions showed that he was one of them. He would belong to the people and the city of God, because he would have their character. He would have the rewards that God gives and can give only to those who are righteous. Compare Matt. 25: 34–46.

Application.

These things are not only true, but they are a parable of the kingdom of God. Jesus was then, and still is, inviting the poor in spirit, those who are spiritually maimed by sin, and are blind to the highest and best things of God and heaven and eternal life. The church is not a club for the good, the wealthy, the prosperous, but is ever to present a feast of the good things of the gospel to those who are in need, and to sound the invitation around the world. Only thus can they join in the recompense of the righteous, in the resurrection of the just.

LESSON II. — October 14.

PARABLE OF THE GREAT SUPPER. — Luke 14: 15–24.

Read Matthew 22: 1–14. Commit Verses 21–24.

GOLDEN TEXT.

Come; for all things are now ready. — LUKE 14: 17.

PLACE IN THE LIFE OF CHRIST.

The Perean Ministry, about three months before the crucifixion.

THE SECTION

consists of the lesson compared with the marriage feast described in Matt. 22: 1–10. Chart number 90.

LEARN BY HEART.

Matt. 11: 28–30; Isa. 55: 1–3.

LIGHT FROM OTHER SCRIPTURES.

The Similar Parable in Matt. 22: 1–14 was uttered in the temple on Tuesday, April 4, the last day of Jesus' public teaching, several weeks after this one.

Invitations. — Matt. 11: 28–30; Isa. 1: 18; 55: 1–3; Ezek. 22: 29; Rev. 3: 20; 22: 17.

The Gospel Rejected by the Jews at Nazareth (Luke 4: 28, 29); in Perea (Luke 8: 37); in Samaria (Luke 9: 52, 53); in Galilee (Luke 10: 13); in Jerusalem (John 8: 59); everywhere (John 1: 11).

Accepted by the Gentiles. — Acts 10: 34, 35, 44, 45; 13: 48, 49; 15: 12; 28: 28.

LESSON PLAN.

Introductory (v. 15). A guest's remark at the Pharisee's supper.

I. The Kingdom of God Compared to a Great Feast (v. 16).

The giver of the feast.
A great supper.
Interpretation.
The first summons.
Application to the Jews.
Application to us.
Illustration.

II. The Invitation (v. 17).

All things ready.
Illustration.

III. I Pray Thee Have Me Excused (vs. 18–20).

First excuse: Property.
Second excuse: Business.
Third excuse: Pleasure.
Applications.
Illustrations.
Four general remarks on excuses.

IV. The Wider Invitation (vs. 21–24).

Divine indignation.
Summons to those in streets and lanes.
Summons to those in highways and hedges.
"And yet there is room."
Seven practical suggestions.
Illustration.

HISTORICAL SETTING.

Time. — Probably in January, A. D. 30.

Place. — In a Pharisee's house in Perea, on the way to Jerusalem, by the fords of the Jordan near Jericho.

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Professor Bruce's *Parabolic Teaching of Christ* ($2.50, Armstrong); *The Parables*, Wm. M. Taylor, Trench, Dods, Arnot, Macdonald, Bruce; Trumbull's *Studies in Oriental Life*, "Hospitality in the East"; Geikie's *New Testament Hours*, "Allusions in the Parables"; Bush's *Illustrations of Scripture*, p. 588; works on *The Life of Christ; Commentaries* on Luke 14 and Matt. 22; Peloubet's *Suggestive Illustrations, Matthew*, on chap. 22.

SUGGESTIONS TO TEACHERS.

Compare closely with the similar parable in Matthew, as a means of gaining vividness and of impressing the scene upon the memory.

Note the "Place in the Life of Christ."

Apply the whole story to our modern times.

Open Parliament: —

The kingdom of God compared to a feast.
The invitation.
The three kinds of excuses.
Going to the highways and hedges.
Application to the Jews.
Application to our day.

15. And when one of them that sat at meat with him heard these things, he said unto him, [1] Blessed [is] he that shall [2] eat bread in the kingdom of God.

[1] Rev. 19: 9; comp. 2 Esd. 2: 38. [2] Comp. Luke 13: 29; 22: 16, 30.

EXPLANATORY.

Introductory. — V. 15. Jesus was still in the dining room of the Pharisee, at whose table he was entertaining the guests with brilliant "table talk," that with its heavenly meaning drew their minds away from their earthly food to the divine "nectar and ambrosia" which feed the spirit. **15. One of them that sat at meat with him.** Reclining on couches around the table, which formed three sides of a hollow square. **Heard these things.** Which Jesus had been saying, as recorded in our last lesson; especially concerning the feast to which the poor and afflicted were invited. **Said unto him.** Perhaps he felt assured that himself and the other Jews were sure of the blessing of him **that shall eat bread** (partake of a feast) **in the kingdom of God.** Either the expected kingdom of

16. Then said he / But he said unto him, [1] A certain man [2] made a great supper; and he bade many:

[1] For vs. 16–24, comp. Matt. 22 : 2–14. [2] Comp. Isa. 25 : 6.

the Messiah in an earthly reign, taking the place of the hated Roman supremacy, or the future kingdom in heaven. In reality the two are closely allied. "To *eat bread in the kingdom of God* only expresses, in an Oriental way, the idea of being members of that kingdom, and sharers in all its benefits. To eat bread with a family is for them to become identified with your interests, and you with theirs. A treaty, an alliance offensive and defensive, is entered into by the act. It is ever, therefore, an object of desire to secure opportunity to eat bread with the great and powerful." — *W. Ewing.*

I. **The Kingdom of God Compared to a Great Feast.** — V. 16. **Then said he unto him.** The remark of the guest gave Jesus a natural opportunity for stating some very practical and pointed truths. **A certain man.** Corresponding to the king in the parable of the wedding feast (Matt. 22: 2). He represents God the Father, the King of saints, who prepares every good for his children, and invites them to come and partake of his blessings. He wants every one to come. **Made a great supper.** "Only two regular meals are ordinarily partaken of in Eastern lands. A lighter repast, consisting generally of bread, olives, milk, and fruits, forms the breakfast. But all entertainments, whether public or private, on a larger or smaller scale, were and are confined to the second meal, shortly before or after sunset, called, indifferently, dinner or supper." — *Canon Tristram, in Sunday-School Times.* This feast represents all the blessings which God has provided in his gospel, enjoyed in large measure here, and perfected in heaven (see Isa. 25: 6; 55: 1–3).

The Giver of the Feast.

A Great Supper.

1. The satisfaction of every want, without cloying. See Trench's *Poems,* "The Monk and the Bird," for an illustration.

2. In great abundance: —

"Enough for each, enough for all, enough for evermore."

3. Joyous. An infinite variety of delights. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2: 9). "Joy unspeakable and full of glory."

4. Social. The feast shall be enjoyed with saints and angels, in the presence of God and his Son.

"They eat and drink, and in communion sweet quaff immortality and joy." — *Milton.*

"The feast of reason and the flow of soul."

5. Its blessings are for all. No one suffers hunger in the kingdom of God. Every cup is full to the brim and overflowing. "He bade many."

6. It is eternal.

7. It strengthens each guest for his work, for whatever God has for him to do.

8. Some of the things provided for the guests at this feast are forgiveness of sin, new hearts and right spirits, the gift of the Holy Spirit, the abiding presence of Jesus, the care and love and promises of God, new revelations of truth, great opportunities of usefulness, eternal life.

Reclining at Table.

Illustration. We learn from what God does in nature what he is doing in grace. The natural world is a great feast. It contains blessings, enjoyments, powers, freely offered to all men beyond their highest dreams. All that has been given to this generation, in their highest civilization, in steam, light, electricity, knowledge,

17. And [and he] [1] sent forth his servant at supper time to say to them that were bidden, Come; for all [all] things are now ready.

18. And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, [field,] and I must needs go out and see it: I pray thee have me excused.

[1] Comp. Esth. 6: 14; Prov. 9: 3, 5.

music, art, literature, has been freely offered to all ages; and these but show how many greater and better things God has waiting for us, to which all that has yet been received is but as the spray to the ocean, a handful of wheat to a broad harvest field.

The First Invitation.

And bade many. This was the preliminary announcement, which was necessary because the exact time of a great feast could not be prearranged. "For a great supper preparation is made beforehand. If an ox or a heifer is to be provided for the feast, a very large number must be invited, since the whole of the flesh must be consumed at once, meat in the East being never kept over night. Consequently the invited guests are notified beforehand." — *Tristram.* This provided for unexpected delays in cooking so large a portion, and enabled the persons invited to arrange their affairs so as to be present without delay when the feast was ready. Moreover they had no timepieces, and no set time could be appointed. The kingdom of heaven was at hand. The Messianic reign was about to begin. Its blessings had been preparing for ages. Its coming had been announced by the prophets, by John the Baptist, by the herald angels, by the star in the east, by Jesus and his disciples. The time had come. Peace reigned over the world. The Roman government protected the gospel messengers. Roads had been made. The Greek language was known in all countries. The Jews had carried the Scriptures and built synagogues everywhere. The holy men of old, the Scriptures, Jesus Christ himself, and his apostles, and Christians of all ages past, have been preparing the gospel feast for us. The announcement has been made. We have been trained under Christian influences, Christian homes, parents and friends, churches, Sunday schools, meetings, — all have been preparing us to come to the gospel feast.

Application to the Jews.

Application to Us.

II. **The Invitation.** — V. 17. **And sent his servant at supper time.** "When the evening approaches, the servants are sent round a second time to announce that the feast awaits them, and it is a slight, even a mortal offense, to disregard the summons." — *Tristram.* **Come; for all things are now ready.** The preparations were complete. Everything was prepared for the redemption of man, — heaven, love, the atonement, the strongest motives, the power of the Holy Spirit. The time had come when the Jews must decide whether they would accept the Messiah or not. The fate of the nation, as well as of each individual, depended on their decision. To all men now comes the invitation. It is as wide as humanity. It is "lofty as the love of God, and ample as the wants of man." For each of us all things are ready: the atonement made, the mansions prepared, the Father willing to receive, the angels waiting to welcome, the doors open, the Holy Spirit present, duties awaiting.

ILLUSTRATION. On the beams over the front porch of Rev. Dr. F. E. Clark's home, in Auburndale (Father Endeavor Clark), is the word, "Welcome" in seventeen languages.

III. **I Pray Thee Have Me Excused.** — Vs. 18–20. **18. They all with one consent.** They agreed in spirit and motive, while they differed in the form of excuse. They had accepted the invitation when remote, when it did not call upon them to take any action or give up any pleasure, but refused it when a decision must be made; just as men now want to go to heaven, and enter the pearly gates, and be saints and martyrs even; yet when the test time comes they are unwilling to accept the conditions, to do the deeds, to take up the cross, which are the necessary conditions. **Began to make excuse.** The Greek word is the exact equivalent of our "to beg off." — *Cambridge Bible.* Not to give the real reasons for their conduct, but to render the most plausible excuses they could find. "It is not usual for invitations to royal dinner parties to go a-begging, but the improbability of the incident is the very point of it." — *Maclaren.* Men refuse to be as wise in spiritual as in temporal things. **I have bought a piece of ground** (a farm), **and I must needs go** (out) **and see it.** Not look it over, but see to its cultivation. He lived, as do all in that country, in a village, and had to go out into the country to reach his farm. He was a man of property, of capital. He had plenty of other times to see to his farms, but

The First Excuse: Care of Property.

19. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20. And another said, [1] I have married a wife, and therefore I cannot come.

[1] Deut. 24: 5.

just as the invitation came he felt that he must attend to cultivating his farm. It was plainly a mere evasive excuse. He was very courteous in his refusal, but decided. Yet "to refuse the second summons would be an insult, which among the Arab tribes is equivalent to a declaration of war."

APPLICATIONS. The leading Jews had very much at stake, — their country, their holy city, their temple, their synagogues, their rank and wealth, their leadership of the people. They were so busy with these, they were so afraid they would lose them if they accepted the humble Nazarene as their teacher, and obeyed his precepts, that they were unwilling even to consider his claims.

In modern times the rejection of Christ, because of property, arises (1) from the pressure of cares and anxieties that fully occupy the mind; (2) from the want of a sense of need which property often gives; (3) from the fear that it may have to be used for the Lord instead of gaining for himself; (4) from the fear that it might become less profitable; for it often brings larger income if used for unchristian purposes, as for liquor saloons, and other business that injures men. (5) In other cases it would have to be restored because it had been dishonestly obtained. Compare the case of Zaccheus.

"A finger's breadth at hand may mar
A world of light in heaven afar;
A mote eclipse a glorious star."

ILLUSTRATION. Bunyan tells how Christian in his journey saw a man busily employed raking together bits of hay, wood, and stubble, while over him stood a shining angel, holding above his head a crown of light.

The Second Excuse: Business.

19. I have bought five yoke of oxen, etc. His oxen could have waited, but he made his plans so as to have an excuse. His excuse was like the one "which Mark Twain's Oriental made for himself when, having declined to lend an axe, saying he needed it himself to use in eating soup, and being reminded that one does not eat soup with an axe, he replied: 'When one is determined not to do a thing, any excuse is good enough.'"

APPLICATIONS. The Jewish leaders were busy with their kind of interpretation of Scriptures, with the Sanhedrim and temple sacrifices, and control of the spiritual affairs of the nation. They did not want to give these up for Christ. It would require a great change in their conduct. They were "whited sepulchers." They were unclean within. They must change their hearts as well as lives if they would partake of the gospel feast.

Modern business excuses for rejecting Christ are: (1) We are too busy to attend to his claims; (2) we would have to change our business if we became Christians; (3) we would have to change our methods of business, be always honest and truthful, make every measure hold out, refuse to adulterate our goods, and we could not then compete with the world around us; (4) our partners are irreligious, and would not change, even if we wished to; (5) as soon as we have accumulated a fortune we will live a Christian life.

ILLUSTRATION. The din of the city streets can drown the chime of the church bells to busy ears. The love of money, the desire of promotion, the rush for social advancement and business success are like a band of music which, with roll of drums, blare of trumpets, and crash of cymbals, drowns out the still, small voice of God.

The Third Excuse: Pleasures and Home Ties.

20. I have married a wife, and therefore I cannot come. He is so positive because he thinks he has a good excuse. "He relies doubtless on the principle of the exemption from war, granted to newly married bridegrooms, in Deut. 24: 5," for a year.— *Cambridge Bible.* He could not take his bride to a feast of men, nor did he wish to leave her at home. "Herodotus relates how Crœsus refused for his son an invitation to a hunt, on this ground. Crœsus answered, 'Say no more of my son going with you; that may not be in any wise. He is but just joined in wedlock, and is busy enough with that.'" — *M. R. Vincent.*

APPLICATIONS. The real reason why the Jews refused to accept the new kingdom was because they were wedded to their pleasures and selfish interests. They did not wish to

21. So that / And the servant came, and shewed / told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither [1] the poor and the maimed and the halt, / blind and the blind. / lame.

22. And the servant said, Lord, it is done as thou hast commanded, / what thou didst command is done, and yet there is room.

[1] V. 13.

accept a cross, and self-denial, and righteous living, and to form the characters required by the sermon on the mount.

Home and family excuses are often given for neglect of religion, as: the pleasures of home; the fact that one of the partners of married life is not religious; the difficulty of carrying on family religious duties. Home religion, family prayers, family training, family interest in everything that is good should be the star of Bethlehem that leads the world to Christ. The pleasures of life, Sunday amusements, the cost of pleasures leaving no time or money for religious things are a serious hindrance to the Christian life.

Remarks on Excuses.

1. Reasons and excuses are often very different things. Men are often ashamed of their real reasons for their conduct, and for rejecting Christ, and have to hide them not only from others, but from themselves, by some plausible excuses. They are determined not to give up all and serve Jesus, and then they look around for some plausible excuse. It is the same with neglect of church and religious services. There is a little in the excuses given, as the minister, the sermon, the music, no social recognition, no time; but we must look much deeper for the real reasons. And we should be far more careful to understand and remove the reasons than to try to answer their excuses. It is for this reason that much of the arguing with irreligious men is so useless. It is like scraping the furred tongue, but leaving the fever. It is tearing down a flaunting flag from the enemy's ship, but leaving the crew and the guns.

Excuses and Reasons.

2. Note that all were hindered by the wrong use of right things. "There was no real incompatibility between the true enjoyment of farm, merchandise, or wife and accepting the invitation; nor is there any between discipleship and the fullest use and truest enjoyment of earthly good." But Jesus and his cause and righteousness must be first; and then comes an hundred fold more of good from earthly blessings than when these are placed first (Matt. 19: 29).

Wrong Use of Right Things.

3. The men in the parable did not realize from what they asked to be excused. Those now who refuse Christ's invitations ask to be excused from the best things in God's universe, the best things that infinite love and wisdom can provide for man, from being children and heirs of God, from heaven, from the highest character, the largest usefulness, from immortality, from glory, from the company of saints and angels.

Excused from What.

4. "If you knew God — and what those 'things' are 'which he has prepared for them that love him,' all 'excuses' would be flung to the winds. It would not be, 'Have me excused!' but, 'I come!' 'I come!' 'Me first — me now — me forever! Lord, bid me — Lord, let me — Lord, make me come!'" — *J. Vaughan, M. A.*

IV. **The Wider Invitation.** — Vs. 21–24. 21. **Then the master of the house being angry.** Not the anger of passion, but of indignation, the revulsion of a holy, moral nature, against such insane folly and wickedness. No good being can see men ruining themselves, selling themselves for naught, throwing away God and heaven and eternal life for less than a mess of Esau's pottage, and not be filled with indignation that flames like a volcano. **Go . . . quickly.** There was need of haste, for the feast was waiting. **Streets.** The broader streets and squares. **Bring . . . hither the poor, and the maimed.** "The picture is one impossible for us to realize in our land. In the East, rich in beggars, opulent in misery, without poorhouses, or hospitals, or other organized means of caring for and lessening misery, and with laws and social organism multiplying it, such a throng as is here described may be often seen in the city streets or squares." — *Abbott.*

APPLICATION. As applied to the Jews, the classes now invited represent the publicans and sinners, those within the Jewish commonwealth upon whom the Pharisees looked down as outcasts, and refuse, unworthy of their care or of part in the Messiah's kingdom. But many of these entered the kingdom.

AND YET THERE IS ROOM. 22. **The servant** reported that he had obtained all he could of these, but **yet there is room.** There were not enough people of these classes to

23. And the lord said unto the servant, Go out into the highways and hedges, and [1] compel constrain *them* to come in, that my house may be filled.

24. For I say unto you, [2] That that none of those men which were bidden shall taste of my supper.

[1] Matt. 14: 22; Mark 6: 45. [2] Matt. 21: 43; Acts 13: 46.

fill the kingdom or do its work. It must be incomplete without more. No one will ever be shut out of the kingdom of heaven for want of room. The atonement is large enough for all; the love of God is inexhaustible; the invitation is limitless. If any one stays away it will be simply and alone because he will not come.

Into the Highways and Hedges. **23. Go out.** Beyond the city walls; that is, beyond the confines of Judaism to the Gentiles; beyond the limits of civilization into the lands where the gospel is not heard. **Into the highways and hedges.** The highways are "the broad, well-trodden ways of the world," where are the active and notorious sinners. The hedges shelter the unemployed loungers, the inactive, the less known and secret offenders against God. **And compel them to come in.** Not by force, by persecution, which is contrary to the whole spirit of the gospel, but by arguments, by persuasion, by the force of love and entreaty, by persistent and untiring efforts, by the attractions of the feast, by the goodness of him who gave it. **That my house may be filled.** It was regarded as a disgrace to hold a feast and the company not be present.

24. None of those men which were bidden. And refused to accept the invitation. **Shall taste of my supper.** No matter how rich or respectable they are in other respects.

Application. The Jews as a nation refused to accept the invitation of Jesus to a place in the kingdom of the Messiah which he was founding. As a consequence their nation was destroyed. They had no part as a nation in the great redemption. The Gentiles were received. The Messianic kingdom is to-day the mightiest power on earth. And the Jews, who might have been kings and princes in this spiritual kingdom, shut themselves out. But the invitation returns to them, and now they are again invited to come.

Practical Suggestions.

1. It is our duty to go out into the streets of the city and into the highways and hedges and persuade men to come into the kingdom of Christ.

2. The worse men are, the more degraded and sinful, the fewer their opportunities, and the more they are opposed to good, so much the more do they need the invitations of the gospel. It will not do to wait for people to come to the churches, — the churches must go to them. The Sunday schools must seek the children. "How shall we gain the masses?" "Go for them!" was Moody's rough but sensible response. See *Suggestive Illustrations on Acts*, p. 149, "The Ten to Strangers."

3. Great hope is let down from heaven to the poorest, to those in the hardest and most unfortunate circumstances. Nothing outward can prevent you from being saints and heroes, and few hindrances can prevent fair worldly success. History is as full as the sky is of stars of saints, heroes, authors, business men, presidents, leaders in every department, who came up from circumstances and families from which nothing could naturally be expected.

4. In the similar parable in Matt. 22 is a reference to the former Oriental custom of providing each guest "with an upper garment, or white cloak, which would conceal their rags, and enable them to present themselves without humiliation." The custom probably originated in the fact that often some of the invited guests were unable to dress sufficiently well to feel at home with the

From a Photograph.
Outside the Joppa Gate.

others. The wedding garment made all equal. So it is that the love of Christ will wash white as snow those who accept his invitation. His redemption, and forgiveness, and the power of the Holy Spirit renovate the poorest and the worst.

5. "None of us need fear that the Lord's cause will fail because of our failure. If we are unwilling to be used by him for his glory and for our good, there are those who will be willing to take our places so far." Our form of religion, our denomination, may fail, but always something better will take its place. The principles will survive under another form.

6. The kingdom of God will be full by means of the invitation to all classes and conditions of men. Each class, each nation, each race contributes something to the completion of the church of God. None can be left out, not even the lowest, without taking some sweet note from the heavenly anthem. Nations even are best and strongest when composite.

7. Every one who would enter the kingdom must accept the invitation to the feast, and the only safe time to do it is when the invitation comes.

ILLUSTRATION. "A sculptor showed a visitor his studio. One figure in marble was very curious; the face was concealed by hair, and there were wings on his feet. 'What is his name?' said the friend. 'Opportunity,' was the reply. 'Why is his face hidden?' 'Because men seldom know him when he comes to them.' 'Why has he wings on his feet?' 'Because he is soon gone, and once gone can never be overtaken.'" — *Home Magazine.*

LESSON III. — October 21.

THE LOST SHEEP, AND LOST COIN. — Luke 15 : 1–10.

Read Luke 14 : 25–35. **Commit Verses 4–7.**

GOLDEN TEXT.

There is joy in the presence of the angels of God over one sinner that repenteth. — LUKE 15: 10.

LEARN BY HEART.

Vs. 7, 10; John 10: 11; Matt. 23: 37.

LIGHT FROM OTHER SCRIPTURES.

Parallel. — A brief form of the lost sheep, in Matt. 18: 11–14.

The Good Shepherd Seeking His Lost Sheep. — John 10: 10–18; 21: 15–17; Matt. 10: 6; 23: 37–39; Ezek. 34: 16; Luke 19: 10; 1 Tim. 1: 15; 1 Pet. 2: 25; Isa. 53: 6.

THE PICTURE GALLERY.

The Lost Sheep, a miniature, Liberale du Verona, at Siena; "In the sky appears a choir of three angels bearing musical instruments"; Domenico Feti, in Dresden; *The Lost Money*, Millais; and Feti, in the Pitti Gallery, at Florence.

THE SECTION

includes the lesson, with a reading over of the intervening verses.

Chart number 92.

PLACE IN THE LIFE OF CHRIST.

The PEREAN MINISTRY; the closing series of teachings.

HISTORICAL SETTING.

Time. — January, A. D. 30, soon after the last lesson.

Place. — In Perea, beyond Jordan.

THE REFERENCE LIBRARY.

Prof. Bruce's *Parabolic Teaching of Christ* (Armstrong, $2.50); Wm. M. Taylor's *The Lost Found*, on the three parables of this chapter, $1.00; works on *The Parables*, Trench, Dods, Guthrie, Taylor, Howson, Macdonald. *Suggestive Illustrations on Matthew* p. 320, origin of the song "The Ninety and Nine." On the good shepherd and sheep, see Van Lennep's *Bible Lands*. On the coin, with its image

LESSON PLAN.

Introductory.

I. The Critics (vs. 1, 2).

Two kinds of sinners.
Why Jesus attracted sinners.
To what the critics objected, and why.

II. A Group of Parables.

Jesus answered by three parables.
What the answer was.
Illustration.
Four points of contrast in the parables.

III. The Safe Flock, and the Safe Coins (vs. 3, 4, 8).

Who were the ninety-nine safe sheep?
Who were the nine coins not lost?

IV. The Lost Sheep, and the Lost Coin (vs. 4, 8).

A type of the human race in the lost sheep.
A type of the human race in the lost coin.
Illustration.

V. Seeking the Lost (vs. 4, 8).

The cost of finding the sheep.
The song, "The Ninety and Nine."
Finding the coin, — what it illustrates.

VI. Finding and Restoring (vs. 5, 9).

What is it to be found?
The Saviour's treatment of the returning wanderer.
Coming home.

VII. Rejoicing over the Found (vs. 7, 9, 10).

Why the angels rejoiced.
Their joy opens a window in heaven.
Seven rays of light shining through.
Illustrations.

and superscription, see Ness' *History and Mystery of the New Testament. Sermons*, F. W. Robertson, Second Series. For illustrations see *Seeds and Sheaves*, "Mr. Rogers' Dream"; *Snowflake Album* (Am. Tract Society), "Beautiful Snow"; T. Brooks' *Apples of Gold*, p. 170, "Unsearchable Treasures of Love."

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SUGGESTIONS TO TEACHERS.

The Comparison of the three parables will add interest to each one.

The parables of the lost sheep and of the lost coin may be studied together, with comparison and contrast of each division.

Open Parliament: —

The relation of the three parables to one another.
The sheep and the coin, as representing men.
What is it for a person to be lost?
What Jesus has done to find the lost.
Why the angels rejoice over those who are found.
The interest of heavenly beings in this earth.

1. Then drew near unto him all the [1] publicans and sinners
Now all the publicans and sinners were drawing near unto him for to hear him.

[1] Matt. 11: 19.

EXPLANATORY.

I. The Critics.—Vs. 1, 2. **1. Then drew near unto him.** "Were drawing near"; the imperfect tense denoting continued and habitual action. "It was evidently a movement widespread and deep."

WHAT ATTRACTED SINNERS TO JESUS? 1. Jesus did not attract by palliating their sin or overlooking it. He never pandered in any degree to wrong in any person or class. Nor did he seek to gain favor with the publicans by avoiding the Pharisees. He ate with a chief Pharisee as freely as with a publican. Both classes were sinners, and he came to save both.

2. There was something attractive in the real, natural goodness of Jesus. It was not for him a cloak of respectability to hide certain sins; it was not self-conceited and repulsive righteousness; it did not consist in forms and ceremonies and prejudices. It was in entire contrast to the kind of righteousness presented by the Jewish leaders. Real goodness is attractive; sincere love has great drawing power.

3. Jesus attracted sinners because he understood them, he felt their difficulties, he sympathized with their struggles. He saw them as worse than they saw themselves, yet he showed no loathing, no scorn, he launched no invectives, he felt no hate, no contempt, he did not despise them as outcasts, he did not pillory them as the chief of sinners. But he loved them. He knew the good in them, he showed them that they were not hopeless. He came to help and to save, not to condemn. For the first time they heard a teacher who saw the possibilities within them, and treated them according to what they were, and flung wide open the door of repentance and hope and heaven.

2. And both the Pharisees and the scribes [1] murmured, saying, [2] This man receiveth sinners, and [3] eateth with them.

[1] Luke 19: 7; comp. Ex. 16: 2, 7, 8; Num. 14: 2; Josh. 9: 18. [2] Comp. Luke 7: 39. [3] Luke 5: 30; Matt. 9: 11; 11: 19; Mark 2: 16; comp. Acts 11: 3; 1 Cor. 5: 11; Gal. 2: 12.

4. Jesus brought them what they needed. Their consciences were sore, they knew they were sinners, they felt unworthy, but Jesus came as the good physician to heal their broken hearts, to forgive their sins, to renew their souls, to restore them to God and heaven.

TWO KINDS OF SINNERS. The publicans were the disreputable sinners, the outcasts from society, hateful for their rudeness, frauds, and vexatious oppressions, regarded as renegades and traitors.

2. And the Pharisees and scribes. These were equally sinners with the publicans, only in another way. They were guilty (1) of empty formalism, without the spirit of piety; (2) of outward morality, without real love to God or man; (3) of hypocrisy, being compared by Jesus to whited sepulchers; (4) of self-conceit and self-righteousness; (5) of spiritual pride; (6) of a life strict in some regards as a substitute for right action in other directions, so that while they tithed even the smallest garden herb, and shunned the slightest touch of outward impurity, they would rob widows' houses, and had hearts full of uncleanness and lust. They did not realize their sinfulness. They were too self-righteous to repent. Their hearts were very hard. They were lost, but did not know it. Of course there were exceptions, and there were good men among them, as a number of them are named in the New Testament. But their general tendencies and characteristics are given above. **Murmured.** "They had graduated at Grumblers' College, and taken all the degrees. Would that the school were local, and the membership restricted; but all workers for God have been tested by murmurers. Forgetting the warning, 'Neither murmur ye, as some of them murmured,' they vex the souls of pastors and superintendents, teachers and workers, by their murmurs."—*B. F. Jacobs.* **Saying, This man receiveth sinners, and eateth with them.** The substance of their charge was not that he *taught* sinners, but that he *ate* with them, that is, mingled with them on terms of social equality. The modern Christian who mingles socially and freely with modern sinners is always liable to the same criticism from modern Pharisees. The pride of propriety never understands the liberty of love.—*Abbott.* The Pharisees could not understand how Jesus could be at home in such company.

II. **A Group of Parables.**— Jesus answered the criticism by three parables, expressing three aspects of the great and glorious truth which illuminates the world, while incidentally it was the answer to their complaints, showing why and when it was one's duty to receive sinners.

ILLUSTRATION. The philosopher, Seneca, who lived for thirty-five years after the death of Christ, "made a practise of dining with his slaves, and when challenged for an innovation so directly in the teeth of all customary proprieties and so offensive to the Roman mind, he defended himself by saying that he dined with some because they were worthy of his esteem, and with others that they might become so."—*Dods.*

WITH SINNERS, BUT UNDEFILED BY THEM. "There were a few who sailed down the sewers like swans, their snowy plumes unsoiled by all the defilement." In what way did Jesus, in what way may we, go among sinners and be undefiled? Jesus went among sinners out of love for their souls, not out of liking for their sins. He never joined in their sins or approved them,— that would have been infection and death. He went among sinners to do them good, to save them from their sin. A missionary at work among the heathen, or in the most degraded portions of our cities, is safe. Yea, he grows better all the time. Sunshine is not defiled by shining upon filth, and taking the deadliness out of it. Degraded sin repels. There is far more danger to most Christians from the Pharisees, from the reputable and fashionable evil doers, than from the degraded and outcasts.

ILLUSTRATION. The doctor goes among the sick, where the disease is contagious and disagreeable, not because he likes disease better than health, but in order that he may save from sickness.

"Such is the grandeur of the work of redemption that no one parable can adequately portray it; and therefore here we have three given to us, that in the union of them all we might have a more complete understanding of the wondrous theme."—*Wm. M. Taylor.* It is like a stereoscopic view of a scene, which makes everything stand out in a distinct reality.

FIRST CONTRAST. "In the first parable sin is represented by a silly, wandering sheep,

3. And he spake (this parable unto them, / unto them this parable,) saying,

4. [1] What man of you, having (an / a) hundred sheep, (and 2 if he lose / and 2 having lost) one of them, doth not leave the ninety and nine [3] in the wilderness, and [4] go after that which is lost, until he find it?

5. And when he hath found (it, / it,) [5] he layeth (it / it) on his shoulders, rejoicing.

6. And when he cometh home, he calleth together (his / his) friends and his neighbours, saying unto them, Rejoice with me; for [6] I have found my sheep which was lost.

7. I say unto you, that (likewise joy shall be / even so there shall be joy) in heaven over one sinner that [7] repenteth, (more / more) than over ninety and nine [8] (just / righteous) persons, which need no repentance.

8. (Either / Or) what woman having ten pieces of silver, if she lose one piece, doth not light a (candle, / lamp,) and sweep the house, and seek diligently (till / until) she find (it? / it?

[1] For vs. 4–7, comp. Matt. 18: 12–14.
[2] Ezek. 34: 6; comp. 1 Pet. 2: 25.
[3] Ex. 3: 1; 1 Sam. 17: 28.
[4] Ezek. 34: 4, 11, 12, 16; comp. Luke 19: 10.
[5] Comp. Isa. 40: 11; 49: 22; 60: 4; 66: 12.
[6] 1 Pet. 2: 25.
[7] V. 10; see Luke 5: 32.
[8] Comp. Luke 5: 32; Matt. 9: 13.

error rather than wilfulness; in the second, by a piece of money, utterly lost to its owner, and useless in itself, because cast away ("who, knowing themselves to be God's, with the divine image stamped on their souls, yet do throw themselves away, and renounce their high birth, and wilfully lose themselves in the world"); in the third, by a son, knowing the love of a father and the sweetness of his home, and yet despising and forsaking both. But these contrasts must not be pressed too closely. We must not forget that all sin is folly, vice, and crime, a blunder, a self-abasement, and a rebellion."—*Abbott.*

SECOND CONTRAST. A contrast of grace. The shepherd goes after his sheep as Christ came from heaven to seek and save the lost. The woman seeks everywhere for the lost coin, as the Holy Spirit seeks long and persistently after men, but the father remains at home waiting to welcome the repentant one. All three express God's actions toward the sinner. He does seek to find him, long, earnestly, continuously; but he also regards the free-will of man, and seeks to have the son come back to him, for in no other way can he be found.

THIRD CONTRAST. A contrast of return. It cost great pains and trouble to go after the sheep who had wandered away in ignorance. The seeker's knowledge and wisdom supplied what was lacking in the wanderer. It took long patience to find the coin. The surroundings must be swept away, the environment changed. In the case of the son who went wilfully away, there must be a change of will and a choosing to return. Each obstacle is removed according to its nature.

FOURTH CONTRAST. There is a progression and climax in the numbers,—one in one hundred, one in ten, one in two. "The possessor of one hundred sheep is in some sort a rich man, and therefore not likely to feel their diminution by one at all so deeply as the woman who, having but ten small pieces of money, should lose one of these; while the intensity of her feeling would fall very short of the affection of a father who, having but two sons, should behold one out of these two go astray."—*Trench.*

III. **The Safe Flock, and the Safe Coins.**—Vs. 3, 4, 8. 4. **What man of you.** "There is not a single one of you who accuse me here who does not act exactly like me in similar circumstances."—*Godet.* Your own conduct in other things answers your complaints. **Having an hundred sheep.** Enough, but not so many but that each one could be under the personal watch and care of the shepherd. The sheep are those who belong to the Good Shepherd, for whom he has the utmost care. Sheep are among the most helpless of animals, and represent the human race in its weakness and ignorance.

The Sheep.

8. **Either what woman having ten pieces of silver.** Each *piece* was a drachma (Greek) or denarius (Latin), translated "penny" in the parable of the good Samaritan (Luke 10: 35), and in the parable of the laborers (Matt. 20: 2). It was worth about 17 cents, but relatively far more valuable then, as a drachma was the price of a day's labor. "It was not

The Coin.

simply a piece of precious metal, but that metal molded and minted into money, bearing on it the king's image and superscription,—a testimony to the royalty and right of him whose likeness was impressed upon it. What a beautiful thing is a new piece of money, sharply cut and polished! Can we fail to see in it a type of the human soul when first it came new minted from the Creator's hand? It had enstamped upon it his image in knowledge, righteousness, and holiness, and was designed by him to be a willing witness-bearer to the rightfulness of his authority. He made man in his own image; and so it is not by any means a stretching of the figure here to see in this piece of money, as it was at first, a representation of the soul's original dignity."—*Wm. M. Taylor.* The sinner is not only, in the eyes of God, a suffering being, like the sheep,—he is a precious being.

Who Are the Safe Sheep and Coin?

They are called in v. 7 "just persons which need no repentance." There are many opinions among commentators, but to my mind the truth lies in one or in both of the following: (1) Regarding the whole human race as the lost sheep, to seek and to save whom Jesus came from heaven, then the safe ones are the angels and the saints made perfect, "the other sheep not of this fold," the holy inhabitants of other worlds not fallen, probably many times the number of the human race. (2) The safe ones are the true church of God in all ages. These were not sinless, but they had been sought and found, and had repented, and did not need the great act of repentance, changing their whole lives, as do those who have never turned from sin to God.

IV. **The Lost Sheep, and the Lost Coin.**—Vs. 4, 8. **4. If he lose one of them.** This is the type (1) of the human race, who fell from paradise, and have been wandering since in the wilds of sin, lost and helpless without a Saviour; (2) of the sinner going away from a loving Shepherd and the green pastures and still waters he provides, wandering at his own will after forbidden delights, till he is lost in the wilderness of sin and surrounded by a thousand dangers, suffering from hunger and thirst, unable to find the way back, yet sure to perish unless he does.

8. If she lose one piece. "The coin being lost suggests that in sinful man the image of his Maker has gone out of sight, and the great purpose of his being has been frustrated. The coin so long as lost is of no use to the maker; similarly the sinner does no good in the world. Yet he is not absolutely worthless. The coin, though lost, has still a value. If it can be recovered it will be worth as much as ever. It may be blackened with rust, or soiled with mud, or covered over with dust, but it is still silver, with traces of the superscription and image that gave it currency."—*Wm. M. Taylor.*

NOTE that the lost sheep is still a sheep; the lost coin is still precious, with something of the image of God upon it. The obligation to be a true sheep and a useful coin is still upon them. And Jesus still provides for them, loves them, and desires their return.

ILLUSTRATION. A poem by Jeremy Taylor compares our sinful hearts to clay, on which God is asked to stamp his image, as a coin receives its impression in the mint.

"Stamp it, and on this sordid metal make
Thy holy image and it shall outshine
The beauty of this golden mine."

V. **Seeking the Lost.**—Vs. 4, 8. **4. Leave the ninety and nine in the wilderness.** Not a desert, but wide, grassy pastures, though not inhabited. These were not neglected, but were in the pasture, guarded and guided by the under shepherds, and safely folded; but the shepherd himself went after the lost. This could not be entrusted to any other. **And go after that which is lost, until he find it.** In Palestine "at any moment sheep are liable to be swept away by some mountain torrent, or carried off by hill robbers, or torn by wolves. At any moment their protector may have to save them by personal hazard. The shepherd king tells us how, in defense of his father's flock, he slew a lion and a bear. Every hour of the shepherd's life is risk. Pitiless showers, driving snows, long hours of thirst,—all this he must endure, if the flock is to be kept at all. So Jesus gave his life for the sheep. If the shepherd had not sacrificed himself, the sheep must have been the sacrifice. The suffering of Christ was death. But the suffering from which he redeemed us by death was more terrible than death. The pit into which he descended was the grave. The pit in which we should have been lost forever was the pit of selfishness and despair."—*F. W. Robertson.* He leaves heaven, his home, and becomes man; teaches, suffers, dies, that he may find his lost ones.

Finding the Sheep.

"But none of the ransomed ever knew
How deep were the waters crossed,

Nor how dark was the night that the Lord passed through
Ere he found his sheep that was lost.
Out in the desert he heard its cry, —
Sick and helpless, and ready to die."

Library. See origin of the tune "Ninety and Nine," *Suggestive Illustrations on Matthew*, p. 320.

8. **Doth not light a candle** (lamp). The *woman* is usually regarded as representing the Holy Spirit in the work of recovering lost sinners. "Most of the native houses are without glass windows, and are very dark when shut up. Often the windows are small, and sometimes kept shut as a rule, depending on the door for light. They are dark places. The floor, too, is often earth, or perhaps mortar, and very dirty. Where animals dwell with the family, as is very common, the dirt is such as is best left to the imagination." — *Prof. Isaac Hall.* The lighting of the candle represents the illuminating power of the Holy Spirit, bringing to view treasures before unsuspected, truths neglected or lost, convincing men of sin, of righteousness, and of a judgment to come. The Spirit uses the Word, which sheds its light of truth upon the mind, the conscience, and the heart. **And sweep the house.** The *sweeping* represents that disturbance of settled opinions and practises, that turning of the soul upside down, which is frequently seen as forerunner of conversion; for here also chaos often precedes creation. . . . If the piece of money have dropped on a rush-covered floor, and lie concealed beneath the straw and *débris* of weeks, these must be removed before the rays of a candle can reveal the coin. Business, cares, pleasures overlay the soul. The Spirit, by providence, by losses, by bereavements, by sickness, sweeps them away, and, as in the annual house-cleaning, brings into prominence many long-buried questions of sin and salvation. — *Condensed from Wm. M. Taylor.* **And seek diligently.** "What we call feminine virtues and graces are needed for the deliverance of souls that have fallen, — patience, and diligence, and minute observation, — not less than what we think of as the more manly qualities of courage, and enterprise, and endurance." — *Plumptre.*

Finding the Coin.

"Thou art as much his care as if beside
Nor man nor angel lived in heaven or earth."

VI. **Finding and Restoring.** — Vs. 4, 5, 9. 4. **Until he find it.** "A hint of what is the patience and perseverance of Christ, and what should be the patience and perseverance of the Christian."

5. **He layeth it on his shoulders.** "A familiar practise with shepherds when the creature is sick, fatigued, or in any way unable to travel on its own feet." — *Bliss.* **Rejoicing.** "Alike in the retrieval of his own loss, and in the rescue of his sheep from danger and distress." — *Bliss.*

Note that the good shepherd deals gently and lovingly with the sheep that is found; no scolding, no harsh words, no "I told you so." He bears and forbears; he carries his burden of sorrows and of sins; he helps him over the difficult places. In all this Jesus is the pattern for those who seek to save the lost.

Illustration. "In the *Midrash* there is a story that Moses, while tending Jethro's flocks, went after a lamb which had gone astray. As he thought that it must be weary, he carried it back on his shoulders. Then God said that, because he had shown pity to the sheep of a man, he would give him his own sheep, Israel, to feed." — *Edersheim.*

6. **When he cometh home.** This refers to the whole process by which the ignorant and bewildered sinner is brought into safety. It does not mean brought to heaven personally, but where there is ground for "joy in heaven." — *Schaff.* Home among God's loving children, home in the conscious love of his Father; home under the care and protection of God; home in a state of safety; home in the church.

VII. **Rejoicing over the Found.** — Vs. 6, 7, 9, 10. **Calleth together his friends and neighbours.** The disciples, all the good who are interested in the salvation of men, and are working for it, the angels and the saints in heaven.

7. **I say unto you.** Who are complaining because I seek to save the publicans and sinners. Whatever you may think, the angels rejoice. Perhaps this should make you inquire whether you are so good and heavenly as you imagine. **Joy shall be in heaven over one sinner that repenteth.** Repenting is the sign of restoration. He that has repented has come back home to God. **More than over ninety and nine.** See under v. 4. God has joy and delight in the ninety and nine, as is expressed abundantly in the Scriptures. But the redemption of a soul from eternal sin and danger awakens new emotions of

9. And when she hath found *it*, she calleth *her* together her friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10. Likewise, Even so, I say unto you, there is joy in the presence of [1] the angels of God over one sinner that repenteth. [1] Luke 12: 8.

joy such as had not been known before. Angels and saints in heaven forget themselves in the joy of seeing souls saved.

This verse opens a window in heaven from which shine down rays of heavenly light on earthly things.

FIRST RAY. We learn what things cause joy in heaven. The same things cause the sweetest joy on earth.

SECOND RAY. We learn what are some of the employments and interests of heaven. The angels are ministering spirits, missionaries, doing all they can for the salvation of men (Heb. 1: 14).

THIRD RAY. We learn the value of the soul. Cities and empires may rise and fall, but nothing is said of joy in heaven over it, but there is joy all through heaven over one soul saved. The angels "know what we can become better than we know ourselves. They understand the essential grandeur of grace as a process of renewal and restoration. To them a soul is priceless, because it can hold a palm branch, it can wear a crown, it can sing a song for the King. We say, There goes a duke, there stands an artist. They say, There goes a history, there stands a destiny, there is a soul bound for an eternity of conscious experience." — *C. S. Robinson, LL. D., in S. S. Times.*

"This is the famous stone
That turneth all to gold;
For that which God doth touch and own
Cannot for less be told."

ILLUSTRATION. "Japanese fairy lore tells us of a precious gem brought at great expense and amid much peril from India, to satisfy the yearnings of a homesick princess from the Continent who had come to Mikado land as a bride. This unique gem was a flawless crystal sphere, which, turned in whatever way, showed the image of Buddha, ever serene and benignant. It proved to be, wherever kept, a perpetual blessing." — *William Elliot Griffis, D. D.* Such is the soul that repents and turns to God, and reflects his every quality of goodness and every form of love.

FOURTH RAY. We see how the angels understand the awful danger of the sinner. Deliverance from some small pain or danger would occasion no such joy. The greatness of the joy is a measure of the greatness of the evil from which the saved one is delivered.

LIBRARY. For illustration see "The Vision of the Future," a German poem, in *Suggestive Illustrations on Matthew*, p. 415.

FIFTH RAY. We obtain a new view of the infinite love of God. What God did and Jesus did to save mankind revealed a new phase, a new degree, a new glory in the love of God, beyond what his goodness to holy beings could express. The blessed condition of the angels and saints is more fully understood in the light of the danger from which they had been preserved.

SIXTH RAY. Some have strongly felt the objection to the gospel, that it is not probable that the Son of the infinite God would leave all the measureless stars without redemption, and come to this little world, which is but a mote in the sunbeam compared with other worlds, and here become man and die for us, the almost invisible atoms in this obscure corner of the universe. But here the enigma is solved. Wherever the lost are, there he must go for them. The hearts of all the family go after the lost one.

SEVENTH RAY. We see our own duty, and privilege, and joy to do all in our power to save men. Thus only can we partake of the fulness of heavenly joy.

LESSON IV. — October 28.

THE PRODIGAL SON. — Luke 15: 11–24.

Read Luke 15. Commit Verses 20–24.

GOLDEN TEXT.

I will arise and go to my father. — LUKE 15: 18.

THE SECTION

includes the lesson, with a brief review of the other parables of the chapter.

LEARN BY HEART.

Vs. 21–24; Psa. 103: 13; Isa. 55: 7.

LESSON PLAN.

SUBJECT: The Return of the Wanderer; or, The History of a Sinful Soul and its Recovery.

I. **Father, Home, and Two Sons** (v. 11).

What is represented by each.

II. **The Wandering** (vs. 12, 13).

I. Discontent and sinful longing.
The spiritual meaning.
Illustrations.
II. Free choice.
What is God's "living"?
Illustration.
III. Leaving father and home.
IV. In a far country.

III. **The Consequences** (vs. 13–16).

I. Riotous pleasures.
The attractions of sin.
II. A wasted living.
Illustration.
III. A mighty famine.
Illustrations.
IV. In the depths.
Illustrations.

IV. **The Return** (vs. 17–20).

First Step. Coming to himself.
Illustrations.
Second Step. Consciousness of better things.
Third Step. A resolve.
Fourth Step. Repentance.
Fifth Step. Going to his father.

V. **The Welcome Home** (vs. 20–24).

1. Met afar off.
2. Expressions of affection.
3. Eight public proofs of restoration and welcome.

THE PICTURE GALLERY.

The Prodigal Son is popular in art. It is frequently painted in a series. The prodigal is pictured by Franz Francken (in the Louvre), Doré (London), Holbein (in the Liverpool Museum), Hemessen (in the Brussels Museum).

In Teniers' picture in the Louvre the prodigal "is a charming young gentleman dining with some pretty ladies at a wayside inn." "An old woman leaning on a stick begs alms, possibly foreshadowing the fate of the females at the table. In the right-hand corner appears a pigsty where a stable-boy is feeding the swine, but with his face turned to the table as if in envy of the gay revelers there." A celebrated modern picture is by E. Dubufe in the collection of Adolph Strauss, in New York. There are pictures by Salvator Rosa and Rembrandt in the Hermitage Gallery, St. Petersburg;

PLACE IN THE LIFE OF CHRIST.

Early in his Perean Ministry, during his last three months.

This with the two previous parables was a further unfolding of the truth that the gospel was for all men. It prepared the way for the reception of the Gentiles. It enabled the disciples, when the time came, to see that the welcoming of the Gentiles was a part of the original plan of Jesus.

Chart number 93.

SUGGESTIONS TO TEACHERS.

This is "the pearl and crown of all the parables." It is a world of wisdom and hope and love condensed into a few words, as a whole landscape is painted on the retina of the eye. It is a vision of the heart of God.

Scenes. — This lesson can be taught by successive scenes in which the story passes before the class like a moving panorama, accompanied by the lessons each scene conveys.

Open Parliament: —

Sin, as wandering from God.
Sin, wasting life.
The consequences of sin, worldly and spiritual.
Trouble producing a consciousness of sin.
Coming to himself.
The steps of the return.
The welcome home.
The elder brother.

HISTORICAL SETTING.

Time. — Probably in January, A. D. 30.
Place. — Somewhere in Perea.

LIGHT FROM OTHER SCRIPTURES.

There is no parallel to this parable in the other Gospels; but many passages throw light on the different parts.

The Wandering. — Adam from paradise; Jonah running away from God; the kingdom of Israel and of Judah, as shown in the prophets; the destruction of Jerusalem, A. D. 70 (Matt. 23: 37).

The Fruit of Sin. — Psa. 106; Prov. 1: 31, 32; 13: 6, 15; Isa. 57: 20, 21; Rom. 1: 32; Solomon's experience, in Ecclesiastes.

The Welcome Home.—Isa. 1: 18; 55: 1–3; 56: 7; Matt. 11: 28; John 3: 16; Rev. 22: 17; Rom. 5: 8; Ezek. 33: 14, 15.

Rubens, Batoni, in the Belvedere Gallery, Vienna; W. M. Hunt in the Art Museum, Boston.

In Dürer's, the prodigal's face is Dürer's own, which "knows the agony of remorse. The swine, big and little, crowd about him to their trough, and the simple realism of it emphasizes the vileness of sin."

"Jan Steen paints the prodigal at table in a garden before an inn. A man plays the guitar, and two children are blowing bubbles, — 'an allegory of the transient pleasures of the spendthrift.'"— *M. R. Vincent, in Word Studies.*

"One of the finest examples of the treatment of the return," says Dr. Vincent, "is by Murillo in the splendid picture in the gallery of the Duke of Sutherland. The repentant youth is locked in the embrace of his father. 'His pale, emaciated countenance bespeaks the hardships of his husk-coveting time, and the embroidery on his tattered robe the splendor of his riotous living. A little white dog leaping up to caress him aids in telling the story.' Servants are there bringing a light blue silk dress and the gold ring."

THE REFERENCE LIBRARY.

Works on the parables as in the last lesson. *Suggestive Illustrations on Mark* and *Luke;* Wm. M. Taylor's *The Lost Found.*

On "The Hunger of the Soul" there is a most powerful sermon in Bushnell's *Sermons for the New Life.* On the relief to the conscience obtained by full *confession* to God, there are some excellent illustrations in Abbott's *Young Christian,* Chap. I.; there are *Sermons* by Robertson, Spurgeon, Beecher, Moody; the *Pilgrim's Progress* illustrates several portions of the parables; Hudson's *Lectures on Shakespeare,* Vol. II., 40, 41, for the effect of his losses on the prodigal's character; the *Snowflake Album,* "Beautiful Snow"; Ruskin's *Sesame and Lilies,* pp. 26–34.

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11. And he said, A certain man had two sons:

12. And (and) the younger of them said to his (his) father, Father, give me [1] the portion of thy (goods substance) that falleth to me. (to me.) And [2] he divided unto them [3] his (his) living.

[1] Deut. 21: 17. [2] Comp. Ecclus. 33: 19–23. [3] V. 30; Mark 12: 44.

EXPLANATORY.

I. **Father and Home: the Two Sons.** — V. 11. Here we have a picture of what God meant the world to be. 11. **A certain man had two sons.** The householder is our Heavenly Father, full of love for his children. This beautiful world is the home fitted up with every comfort for them. The younger son represents the publicans and sinners, the receiving of whom called forth the criticisms of the Pharisees represented by the elder brother. All penitent and returning sinners are the younger son. All who exhibit the spirit of the elder are the elder son. The two sons are types of two characters. God is the Father of all men, for he created them in his own image, cares for them, and loves them as his children; and all owe him honor, love, and obedience. There is a sense in which only those who believe in Jesus and obey God are his children (Rom. 8: 14–17; John 8: 39, 42, 44). But in another view all men are children of God, though wandering, and defiled, and refusing to act as children. "This parable might be called with equal propriety the parable of the bereaved father."

NOTE that by this parable Jesus taught that the publicans and sinners, Samaritans and Gentiles, were the brethren of the scribes and Pharisees, and they should have been treated as brethren.

II. **The Wandering.** — Vs. 12, 13. 12. **Father, give me the portion of goods that falleth to me.** The older son, according to Jewish law, inherited a double portion (Deut. 21: 17). The younger would thus naturally inherit at his father's death one third of his property. But he desired his father to anticipate the future and give him his share now in money or jewels, "which is a common form of investing wealth to this day in the East."— *Tristram.* His father was rich, so that he could do it without suffering from poverty.

I. *Discontent and Sinful Longing.*

13. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with [1] riotous living.

[1] Comp. Eph. 5: 18; Tit. 1: 6; 1 Pet. 4: 4.

THE REQUEST SHOWED: (1) selfishness; (2) ingratitude; (3) self-will; (4) a determination to do wrong; (5) undutifulness; (6) narrow vision, for if he had looked forward he would have seen the dreadful consequences. The young man looking into his employer's money drawer, had he seen in flaming letters on the bills, "*Ten* years in State prison," would not have touched them.

THE SPIRITUAL MEANING OF THE REQUEST. It is the expression of man's desire to be independent of God's control and restraints, and to do as he pleases. He thinks he can be happier thus to yield to his unrestrained lusts and desires. He is weary of seeing "thou shalt nots" over the gates of so many a temple of pleasure and seeming paradise. He is weary of so many restraints and laws, and seems to see in doing whatever he wishes

> . . . "On its white flag unfurled,
> These words of sunshine, Freedom to the World, —
> Sent to free this world from every bond and stain
> And bring its primal glories back again."

He sees other worlds to conquer. He has visions of beauty, rainbows on the storm, all the kingdoms of the earth and the glory of them, as Satan pictured them to Christ.

COMPARE Dr. Johnson's *Rasselas*, who was discontented in the Happy Valley. Adam and Eve in paradise. Ahab discontented in his ivory palace. The Israelites of old continually longing for the attractions of idolatry. **And he divided unto them his living.** His property, the means by which he supported life. He gave him the opportunity of exercising his free choice. Forcible restraint would have been of no advantage. He would have been a prisoner beating against the bars of his prison, and increasing his lawless desires and discontent.

II. *Free Choice Allowed.*

> "God answers sharp and sudden on some prayers;
> And flings the thing we have asked in our face,
> A gauntlet — with a gift in it." — *E. B. Browning.*

GOD HAS BESTOWED UPON MEN HIS LIVING. He has given them spiritual natures made after his own image, conscience, reason, talents, memory powers, capacities of blessedness, his Word, his home, his love, his care, and worldly blessings beyond measure. But they were intended to be used at home, under our Father's wise guidance and laws. With these gifts is also the gift of free will, which alone makes virtue possible. There are those who can be saved only by permitting them to act out their own will, and experience for themselves the bitterness of breaking God's commandments, and the blessedness of keeping them.

ILLUSTRATION. The fascinations of the world are like the wonderful colors and beautiful pictures on a child's soap bubble. Houses, gardens, orchards, the sky, and the mountains, and the valleys are pictured in marvelous, entrancing beauty. But in a few moments the bubble bursts.

III. *Leaving Father and Home.*

13. Not many days after. This shadows forth the rapidity (1) of national and (2) of individual degeneracy. — *Farrar.* **The younger son gathered all together.** By this gathering together of all, and departing, seems intimated the collecting, on man's part, of all his energies and powers, with the deliberate determination of getting, through their help, all the gratification he can out of the world, — the open preference of the creature to the Creator. — *Trench.* **And took his journey.** He left father, home, innocence, love, duty, to be a homeless wanderer in a bleak, blank world, breaking his father's heart.

IV. *In a Far Country.*

Into a far country. Perhaps Rome, or Corinth, or Antioch, where was the grove of Daphne described in *Ben Hur*, where were gathered every luxury and vice. The far country is being far from God in character, in motives, in feelings, in works, in sympathy. It is estrangement from God, dislike of his rule, opposition to his laws.

14. And when he had spent all, there arose a mighty famine in that land; country; and he began to be in want.

III. **The Consequences.** — Vs. 13–16. The prodigal had gone to "the Eldorado of his dreams," to realize his bright visions and hopes. He expected a paradise of pleasure, a career of success, a return in triumph. But it was like wine, "that friend with a serpent in its bosom, that pleasure with a dagger under its girdle." — *Le Sage.* There was a certain amount of intense pleasure at first, — the cheer and warmth which come from the flames when first approached, and before they are near enough to burn. "The world has its attractions, and the flesh its pleasures." **Wasted his substance with riotous living.** "The down grades of life are generally steep and short, and so one sentence is enough to describe this *descensus Averni*, down which the youth plunges so insanely." — *Burton.* "A fool and his money are soon parted." His substance was wasted, for he got no corresponding good. He plunged into dissipation and every forbidden pleasure. He scattered his money as one tosses grain to the winds for winnowing, for so the Greek means. He wanted "to see life," and he saw the vilest part of life. He saw death rather than life. He thought it was true, "Be good and you shall be happy, but not have so good a time." Some have applied this *riotous living* chiefly to wanton and dissipated sinners. It does apply to them, but it applies also to all sinners; for they do with spiritual things what riotous men do with earthly things. The worldly life is always a wasteful life. It wastes body and soul. It wastes life and health. Sinners waste their Bibles, their Sabbaths, the influences of the Spirit, their religious training, all their heavenly inheritance, and get nothing but a temporary pleasure in return.

I. *Riotous Pleasures.*

II. *A Wasted Living.*

COMPARE the lost sheep, — still a sheep, though lost, and the coin, the same coin, though in the mire. But the prodigal son grows less by being lost; his very substance is wasted. Something is gone from him that can never be recovered. The mud bath of sin is never the way to the best life, no matter how much one may repent.

ILLUSTRATION. There is a popular engraving of a well-known picture of the prodigal son in three panels, the central one representing the prodigal in the full tide of his pleasure seeking. The color, the beauty, the brightness of the picture all center around this scene, although the prodigal's face expresses his wretchedness amid it all; while the picture of the return, over which the father's heart and all the angels of God rejoiced, is dull, and gloomy, and unattractive. Let us wholly avoid this false emphasis in our teaching.

III. *A Mighty Famine.*

14. **And when he had spent all.** "This seems to have happened very soon: the enjoyment of sin is brief. When sinful pleasure ceases to give delight, we have spent all that we can spend in that 'far country.' What remains is not current there." — *Riddle.* **There arose a mighty famine in that land.** It was a famine of the soul, "as it pines for the father's presence, and for the father's smile, longing for the lost Eden." His pleasures failed, his money was gone, his seeming friends left him, his conscience tortured him, his heart was empty, he had none of the good things he had sought. "In the palaces of kings, at the tables of the rich, the immortal soul may be famishing, yea, ready to die with hunger." — *Trench.* "They have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water" (Jer. 2: 13). **And he began to be in want.** The soul has many hungers and thirsts, and the nobler the soul the more of these hungerings and the more intense the hunger. And the world, with its riches and pleasures, can never satisfy the soul. This is a sign of its divine nature and greatness. We can quench our thirst with the salt waters of the sea more easily than we can satisfy the soul with worldly good. That is but stones instead of bread, and scorpions instead of eggs. It is warming ourselves with pictures of fire. Solomon tried the world at its best, and with this result: "All is vanity and vexation of spirit." Multitudes of others have tried it with the same result, have

> "Drank every cup of joy, heard every trump
> Of fame; drank early, deeply drank, drank draughts
> That common millions might have quenched; then died
> Of thirst, because there was no more to drink."

Lord Byron tried it, and this voices his experience: —

15. And he went and joined himself to [a citizen] one of the citizens of that country; and he sent him into his fields to feed swine.

16. And he [1] would fain have [been] filled [his belly] with the husks that the swine did eat: and no man gave unto him.

[1] Comp. Luke 16: 21.

"My days are in the yellow leaf,
The flowers and fruits of love are gone.
The worm, the canker, and the grief
Are mine alone."

"Count o'er the joys thine hours have seen,
Count o'er the days from anguish free,
And know, whatever thou hast been,
'Tis something better not to be."

Illustration. To attempt to satisfy the soul with worldly things is like pointing a starving man to the beauties of nature. "It is all very beautiful," he says, "but I am starving." "But look at this exquisite landscape!" "Yes, it is charming enough; but I am dying of hunger. Feed me first, then I will look at your beautiful pictures." There is no food that can satisfy the soul in that far country.

IV. *In the Depths.*

15. And he went and joined himself. Literally, *cemented* himself, *glued* himself to, *fastened* himself upon; he was, in effect, a slave **to a citizen of that country**, representing either men hopelessly corrupt and worldly, or, perhaps, the powers of evil. "Our Lord gives us a hint here of that awful mystery in the downward progress of souls, by which he who begins by using the world to be a servant to minister to his pleasures submits in the end to a reversing of the relationship between them, so that the world uses him as its drudge, and sin as its slave." — *Trench.*

The boasted freedom of sin soon becomes the most degrading slavery. Enticed by Satan's pleasures, he becomes Satan's drudge. **He sent him into his fields to feed swine.** The basest, most degrading work a Jew could do. In the inner teaching of the parable, this perhaps implies a state in which the man's will and energies have but the one work of ministering to his baser appetites. — *Ellicott.* No one knows what he will come to when he enters the paths of sin.

16. He would fain. *He ardently desired*, so hungry was he. **The husks that the swine did eat.** "These husks are the pods and seeds of the locust or carob tree (*Ceratonia siliqua*), a common evergreen tree bearing an abundant crop of fruit, — long, curved pods, which are used for feeding cattle, and are largely exported to England for feeding horses, under the name of locust beans. They are capable of sustaining human life, like the acorns of the oak, eaten by our Saxon ancestors in times of scarcity; and as in Germany and England the swine are driven into the woods to feed on the fallen acorns, so in Syria they feed under the locust trees. Latin classical authors speak of the locust bean as the food of the most miserable of the people in the last extremity." — *Canon Tristram, in Sunday-School Times.* **And no man gave unto him** the food he needed. His apparent friends all deserted him.

Illustration. Like the swine of Gadara, he is rushing directly down the steep place, "where, unless the flight be checked, a certain destruction awaits him. Sin degrades and isolates. Want, sorrow, penury, and pain are but a part of its viperous brood, and he who plays with sin, calling it freedom, will find his rod blossom with bitter fruit, or he will see it grow into a serpent with poison in its fangs." — *H. Burton.*

Illustration. "Some one tells of a pet monkey kept by a unbelieving scientist. The master is absent from the room in which hangs the picture of a glowing and cheering fire. There is no fire — just the picture of a fire. The atmosphere in the room is frigid. The monkey comes in. He seats himself in front of the picture to warm himself. But he shivers, and shakes, and shrivels with the cold; yes, freezes stiff while sitting before a picture full of glow and apparent life." — *Chas. F. M'Kown.*

Pods of the Locust or Carob Tree.

Illustration. Like the wine cup, sin first sparkles and glows, but "at last it

17. And [1] But when he [2] came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

[1] Comp. 1 Kings 8: 47. [2] Comp. Acts 12: 11.

biteth like a serpent and stingeth like an adder." "At first the grateful stimulus of an hour, at last it is the worm that never dies, and the fire that is never quenched."

LIBRARY ILLUSTRATIONS. 1. The Roman story of the chief's daughter who betrayed the city for what was on the arms of the soldiers, meaning their gold bracelets, but was paid by being crushed to death by their shields, which also were upon their arms.

2. Moore's *Lalla Rookh*, the poem of the "Prophet of the Silver Veil," who first entices his victim by his shining veil, and palace of pleasures, and promises of blessedness, and then reveals his horrid features and more horrid heart. Lifting the silver veil, he exclaims:—

"Here — judge if hell, with all its power to damn,
Can add one curse to the foul thing I am."

"Grant this crowning curse,
But keep him what he is, — no hell is worse."

IV. **The Return.**—Vs. 17–20. **17. And when he came to himself.** He had been like one out of his head, living as it were in an evil dream, in a strange hallucination, unconscious of the realities around him. He is now restored to reason, to a right mind, to the consciousness of his real condition. He awakes from his dream.

FIRST STEP: Coming to Himself.

ILLUSTRATION. The sinner is like Jonah, sleeping in the storm, dreaming beautiful dreams, but unreal and evanescent. Like

"Those rainbow dreams, which Fancy's beams
Paint on the fleeting mists that roll
In trance or slumber round the soul."

The storm awoke him to reality.

ILLUSTRATION. One day during the war, a soldier in one of the forts around Washington was singing that sweet hymn: —

"I *was* a wandering sheep,
I *did* not love the fold,
I *did* not love my Father's voice,
I *would* not be controlled."

Sergeant Langdale (of whom an officer bore this testimony to me, that he was the best Christian in the army), hearing him, said, "Friend, sing it in the present tense." And he sang: —

"I *am* a wandering sheep,
I *do* not love the fold,
I *do* not love my Father's voice,
I *will* not be controlled."

It was the truth, and it made a deep impression.

THE FRUITS OF SIN show the evil of sin. This is one meaning of punishment. The famine, the hunger, the distress are God's messengers to the sinner, calling him home. They are God's voice saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11: 28–30).

LIBRARY ILLUSTRATIONS. Longfellow's *Hyperion*, Chap. I., where the setting of a great hope is compared to the setting of the sun; but when night comes the stars of heaven shine. Blanco White's sonnet, beginning "Mysterious night," illustrating how the sun of prosperity hides many a glory which the night of sorrow reveals. Plato's *Republic*, X., 11. The Marine Glaucus, covered with seaweed, and deprived of some of his limbs, so that his human form was scarcely discoverable, is a type of the sinner.

How many hired servants. Those least connected with the

18. I will arise and go to my father, and will say unto him, Father, [1] I have sinned against [2] heaven, and before thee, in thy sight:

19. [3] And I am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But when while he was yet a great way afar off, his father saw him, and had was moved with compassion, and [4] ran, and [5] fell on his neck, and [6] kissed him.

[1] Comp. Ex. 10: 16.
[2] Matt. 21: 25; John 3: 27.
[3] Comp. Luke 7: 6, 7.
[4] Comp. Jas. 4: 8.
[5] Gen. 33: 4; 45: 14; 46: 29; Acts 20: 37.
[6] 2 Sam. 14: 33; Tob. 7: 6 (Gk.); see Matt. 26: 49 (mg. for mg.).

family; even these **have bread enough and to spare.** "Observe that the very lowest possible motive suffices for a starting point in Christian experience. The prodigal is moved by hunger in the first instance. Any motive that actually leads the soul to repentance suffices, no matter what it is." — *Abbott.*

SECOND STEP: Consciousness of Better Things.

Illustration. Lower motives than those which are the motive forces of Christian living may lead one to the Christian life; as the first movements of the engine of a steamboat are by levers worked by hand; or as the great ocean steamers are moved from their docks by little tugs.

THIRD STEP: A Resolve.

18. I will arise. He resolves with all his heart to change his course of life. Good resolutions are not so vain as some would make them out. We shall never do better unless we make up our minds to do better. The only real failure is not in resolving, but in failing to keep on resolving, and in carrying out the good resolutions. "The way to hell" is not "paved with good resolutions," but with broken resolutions, with failures to resolve. It is the way to heaven that is paved all the way with good resolutions. **And go.** I will put my resolves into action immediately. Doubtless there was a terrible battle of conflicting emotions: hope, need, desire, conscience, remembrance of his father and home, struggling against doubt whether he would be received, shame for his past, conscious unworthiness, fear of the taunts of his companions. Satan's chains are not easily broken. The evil nature is like the demon which tore the child when Christ drew near to bid him come out of him (Luke 9: 42).

FOURTH STEP: Repentance.

And go to my father. Because he was his father, and the one against whom he had sinned. **I have sinned against heaven.** Against the authority and the principles of heaven, against goodness, and providence, and God. He showed his understanding of the true nature of sin by putting this first. So David says, "Against thee, thee only have I sinned." The Greek word for sinned is the one that means originally "missing the mark." **And before thee.** He had wronged his father, ill treated his overflowing goodness; and he realized that this was but the consummation of a long course of selfish disregard of his father's will. Many a fault stood out before him that he had forgotten or thought lightly of before.

19. And am no more worthy. He makes no excuses. He humbly confesses his sins, and asks not rights, but mercies. This is a sign of true penitence. **Make me as one of thy hired servants.** Let me take any place, however lowly, if only you will permit me to come home, and be near my father. The first impulse of the contrite heart is one of humility on account of the past. It does not ask high places, and feels unworthy of rewards.

FIFTH STEP: Going to His Father.

20. And he arose, and came to his father. *Toward*, not *to* (πρός). He did not come *to* his father; his father came out *to* him. "This actual setting out on the homeward journey is the turning point in a prodigal's life. All that went before would be vain, and all that came after would be impossible without this." — *Abbott.*

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight; [and] I am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth [quickly] [1] the best robe, and put [it] on him; and put [2] a ring on his hand, and [3] shoes on [his] feet:

[1] Zech. 3: 3–5. [2] Gen. 41: 42; Esth. 3: 10; 8: 2. [3] Ezek. 16: 10.

NOTE that "the lost son began by claiming his rights. He is found when he resigns them. He is lost by flying from his father . . . he is found by returning to his father."— *Ruskin.*

LIBRARY. The poem "Beautiful Snow," "Once I was pure as the snow, but I fell," in *Snowflake Album* (Am. Tract. Soc.), and in *Suggestive Illustrations on Acts*, p. 334.

V. **The Welcome Home.** — Vs. 20–24. **When he was yet a great way off.**

1. *Met Him Afar off.*

Coming slowly, wearily, in rags, shamefaced, and questioning about his welcome. So the sinner, conscious of his sin, knowing his unworthiness, yet hungering after God and home, returns to God ready to take the lowest place in his service. He was "far off" in his feelings, and had but begun his return. **His father saw him.** The implication is that he was ever watching for the return.

> "God loves to be longed for, he loves to be sought,
> For he sought us himself with such longing and love."

2. *Expressions of Affection.*

And ran. Expressing the intensity of his desire, and to keep his son from turning back. "Who draws near to me (God) an *inch*, I will draw near to him an *ell*, and whoso *walks* to meet me, I will *leap* to meet him." — *Eastern Proverb, cited by Dean Trench.* **And kissed him.** The Greek implies frequent, repeated kisses; "he rained kisses upon him." — *Prof. A. A. Wright.* He was welcomed to his father's heart as a son. "There comes to him the joy of all joys; the love of the father finds him, and he is conscious of the love. There is the contact of his soul with the Divine Presence, which answers to the father's kiss." — *Ellicott.* "Kissing, in the East, is the pledge of reconciliation and peace." — *Trench.* The father "kissed the past into forgetfulness." — *William M. Taylor.* The Father came from heaven to Calvary to meet and welcome his lost son, the human race.

21. **The son said unto him,** etc. Note that he complains of no one but himself. He does not blame his companions, or his circumstances, or even his inherited human nature. This was a strong proof of the reality of his repentance.

3. *Public Proofs of Restoration and Welcome.*

22. **But the father said.** Cutting short his confession, since he knew that he was truly penitent. "This is Christ's word to us in the gospel of the second chance." — *A. McKenzie.*

1. He found a father by whom he was openly received.

2. He was restored to his home as a member of the family.

3. He was received with a great and public welcome.

4. He received the festal robe of honor.

Bring forth the best robe. "Literally, the first robe, the long, loose, and wide upper garment, often embroidered, which was worn by the Jews of rank, and in which the Pharisees loved to show themselves, like the long fur-trimmed cloak which the Polish Jews in Palestine still wear on the Sabbath day and on great festivals only." — *Canon Tristram.* This represents the robe of righteousness. God does not save men *in* sin, but *from* sin. Their whole outward life and character must be changed.

5. He received the ring and that of which it was the symbol.

Put a ring on his hand. "The giving of the ring restores him not only to freedom, but to dignity and power. The ring, which in the East is always also a signet or seal, is only worn by men of position or property. It is the symbol of rank, equivalent to armorial bearings in European countries." — *Tristram.* It is the symbol of authority conferred. In wedlock it is the chosen emblem of eternal love. This represents the proof of acceptance and divine favor. He becomes the son and heir of God.

COMPARE Pharaoh's gift of a ring to Joseph when he made him ruler over Egypt, with power and authority next to the throne.

6. He received shoes as the symbol of being a member of the family.

23. And and bring hither [1] the fatted calf, and and kill it: it, and let us eat, and 2 be make merry:

24. For for this my son [3] was dead, and is alive again; he was lost, and is found. And they began to be merry.

[1] Comp. 1 Sam. 28: 24.
[2] Luke 12: 19.
[3] V. 32; comp. Rom. 11: 15; Eph. 2: 1; Col. 2; 13; Rev. 3: 1.

Shoes on his feet. "Shoes were worn only by freemen, never by slaves." The saved sinner is no hired servant, but one who freely does all he can for his Father and his brethren. His service is a service of love.

7. He was welcomed by a public reception and feast.

23. Bring hither the fatted calf. The one already fattened and kept for any call to entertain persons of distinction. Thus the penitent is treated as a distinguished and welcome guest. **Let us . . . be merry.** "The feast indicates the joy of a forgiving God over a forgiven man and the joy of a forgiven man in a forgiving God." — *Arnot.* "The feast sets forth the gladness which reigns in heaven over even a single returning penitent." — *T. Cuyler.* "And no less in the church on earth, and in his own heart also. This is the very nature of true joy, — that it runs over, that it desires to impart itself; and, if this be true of the joy on earth, how much more of the yet holier joy in heaven!" — *Trench.*

8. He was welcomed by song, music, and dancing (see v. 25). The words of v. 24 are like the refrain of a song.

24. For this my son was dead. He had been dead to his home, he had been a long way on the road to death, and had been rescued "as a brand from the burning." The sinner is dead to the realities of life, to light, and truth, and love of heaven. A tree is dead when it does not fulfil the natural functions of a tree, producing leaves, and fruit, and growth. The soul is dead in which are wanting the growth, and fruits, and principles for which it was made. **And is alive again.** Has come back to his natural state of holiness and love for which God made us. **Was lost.** Another expression of the sinner's state. He is far from home, from his father, from his true life, hungry, perishing, and does not know the way back alone. But God finds him and brings him back. No wonder they were joyful. There is no joy like that over a returning sinner. The angels in heaven forget its glories to sing their songs of welcome joy over a single sinner that repenteth. Bishop Warren says, "This world can never be wholly dark again to any sinner. There are kisses of peace, feasts of plenty, robes of honor, and infinite love that runs to bring them."

The action of the elder son is given in the remainder of the parable, and by it Christ rebukes the feelings with which the scribes and Pharisees looked upon the welcome he gave to publicans and sinners. Too often their conduct is mirrored still in the conduct of outwardly good people.

LESSON V. — November 4.

THE UNJUST STEWARD. — Luke 16: 1–13.

Read Luke 16: 1–18. **Commit Verses 10–12.**

GOLDEN TEXT.

Ye cannot serve God and mammon. — LUKE 16: 13.

LEARN BY HEART.

Vs. 10–12; Matt. 25: 21.

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THE SECTION

includes the lesson and vs. 14 to 17, the criticism of the Pharisees and Jesus' answer to it.

PLACE IN THE LIFE OF CHRIST.

The PEREAN MINISTRY. During the last three months of Jesus' life.

Chart number 94.

The References are new, copyrighted, and used by permission of the syndics of the University Presses of Oxford and Cambridge. (See page 3.)

THE PICTURE GALLERY.

A miniature by Liberale of Verona, in the Siena Cathedral Library; a picture by Andrea Meldola, in the Berlin Gallery. — *Estelle Hurll, in Life of Our Lord in Art.*

HISTORICAL SETTING.

Time. — January, A. D. 30, immediately after the last lesson.

Place. — Perea, at house of a Pharisee, as in the last lesson.

LESSON PLAN.

SUBJECT: The Bearing of Our Use of This World upon the World to Come.

Circumstances (v. 1).

I. The Parable (vs. 1–8).

The lord.
The steward.
The accusation.
The steward's shrewd but unscrupulous plan.
Examples.
Characteristics of the steward.
Results.

II. Our Lord's Lessons from this Parable (vs. 8–13).

1. Wisdom.
   Wiser in their generation. Note.
   Applications.
2. Good lessons from bad men.
   Two reasons. Examples.
3. The right use of mammon.
   What it is. History of a coin.
   Mammon. Results.
   Illustration. Poem.
4. Faithfulness.
   In little. Illustrations.
   The test and preparation.
5. The choice.
   Trying to serve two masters. Illustrations.

LIGHT FROM OTHER SCRIPTURES.

Friends by Mammon of Unrighteousness. — 1 Tim. 6: 17–19.

Faithful in Little, Faithful in Much. — Luke 19: 17; 22: 28, 29; Matt. 24: 45–48; 25: 21.

Serving Two Masters. — Matt. 6: 24; Gal. 1: 10; Jas. 4: 4.

THE REFERENCE LIBRARY.

Commentaries on Luke; works on *The Parables*, Professor Dods, Professor Bruce, Wm. M. Taylor, Arnot; *Parable of the Shrewd Steward*, Geo. D. Boardman (Philadelphia); *Four Bible Studies*, J. H. Osborne; Milton's description of mammon in *Paradise Lost*, 1: 678, etc.; serving two masters illustrated by *The Strange Case of Dr. Jekyll and Mr. Hyde*, and Lynde Palmer's *John-Jack; Suggestive Illustrations on Matthew*, pp. 128, 129.

SUGGESTIONS TO TEACHERS.

Connect with the last lesson. At the same place, with the same audience, but directed to the disciples.

To the Disciples, because they would best appreciate the truth, needed it in their future teaching, and to sustain them in their lifelong work. Also more effective to the others, because it came indirectly to them and they would make the application more correctly when they thought of others; then they would feel the force of "Thou art the man."

Open Parliament: —

The use of good in bad men for illustration.
The characteristics of the steward.
"Wiser in their generation."
Right use of riches.
Faithfulness in little things as a test.
Serving two masters.

1. And he said also unto [his/the] disciples, There was a certain rich man, which had [1] a steward; and the same was accused unto him that he [had/was] [wasted/wasting] his goods.

[1] Luke 12: 42.

EXPLANATORY.

The Circumstances. — V. 1. **And he said also unto his disciples.** The *also* implies that these words were spoken at the same gathering at the Pharisee's table, where Jesus had spoken the three parables of the last chapter. The first and second were spoken to the Pharisees; the third to both publicans and Pharisees; the one in this lesson to his disciples in the presence of the publicans, from whom and for whom a lesson was to be learned; the one in the next lesson with special reference to the Pharisees. Altogether the conversation at the supper was a most interesting and instructive "table talk." The publicans were many of them rich, and had gained no small part of their wealth by fraud and extortion. Their case presented some needed lessons to the disciples. The Pharisees also had misused the privileges, and blessings, and powers God had entrusted to them, and so illustrated the application of the parable as a warning to the disciples.

2. And he called him, and said unto him, How / What is it / this that I hear this of thee? give an / render the account of thy [1]stewardship; for thou mayest / canst be no longer steward.

3. Then / And the steward said within himself, What shall I do? for / seeing that my lord taketh away from me the stewardship: / the stewardship from me? I cannot / have not strength to dig; to beg I am ashamed.

4. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5. So he called every / And calling to him each one of his lord's debtors, unto him, and / he said unto / to the first, How much owest thou unto my lord?

6. And he said, An / A hundred measures of oil. And he said unto him, Take thy bill, / bond, and sit down quickly, and write fifty.

[1] 1 Tim. 1: 4 (mg.); see 1 Cor. 9: 17.

I. The Parable. — Vs. 1–8. **A certain rich man.** This parable is rather an illustrative narrative, and we are to look upon the rich man and the steward as necessary parts of the setting of the great truth to be taught, and not as having a separate interpretation, or typical and mystical meaning. **Which had a steward.** An agent, or factor, the manager of his estates, "entrusted with large discretionary powers." Compare Eliezer, the steward of Abraham (Gen. 15: 2,) and Joseph as the steward of Potiphar, who left all that he had in his steward's hand, "and knew not aught he had, save the bread which he did eat" (Gen. 39: 6). **The same was accused unto him that he had wasted** (R. V., "was wasting") **his goods.** The word "*wasted* is the same as that applied to describe the extravagance of the prodigal son. He wasted his lord's money over himself in extravagant living. This accounts for the fact that when put out of his office he had nothing to fall back upon, but was penniless." — *Sadler*.

2. **How is it** (R.V., "what is this") **that I hear.** Is it true? **Give an account.** Make your statement, and you will show whether the accusation is true. Or, I believe it is true; therefore settle up your accounts with me, and leave.

EXAMPLE. Arnot says, "A case came up lately in an English court of justice in which a certain duke prosecuted his butler for malversation in his charge. It appeared in evidence that the defalcation on the account for wine alone amounted to £1,500." Not unfrequently government and bank officials are arrrested for similar defalcations.

3. **Then the steward said within himself, What shall I do?** He did not repent, but only sought the shrewdest way of escaping out of the trap. **I cannot** (lit., "have not strength to") **dig.** "Yet manual labor was all that honestly lay between him and utter destitution." **To beg I am ashamed.** It would be too great a degradation from his high position. "The Jewish sentiment is well expressed in Ecclus. 40: 28: 'My son, lead not a beggar's life; for better it is to die than to beg.'" — *Bliss*. Like many another man, he was less ashamed of the meanest fraud than of begging, which was not respectable.

4. **I am resolved.** "I know, I have found out, I have it at last"; as if the bright idea had just struck him. — *So Bruce*. **That . . . they** (his lord's debtors) **may receive me into their houses.** And out of gratitude, or from fear of exposure, give him a home, or provide one out of part of the dishonest gains he had enabled them to acquire.

5. **So he called every one.** All together, or, more probably, each one by himself, so that the others would not know what he did for any one. This would be much the safer way. **How much owest thou.** How much is your unsettled account? "Rent is almost invariably, in the East, paid in produce." The harvests coming in at different times, there would naturally be some delay in payment.

6. **An hundred measures** (baths) **of oil.** Olive oil from the olive orchards. A "bath" is about nine gallons, and worth about $50. — *Int. Crit. Com.* **Take thy bill.** Lit., "writings." "The document in the steward's hands, showing the obligation." — *Rev. Com.* **Quickly.** Lest some one come in and detect the fraud. Lest the man have time to think, and refuse to be partaker of the fraud. **And write fifty.** The steward, having done the business before, would apparently have the right to change the bill. "And the steward's voucher was in law binding on the lord." — *Sadler*. "Since Hebrew numerals were *letters*, and since Hebrew letters differed very slightly from each other, a very slight forgery would represent a large difference." — *Cambridge Bible*. ק (*k*) = 100; נ (*n*) = 50; פ (*p*) = 80.

7. Then said he to another, And how much owest thou? And he said, An A hundred measures of wheat. And he said He saith unto him, Take thy bill, bond, and write fourscore.

8. And the his lord commended [1] the unjust unrighteous steward, because he had done [2] wisely: for [3] the children sons of this world are in for their own generation [2] wiser than [4] the children sons of the light.

[1] Comp. Luke 18: 6 (mg. for mg.).
[2] See Matt. 25: 2.
[3] Luke 20: 34; see Luke 10: 6.
[4] John 12: 36; 1 Thes. 5: 5; comp. Eph. 5: 8.

7. **An hundred measures of wheat.** *Measures* here is not the same word as in v. 6, but is the "homer," equal to 10 baths, of 35 quarts each, *i. e.*, 350 quarts, or 11 bushels, so that the whole debt was about 1,100 bushels of wheat, worth $500 to $600, according to *Int. Crit. Com.*— *So Cambridge Bible, and others.* But the bath and homer varied at different times, and the Bible dictionaries vary. **Take thy bill, and write fourscore.** He deducted 20 measures, or 220 bushels.

8. **And the** (his) **lord.** The lord whose steward this man was. **Commended the unjust** (unrighteous) **steward, because he had done wisely.** Shrewdly, prudently. The lord had expected that his steward would be dishonest; now he is amused at the talent, dexterity, and cleverness which the man shows in escaping from his difficulty.

EXAMPLE. "The members of the ring, in the building of our City Hall, had the contractor's bills made out for one amount, but paid by a much smaller one, and charging the community for the larger which was on the face of the document, divided the difference among themselves." — *Wm. M. Taylor.*

THE SHREWD CHARACTERISTICS OF THIS STEWARD. He showed talent, promptness, decision, energy, ingenuity, audacity, tact, far sightedness. If, as some think, he had been charging one price to the debtors and gave in another to his lord, as in the example above, he, by his changing the bills, was rectifying a wrong to the debtors, and at the same time making his bills agree with what he had reported to his master. Thus he would put the debtors under obligation, and seem innocent to his lord. If, as others think, the bill was of the nature of a lease, the change in the terms of the lease would lessen the debtors' rent for several years, and they would divide with the steward not for once, but year after year, so that he was making a long provision for his future.

II. **Our Lord's Lessons from This Parable.** — Vs. 8–13. **For the children of this world.** This is the comment of Jesus upon the action of the steward and the praise of his master. "'He was justified in praising his shrewdness, because,' or 'I cite this example of shrewdness, because.' This is the moral of the whole parable." — *Int. Crit. Com.* The remaining verses are applications or inferences from this. **Are in their generation wiser.** Rather *for*, or *towards, in reference to* their own generation, the affairs of this world, their dealing with other worldly men, in reference to worldly things. "Worldly people are very far sighted and ready in their transactions with one another for temporal objects." — *Int. Crit. Com.* They are not really wiser, for they lack the greatest element of wisdom, the choice of the best objects; but they are wiser in attaining their inferior ends, use more skill, more ingenuity, more far-sightedness and far-reaching plans, shrewder dealings **than the children of light.** Those who have received the light of heaven and of God, are walking in the light of truth and the wide revelation of God; who have seen God and righteousness and had their minds enlightened, so that they have chosen wisely their great object of life and are seeking to enlighten the whole world with the light that shines in Jesus Christ. Goodness is wisdom, and sin is folly; but sometimes good people use less skill and ingenuity in attaining the ends of goodness than bad men in committing the folly of sin. "This age, world, *aion*, is contrasted with light, *phos*, the realm in which the brightness of divine wisdom reigns."

First: A Lesson of Wisdom.

EXAMPLES of this state of things can be seen on every side. Take, for example, the audience rooms of theaters and opera houses as adapted to hearing and seeing compared with many of our churches, built more to look at than to serve as the best places for preaching the gospel of Jesus. Compare the slowness with which many churches adopt the best Sunday-school rooms, and the many appliances for better teaching and better success for the children, with the swiftness with which manufacturers put out old machinery and adopt the new to keep up with the times. Compare the methods of carrying on missions, the small

9. And I say unto you, [1] Make to yourselves friends [by means] of [2] the mammon of unrighteousness; that, when [ye] it [shall] fail, they may receive you into [everlasting habitations.] the eternal tabernacles.

[1] Comp. Luke 12: 33; Ecclus. 5: 8; Matt. 6: 20; 19: 21; 1 Tim. 6: 10, 17–19.
[2] Vs. 11, 13; Matt. 6: 24.

numbers, the old-fashioned equipments, the poor support, with the war ships and army equipments for conquering other nations.

NOTE that while these things are true, yet never before was the church so eager as today to learn the lessons Christ teaches through this parable. His teaching has found many apt scholars. Not a little perplexity has arisen in many minds because our Lord selects such an objectionable and immoral character as the vehicle for his instruction. (1) In order to teach the lesson he desired it was necessary that there should be some natural reason for the situation that taught the lesson. Publicans and Pharisees were misusing their worldly gains. There was sure to come a time when they must give an account. They were really unjust stewards of things God had entrusted to them. A steward, therefore, was naturally the central figure of the parable. He must be unjust to represent these hearers, and to give a reason for the crisis in his affairs when he must give an account of his stewardship. Thus he could teach a lesson to his hearers from the prudence and ingenuity of the man who looked out for the future. (2) It is natural and right to select some one quality for imitation without in any wise approving of the other qualities by which it is accompanied. Thus Jesus had before this commanded his disciples to be wise as serpents, but he did not thereby advise them to use any other qualities of the serpent which fitly typify "that old serpent, the devil." We praise heroism and courage without indorsing the war that called them forth. Mr. Marden's two books, *Success* and *Pushing to the Front*, are full of examples of men, unworthy in many ways, but strong illustrations of certain admirable qualities. Even Satan has been used to teach zeal and perseverance.

Second: Good Lessons from Bad Men.

Third: The Right Use of Mammon.

9. Make to yourselves friends (by means) **of the mammon of unrighteousness.** *Mammon* in the Syriac means *money*. It represents wealth, gains, money. It is called the mammon of unrighteousness, either because it refers to wealth even when gained unrighteously (Bruce), as was the case with many of his hearers; or because it tempts to unrighteousness, is the frequent cause of fraud, is full of danger. "Take any coin out of your pocket and make it tell its history, the hands it has been in, the things it has paid for, the transactions it has assisted, and you would be inclined to fling it away as contaminated and filthy. But that coin is a mere emblem of all that comes to you through the ordinary channels of trade, and suggests to you the pollution of the whole social condition. The clothes you wear, the food you eat, the house you live in, the money you are asked to invest have all a history which will not bear scrutiny. Oppression, greed, and fraud serve you every day. Whether you will or not, you are made partakers of other men's sins. You may be thankful if your hands are not soiled by any stain that you have wittingly incurred; but even so, you must ask, What compensation can I make for the unrighteousness which cleaves to mammon? how am I to use it now, seeing I have it?" — *Marcus Dods.*

HOW CAN WE MAKE FRIENDS BY MEANS OF MAMMON? By giving it away in benevolence; by using it to help men; by supplying the wants of the poor; by sending the gospel around the world; by aiding schools and colleges; by advancing every good word and work; by investing it in the enterprises which give employment to men at liberal wages.

That, when ye fail. Die and can no longer use your wealth, or when you lose what you have gained, as often happens. **They may receive you into everlasting habitations.** Those whom you have helped will welcome you in heaven. Heaven will be sweeter, brighter, happier to you on account of them. Even in this world, giving to them brings you into the spirit of heaven, and gives you a foretaste of the future blessedness. It enlarges the soul, it increases forever the capacity for enjoyment. It brings one into Beulah land and shows visions from the Delectable Mountains. "Faith, hope, charity, righteousness and godliness, patience and meekness will not close their doors against him because mammon has slammed his door in his face. These are eternal friends, who pitch their tabernacles beside us wherever our path may lead." — *Samuel Cox.*

ILLUSTRATION. "Mammon — the world — ah, is it not adverse to the interests of our souls! What then! Believer, adversary though it be, you may make it your friend. A skilful seaman, when once fairly out to sea, can make a wind from the west carry him

10. [1] He that is [2] faithful in [that which is least / a very little] is faithful also in much: and he that is [unjust / unrighteous] in [the least / a very little] is [unjust / unrighteous] also in much.

11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

12. And if ye have not been faithful in [3] that which is [another man's, / another's,] who [shall / will] give you that which is your own?

13. [4] No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to [the] one, and despise the other. Ye cannot serve God and mammon.

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[1] Matt. 25: 21, 23.
[2] Luke 19: 17.
[3] Comp. 1 Chron. 29: 14, 16.
[4] Vs. 11, 13; Matt. 6: 24.

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westward! he can make the wind that blows right in his face bear him onward to the very point from which it blows! When he arrives at home he is able to say, The wind from the west impelled me westward, and led me into my desired haven. Thus if we were skilful, and watchful, and earnest, we might make the unrighteous mammon our friend; we might so turn our side to each of its tortuous impulses that, willing or unwilling, conscious or unconscious, it should from day to day drive us nearer home." — *W. Arnot.*

WROUGHT INTO GOLD.

"I saw a smile, — to a poor man 'twas given,
And he was old.
The sun broke forth; I saw that smile in heaven
Wrought into gold.
Gold of such luster never was vouchsafed to us;
It made the very light of day more luminous.

"I saw a toiling woman, sinking down
Footsore and cold.
A soft hand covered her — the humble gown,
Wrought into gold,
Grew straight imperishable, and will be shown
To smiling angels gathered round the judgment throne.

"Wrought into gold! We that pass down life's hours
So carelessly
Might make the dusty way a path of flowers
If we would try.
Then every gentle deed we've done, or kind word given,
Wrought into gold, would make us wondrous rich in heaven."

10. He that is faithful in that which is least. Lest it should seem strange that so much importance is attached to the proper use of perishing and unrighteous wealth, remember the great principle: "He that is faithful," etc. *Least* refers to worldly possessions and opportunities. **Is faithful also in much.** Faithfulness is a permanent characteristic and runs through everything. This is illustrated in the parable of the pounds, where those who used faithfully their five and ten pounds were given authority over five and ten cities. The *least* was the test and the preparation for the greater.

Fourth: A Lesson of Faithfulness.

ILLUSTRATIONS can also be found in the careers of the men who have been successful in almost every department of life. The clerk that will not steal a penny can be trusted with larger sums. He who can do business well on a small capital is soon called higher. Generals are made of faithful captains. **He that is unjust,** etc. This is the reverse of the other picture. These are the ones that did not stand the test.

11. If therefore. Here Jesus makes an application of the principle just stated. **Faithful in the unrighteous mammon.** The riches of this world. **Who will commit to your trust the true riches?** Of spiritual and heavenly things, either in this world or the next. He that cannot use even money aright to make the world better, how can he be trusted with the care of souls, the truths of the gospel, the gift of the Holy Spirit, the graces of character?

12. Faithful in that which is another man's. The worldly things God has entrusted to you as stewards. They may be attached to you, as clothes are worn, but are never a part of yourselves. **Who shall give you that which is your own?** The true riches, which are a part of your being, enlarged talents, noble character, great ability, heavenly wisdom, the graces of life.

Fifth: The Choice of Masters.

The steward of the parable had tried to serve two masters, his lord and himself. But he tried to do the impossible, for **(v. 13) no servant can serve two masters.** For they are distinct and opposite in character and demands. They belong to different kingdoms, each with its own separate interest. To serve two such masters is simply as impossible in

the nature of things as going in opposite directions at the same time. We can have many friends, but only one master. **Either he will hate the one, and love the other.** Because they are diametrically opposed to one another. If one loves truth, he must hate lying. If one loves goodness, he must hate evil. **And despise the other.** By refusing to obey his commands or carry out his principles. **Ye cannot serve God and mammon,** or riches. One or the other must be supreme. There are many things which may be used for either master. And we cannot always tell by the mere outward acts whether the doer serves God or mammon. A knife may be used by a surgeon or a murderer. Money may be gained righteously or dishonestly, and may be used selfishly or for the kingdom of God. The real test comes when we must choose between right and wrong, between riches and character, between honest poverty and selfish wealth. It is not a question of the amount of riches, but of the way it is obtained, and of the use of what we have honestly gained.

ILLUSTRATION. Fire, says the proverb, is a good servant, but a bad master. So is mammon. As a servant, riches may minister to every good, temporal and spiritual, — to comfort the sick, to soothe the afflicted, to help the poor, to spread the gospel! As master, fire itself cannot burn the heart as riches destroy and torment the soul.

LESSON VI. — November 11.

THE RICH MAN AND LAZARUS. — Luke 16: 19-31.

Read Luke 16: 19–17: 10. **Commit Verses 19–22.**

GOLDEN TEXT.

Lay up for yourselves treasures in heaven. — MATT. 6: 20.

LIGHT FROM OTHER SCRIPTURES.

Treasure in Heaven.—Matt. 6: 19–34; 25: 31–46.

The Penalty of Sin. — Dan. 12: 2; Matt. 3: 10–12; 5: 20; 10: 33; 25: 41, 46; Rev. 21: 27.

The Permanence of Sin. — Eccl. 11: 3; Matt. 25: 46; Rev. 22: 11; John 3: 36.

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THE PICTURE GALLERY.

The Rich Man and Lazarus, Bassano (Vienna); Doré, Bonifazio (in the Venice Academy); Tissot, in his illustrated *Life of Christ*. A series in five parts by Heinrich Aldegrever. The latter part of the story has been separately treated by Palma, Teniers, Hans Schaeufelein. "The whole story is treated on one of the magnificent windows at Bourges."

THE SECTION

includes the lesson only.

LEARN BY HEART.

Vs. 25, 26, 31; Matt. 6: 19, 20.

PLACE IN THE LIFE OF CHRIST.

Still in the Perean Ministry, about three months before the crucifixion.

Jesus is giving a series of personal and national instructions with vivid illustrations.

Chart number 95.

HISTORICAL SETTING.

Time. — January, A. D. 30. At the same time as the last lesson.

Place. — Perea, beyond Jordan, probably at the Pharisee's house, where Lessons III., IV., and V. were spoken.

THE REFERENCE LIBRARY.

Commentaries on Luke; works on *The Parables* referred to in our last lesson; *The Truth about Hell*, as taught in the parable of the rich man and Lazarus, W. C. Newell (20 cts., Eaton & Mains); Trumbull's *Studies in Oriental Social Life*, pp. 284, 285, on "Crumbs and Beggars"; Professor Peabody's *Plutarch on the Delay of Divine*

LESSON PLAN.

A series of scenes, each with its lessons.

SUBJECT : The Relation of This Life to the Future.

SCENE I. **On Earth. The Worldly Man at His Earthly Best** (v. 19).

The rich man.
His sin (1) not in his riches, but (2) in his wrong use of them, his worldliness.
Illustrations.

SCENE II. **On Earth. The Godly Man at His Earthly Worst** (vs. 20, 21).

Lazarus, a beggar, helpless, suffering, hungry, in the darkness and chill.
With unclean beasts.

SCENE III. **In the Other World. The Beggar in Heaven** (vs. 22, 23).

Sudden change of scene. Illustration.
Lazarus in heaven.
Note 1. The character of Lazarus.
2. Judging by the whole of our existence.
Illustrations.
3. The test of character.
4. Better a saint in poverty than a sinner in wealth.

SCENE IV. **In the Other World. The Rich Man in Hades** (vs. 22, 23).

The contrast. Torments of the worldly man.
Hades. Illustrations.

SCENE V. **A Vision of the Meaning of Life** (vs. 24–26).

The rich man's request.
Still impenitent.
The good things of Dives and of Lazarus.
The impassable gulf. Illustrations.
The future life the outgrowth of the present life.

SCENE VI. **A Glance Back to Earth** (vs. 27–31).

The request. Proved by facts.
Sufficient light.

Justice; Joseph Cook's *Monday Lectures*, "Transcendentalism," p. 144, on "The Final Permanence of Moral Character"; Maclaren's *Bible Class Expositions*, Luke (Armstrong); for illustrations, see Rogers' *Greyson Letters*, pp. 102–106, on "The Virtue of Those Who Ask for More Light"; De Quincey's *Opium Eater*, p. 111, on "The Power of Memory in the Future"; the tract, *The Sister's Dream of Heaven;* Hood's *Poems*, "The Lady's Dream"; Abbott's *Cyrus the Great*, p. 114, etc., concerning Solon and Crœsus.

SUGGESTIONS TO TEACHERS.

Connection. — We are still in the same place, and with the same audience, and on the same general subject.

The Two Lessons. — In our last lesson we saw how to make this world a means of higher blessedness in the everlasting habitations. In this lesson we see the eternal loss from a misuse of this world and its good things.

An Illustrative Story. — This lesson is not so much a parable as an illustrative story, with its scenes according to fact, as in all Jesus' parables. Our Lord draws aside, for a moment, the curtain that hides the world of spirits and discloses to our view the after history of two men, one of whom had been opulent and powerful, the other poor and unknown. It is well for us to look carefully through this window into the other world.

Open Parliament : —

The sin of the rich man.
Why Lazarus went to heaven.
Connection between this life and the next.
Good things in this life.
The permanence of character.
Why do we not need a new revelation?

19. There / Now there and fared / 2 faring was a certain rich man, which / and he was clothed in [1] purple and fine linen, 2 faring sumptuously every day:

[1] Esth. 8: 15; Rev. 18: 16. [2] Comp. Jas. 5: 5.

EXPLANATORY.

SCENE I. **On Earth. The Worldly Man at His Earthly Best.** — V. 19. **A certain rich man.** His name is not given, perhaps to show that in heaven's estimation it is not worth while even to mention a man's name simply because he is rich, though among men it is proclaimed by a thousand trumpets. The name Dives, often given to him, is simply the Latin for *rich man*, used in the Latin translation. **Was clothed in purple.** "The imperfect, frequentative tense, denoting his *habitual* attire." His outer robe was made of silk or wool dyed purple, very costly, and worn "by kings and heroes." It was the royal color, and indicated pride as well as luxury. "The finer qualities attain fabulous prices." — *Tristram.* The Tyrian purple was obtained from a rare shellfish near Tyre. **And fine linen.** "The undergarment, or tunic, of fine linen." — *Godet.* The *fine linen*

20. And there was and a certain beggar named Lazarus,[1] which was laid at his gate, full of sores,

[1] Comp. Acts 3 : 2.

Tyrian Rock-Shell.
(*Murex trunculus.*)

of Egypt, here alluded to, was as transparent as lawn and as fine as silk; so transparent and fine that it was called "woven air"; and a robe of it, well woven, was said to be worth "twice its weight in gold," according to Pliny. "Such garments are still worn indoors by ladies in India and in China. I have seen some so transparent that when spread on the grass they were not readily discernible." — *Clarke.* "It was extremely soft and of dazzling whiteness." — *Trench.* **And fared sumptuously.** Better "made merry in splendor." Greek, εὐφραινόμενος λαμπρῶς, living in mirth, gorgeously, magnificently, shiningly. **Every day,** and not merely on special occasions.

The Sin of the Rich Man.

1. The sin of the rich man was not the mere fact of his riches. "It would be hard to understand how, if wealth, *as such*, were the rich man's sin, the celestial banquet could be presided over by Abraham, the richest of the rich in Israel." — *Godet.* Nor is it hinted that he had obtained his riches dishonestly. This is so purposely, because the point of the parable lay in the use made of riches, not in the wrong ways of gaining them.

2. His sin was selfish worldliness, his utter forgetfulness, and neglect of the nobler and spiritual aims and blessings of life. He found in riches his highest good. He was rich toward himself and not toward God (Luke 12: 21). He spent his wealth on himself. He made a god of his riches. He was guilty of the sins of omission, which, in Matt. 25: 31-46, Jesus declared condemn men to everlasting punishment. This sin is outwardly respectable. It is the silver veil that covered the distorted and horrible features of Mokanna. It is the royal robe that covered the emperor who was a leper. It is not a visible crime, like murder, or lying, or lust, but it is quite as deadly a crime to the soul. It shows a heart utterly contrary to heaven and to God, utterly unfit for heaven, embodying in itself the seeds of all sins and crimes, the very fuel which kindles the flames of hell.

He had great opportunities for doing good. He had great powers at his command to help and bless his fellow-men, and make friends who would enter themselves by his means, and "receive him into everlasting habitations." But he stumbled over the very golden stairway to heaven, and transformed heaven's blessings into curses. "Abused wealth was the rich man's ruin." He was a steward and acted as if he were the owner.

NOTE that worldliness, selfishness, is not confined to the rich, but those who are so anxious to be rich that they save but do not give; those who have striven to be rich and failed; those who have been worldly in their "little" and would, therefore, be worldly "in much"; all who are guilty of worldliness lie under the same condemnation.

ILLUSTRATIONS. The *soul mirror*, in which men saw not their features, but their souls. The *philosopher's scales*, in which were weighed spiritual realities against outward splendors. The *beautiful clock* in its gold and marble case, but which was a bad clock, because its mainspring was wrong and it never kept good time.

LIBRARY ILLUSTRATION. Dean Geo. Hodges' *Heresy of Cain* (pp. 125, 126) quotes as one way in which Dives excused himself:—

> "Now Dives daily feasted, and was gorgeously arrayed,
> Not at all because he liked it, but because 'twas good for trade."

ILLUSTRATION. The rich man was like Solomon in all his glory, as described in Eccl. 2: 4-9. He possessed

> "The wealth of Ormus and of Ind,
> Or where the gorgeous East with richest hand
> Showers on her kings barbaric pearl and gold."

SCENE II. **On Earth. The Godly Man at His Earthly Worst.** — Vs. 20, 21.

A Beggar.

20. A certain beggar named Lazarus. "The Greek name Lazarus comes from Eleazar (*God helps*) abbreviated by the rabbins to Leazar; hence Lazarus." — *Godet.* From his name in this parable comes the word "lazar," which in some form in every language of Europe designates a

21. And (and) desiring to be fed with [1] the crumbs which (crumbs that) fell from the rich man's table; moreover (yea, even) the dogs came and licked his sores.

22. And it came to pass, that the beggar died, and (that he) was carried away by [2] the angels [3] into Abraham's bosom: and (also) the rich man also died, and was buried;

[1] Comp. Matt. 15: 27.
[2] Luke 15: 10; Matt. 18: 10; Acts 12: 15; Heb. 1: 13, 14; see Luke 12: 8.
[3] Comp. John 13: 23.

person infected with a filthy, pestilential disease. The signification of the name, and the fact that this is the only time Jesus uses a proper name in a parable, render it probable that the name was typical, as in *Pilgrim's Progress* the characters are named Christian, Hopeful, Little-Faith, etc. "It is singular enough," says Dr. Cummings, "the rich man's name is not mentioned, whereas that of the beggar is. In this world the name of the rich man was sounded by a thousand trumpets. In the heavenly world all is reversed." Character, goodness, love, are the tests of greatness and honor there. **Laid at his gate.** By some kind friends or relatives. He was too sick to care for himself. The gates of temples and of the mansions of the rich were the customary resort of beggars, because there they could most easily attract attention to their needs. This picture is presented to show that the rich man had abundant opportunities and invitations to use his wealth for those in need. Every rag and sore was an appeal to him. **Full of sores.** St. Luke here uses a medical term, "ulcerated all over." He had both pain and want. The beggar was covered with sores, the rich man with "purple and fine linen."

Helpless.

Suffering.

21. **And desiring to be fed with the crumbs.** "The crumbs are not the trifling fragments which would fall from one of our tables, but the soft part of the thin cakes of bread in use in the East, which the wealthy, it appears, are sometimes accustomed to wipe their fingers with and throw under the table, themselves eating only the crust." — *C. C. Starbuck.* "While the sounds of mirth and dancing attract the passers-by and the brilliant lights shed a radiance over all within, Lazarus lies through the weary hours in the outer darkness under the sweeping, chilling rain, waiting for the scraps that the hungriest slave casts out." — *Marcus Dods.* **Moreover** (yea, even) **the dogs came and licked his sores.** "A distorted wreck of a man, that the dogs mistake for a carcass thrown out to them." — *Dods.* "Commentators are divided as to whether this is noticed as an alleviation of or an addition to his pains. I think the former, but the fact that these unclean creatures, the scavengers of the streets of an Eastern city, should be able to pollute him with their tongues, sensibly increases the degradation of his state." — *Sadler.* "The reference to the dogs is mistaken by some to imply a kindly sympathy on their part with the beggar. The Greek implies the contrary. The Bible has no good word for dogs, the only respectable canine in Jewish literature being Tobit's dog in the *Apocrypha*. The place the dog fills in the economy of the Eastern city explains the fact." — *R. E. Thompson.*

Hungry.

In the Darkness and Chill.

With Unclean Beasts.

SCENE III. **In the Other World. The Beggar in Heaven.** — V. 22. The scene suddenly changes, as in the introduction to Job. We have seen two characters on earth. Now the veil between this life and the next is drawn aside, and we see the same characters in the light of eternity.

ILLUSTRATION. "There are some pictures (several in the Louvre) so constructed that, when the spectator is thoroughly impressed with the scene before him, a spring is touched, and the picture turns on a pivot, and exposes on its reverse side that which completes the intended impression. This picture is constructed on similar principles."

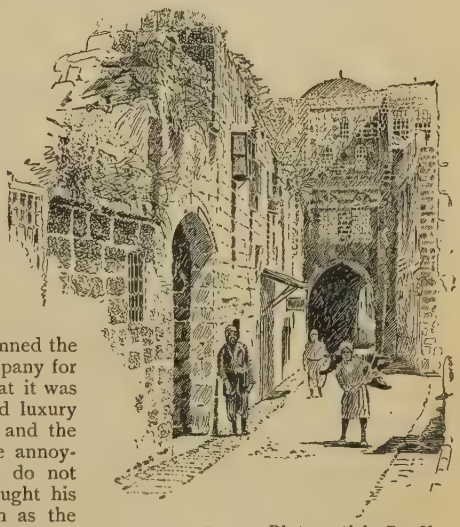
22. **It came to pass, that the beggar died.** Nothing is said of his burial, because probably his body "was, without honor, thrown into a ditch," like worn-out clothes, but his soul, his real self, **was carried by the angels** (blessed bearers, glorious funeral train!) **into Abraham's bosom.** The type of paradise, where Abraham was the host of a great feast (Matt. 22: 2; Rev. 19: 7–9), and "to lie in his bosom, as St. John in that of our Lord (John 13: 23), was to be there as the most favored guest." — *Ellicott.*

"Tread softly, bow the head,
In reverent silence bow.
No bell doth toll,
Yet an immortal soul
Is passing now."

23. And in [1] hell (Hades) he [2] lift (lifted) up his eyes, [3] being in torments, and [4] seeth Abraham afar off, and Lazarus [5] in his bosom.

[1] See Matt. 11: 23.
[2] Comp. Wisd. 3: 1.
[3] Matt 8: 11, 12.
[4] Comp. John 13: 23.

"O change, O wondrous change!
Burst are the prison bars.
This moment, there so low,
So agonized, — and now,
Beyond the stars."



From a Photograph by Bonfils.

The Rich Man's House (Jerusalem).

NOTE 1. Now we see the real character of Lazarus, formerly hidden by his sickness and poverty, as the butterfly soars into the sunlight, and leaves the chrysalis below. Nothing is said directly of the moral condition of Lazarus. But that he was a godly man, suffering in faith and patience, is necessarily implied in the fact that he went to heaven, where only godly persons can go. His mere poverty could not take him to heaven, any more than mere riches condemned the rich man to hell. "That he was fit company for the friend of God after death indicates that it was not the mere want of money, comforts, and luxury which made the difference between him and the rich man. Even rags and sores, and the annoyance of companying with unclean beasts, do not suffice to bring a man to what Jesus thought his true blessedness. That would be as foolish as the notion Aristophanes charges on Euripides, that rags and crusts would suffice to make a tragedy." — *R. E. Thompson.*

COMPARE the martyr throng clothed in white and singing with the angels, who had come out of great tribulation, but had "washed their robes and made them white in the blood of the Lamb" (Rev. 7).

NOTE 2. We must judge of any person by his whole life, not by one part of it. This life is only a part of life. The harvest must be taken into the account as well as the sowing time. To know a seed we must see it not only in the ground, but as a flowering plant or tree as well.

ILLUSTRATION. Crœsus, the king of Lydia, who became so rich from the golden sands of the river Pactolus that his name was a proverb for riches and luxury for ages, once asked Solon, the wise man of Greece, who was visiting him, if he did not consider him the most fortunate and happy of men. Solon replied that he could not tell till he had seen his end. Years afterwards Crœsus, having lost his kingdom, his riches, his son, and in captivity having been laid upon a funeral pile to be burned to death, exclaimed, "O Solon, Solon, thou hast told the truth!"

NOTE 3. The real question for every person is, What is he becoming through his surroundings, or in spite of them? What is he doing with his wealth or his poverty? All that he has of good things or of trials are tools and instruments, and the question of life is what he is making with these tools, palaces in heaven or flames in hell.

NOTE 4. A good man in the worst circumstances is really much better off than the wicked man in the choicest of earthly conditions. "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness" (Psa. 84: 10).

SCENE IV. **In the Other World. The Rich Man in Hades.** — Vs. 22, 23. **The rich man also died, . . . was buried.** There is a sublime irony in this mention of his burial, connected as it is with what is immediately to follow. — *Trench.* The last service his wealth could give him was a burial "crowned with the vain and extravagant pomp of his life," with rich men and not angels for his pall-bearers.

23. And in hell. R. V., "Hades." ἐν τῷ ᾅδῃ. In Hades, from ἀ, not, and ἰδεῖν, to see, *the invisible land*, the realm of the dead, including both Elysium and Paradise for the

24. And he cried and said, Father [1] Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and [2] cool my tongue; for [3] I am tormented in anguish in this flame.

[1] V. 30; John 8: 33, 39, 53. [2] Comp. Zech. 14: 12. [3] Comp. Isa. 66: 24; see Matt. 25: 41.

good, and Tartarus, Gehenna, and hell, for the wicked. **Being in torments.** "Tormented in this flame," not literal fire, for a spirit cannot be touched by flame, but "an anguish of soul as intolerable as the touch of earthly flame is to the nerves of the mortal body." — *Ellicott.* **And seeth Abraham afar off.** So represented, because both in condition and in character they were as far apart as possible. **And Lazarus in his bosom.** Reclining in honor at the banquet of bliss. — *G. W. Clark.* The very contrast must have added to his torment.

"For of all sad words of tongue or pen,
The saddest are these: it might have been!"
— *Whittier.*

"Sorrow's crown of sorrow is remembering happier things."
— *Tennyson.*

. . . "Perked up in a glistering grief,
And wear a golden sorrow." — *Shakespeare.*

"As the players going forth lay aside their masks and appear as they truly are, — the humblest slaves, — so death, when the audience is dismissed, unmasks wealth and poverty." — *Augustine.*

"If thou art rich, thou art poor;
For like a beast, whose back with ingots bows,
Thou bear'st thy heavy burdens but a journey,
And death unloads thee." — *Shakespeare.*

ILLUSTRATION. "We are reminded of the luckless king of Persia who, when the Moslems overran his empire, and made him prisoner, was left to starve in his own treasury. All round that Persian monarch were heaped diamonds, and emeralds, and topazes, and pearls of inestimable value. Wherever he turned, he saw nothing except gold, and silver, and precious stones; but with the wealth of Ormus and the East about him, the wretched man perished of hunger and thirst." — *W. H. Stead.*

ILLUSTRATION. Suppose a messenger of God should lead us into a great hall hung with pictures. "In these are painted all the sins that we have ever committed. On one picture are painted all the bad words that we have ever spoken; on another all the crimes and jealousies we have ever felt; on another all the covetings of our hearts, all the wrong bargains we have ever made, all the unkindness to our parents and friends of which we have ever been guilty, all our prayerless mornings and evenings, all our neglect of God's Word, all our ingratitude towards our Heavenly Father and our hard feelings towards him, all our abuse of the Sabbath and the means of grace, all our neglect of the Saviour and our grieving away the Holy Spirit. What pictures would our sins — open sins, secret sins, heart sins, and lifelong sins — make! Who would dare look at them? What a terrible hall that would be! It would truly be a 'judgment hall'; it would make us tremble." — *Rev. John Todd, D. D.*

LIBRARY. An excellent illustration in Longfellow's *Poems*, "Morituri Salutamus," the legend of the image in Rome, and the banquet hall of gold in which the knights and ladies were turned to stone.

SCENE V. **A Vision into the Meaning of Life.** — Vs. 24–26. **24. And he cried . . . Father Abraham.** "This is the only instance in Scripture of praying to saints." — *Jacobus.* And that prayer was not successful. He, like the Pharisees, thought that because he was a Jew, inheriting the promises, he should have a part in paradise. "He calls him *Father Abraham*, but ye read not that ever he said *Brother Lazarus*." — *Bishop Browning.* **Have mercy on me . . . send Lazarus.** Asked either in the old selfish arrogance, wanting Lazarus for a servant, or in conquered pride, willing to take a favor even from Lazarus. **Dip the tip of his finger.** He dares ask but the smallest favor. **Cool my tongue.** "The man who had lived so luxuriously now speaks of relief for his *tongue*, which had been gratified with dainties. This hints at the close connection between sin and its punishment." — *Riddle.* "The gods are just, and of our pleasant vices make instruments to scourge us." — *Shakespeare, King Lear.* **Tormented in this flame.** "Figures are employed in the Bible, not because the reality is less than the figure, but greater. Our Lord here teaches, all the more strongly because incidentally, that after death the souls of the impenitent suffer as terribly as if fire were tormenting their bodies." — *Riddle.*

25. But Abraham said, Son, remember that [1] thou in thy lifetime receivedst thy good things, and likewise Lazarus in like manner evil things: but now here he is comforted, and thou art tormented. in anguish.

26. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that may not be able, and that none may would come cross over from thence to us.

[1] Comp. Luke 6: 24; Job 21: 13; Psa. 17: 14.

Unrepentant Still.

The request itself of the worldly man showed that he was not repentant and had not changed his character. He did not express sorrow for his sin; he did not ask forgiveness of God or man; he only wanted to escape from the consequences of his sin. There was nothing in him that made heaven possible to him. He would have been as selfish with a mansion in heaven, with golden harp, and jeweled walls, and the tree of life, as he had been with his earthly home.

25. Son. How kindly Abraham speaks, showing his merciful wishes! **Remember.** "The river of death is no water of Lethe, bringing with it the forgetfulness of past evil."—*Plumptre*. When the books are opened in the judgment day, memory and conscience will be volumes among them.

ILLUSTRATION. Many of us have known persons who have had an experience similar to that so beautifully described by De Quincey, of a lady who in her youth was nearly drowned, "having descended within the abyss of death, and looked into its secrets as far perhaps as ever human eye can have looked that had permission to return. At a certain stage of this descent a blow seemed to strike her; phosphoric radiance sprang forth from her eyeballs; and immediately a mighty theater expanded in her brain. In a moment, in a twinkling of an eye, every act, every design of her past life lived again, arraying themselves not as a succession, but as parts of a coexistence." Dr. O. W. Holmes gives his experience when a boy he was almost drowned. "Then all at once my whole past life seemed to flash before me as a train of cars going a thousand miles an hour, if such a speed were possible, would pass in one long, crowded streak before the eyes of a person standing by the railroad."

Thou in thy lifetime . . . good things, . . . Lazarus evil things. Of this there are two explanations: (1) It may mean that the good things, all that he regarded as good and sought for (*thy good things*), were worldly goods, and he gained them. He had not sought salvation and eternal life, and why should he expect to have them? He had done nothing through which they were possible. He reaped what he had sown. He had what was his own. But Lazarus' *evil things* were external to him, — a discipline and a probation from without. (2) The other meaning is that for whatever good the rich man had done in this world God had given him worldly good as his reward, for it was done with worldly motives. . . . Only heavenly motives have a heavenly reward. And this accounts in some measure for the prosperity of the wicked; they are receiving their good things. Business morality has business reward; worldly diligence has worldly reward. On the other hand, the righteous ever have a mixture of evil; and for that they receive *evil things;* but the evil is only temporary, not with the whole heart; and so are their *evil things*.

ILLUSTRATION. "Some persons are like children, who, often seeing in the theaters malefactors in gold-embroidered tunics and purple mantles, crowned and dancing, admire and applaud them as happy beings, until they appear on the stage goaded and scourged, and with fire streaming from their gay and finely wrought apparel." — *Plutarch*.

LIBRARY REFERENCES. Professor Peabody's *Plutarch's Delay of Divine Punishment*. Prescott's *Conquest of Mexico*, the account of captives preparing to be sacrificed.

26. And beside all this. The reason drawn from the fitness of things is followed by a reason drawn from the *necessity* of the case. — *Kendrick*. **A great gulf fixed.** The necessary separation growing out of difference of character, and embodied in different places adapted to the different characters.

There is ever going on in every soul a process of confirmation of character. Every thought and every act tend to give the character final permanence. And there comes a time when the condition is irreversible. In the physical domain, in disease, in decay of trees, in the careening of a ship, there comes a point when it is too late to mend. There may be such a point in the career of sin.

27. Then (And) he said, I pray thee therefore, father, that thou wouldest send him to my father's house;

28. For (for) I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29. But Abraham saith unto him, They have [1] Moses and the prophets; [2] let them hear them.

30. And he said, Nay, [3] father Abraham: but if one went unto (go to) them from the dead, they will repent.

31. And he said unto him, If they hear not [1] Moses and the prophets, [4] neither will they be persuaded, though (if) one rose (rise) from the dead.

[1] V. 31; Luke 24: 27; Acts 26: 22; 28: 23.
[2] Comp. John 5: 45–47.
[3] V. 24.
[4] Comp. Matt. 28: 11–15; John 12: 10, 11.

"Sow a thought, you reap an act;
Sow an act, you reap a habit;
Sow a habit, you reap a character;
Sow a character, you reap a destiny."

LIBRARY REFERENCES. The soliloquy of the king in *Hamlet*, Act III., scene 3. Joseph Cook's *Monday Lectures*, "Transcendentalism," "Final permanence of moral character."

SCENE VI. **The Glance Back to Earth.** — Vs. 27–31. **27. Send him to my father's house.** Note the same supercilious willingness that Lazarus should serve him. Doubtless Lazarus would have been glad to help him.

28. That he may testify unto them. Bear personal witness to what he had seen, and knew from experience of the results of the earthly life.

Why did he make this request? (1) Natural sentiments had not died out of him. He could have them in Hades as well as in his wicked state on earth. (2) He may have dreaded to have those with him whom he may have misled, whose presence would make his condemnation greater.

29. They have Moses and the prophets. The Old Testament revelation, through whose teachings many had lived holy lives and gone to heaven, including Abraham and Lazarus. They have already been warned, but have not given heed.

30. But if one went . . . from the dead, and spoke with the power and authority of one who knew by experience, he was sure they would then **repent.**

31. If they hear not Moses (if they reject the testimony they have) **. . . neither will they be persuaded, though one rose from the dead.** They would resist the new influences, and find excuses for not repenting, just as they had done under the old.

THE STATEMENT PROVED BY FACTS. Soon after this parable was spoken Jesus raised Lazarus, the brother of Mary and Martha, from the dead, and the Pharisees tried to kill both of them on account of it. Jesus himself had come from the land on the other side of death, and was at this very time testifying to them what he had seen and knew, but they rejected him. He afterwards rose from the dead, but they did not believe. The principle is still true. Men make excuses for not being good; they complain of the shortness of probation, or their surroundings, or the shortness of time. But as a rule they would not have been better in other circumstances. There is light enough in the present revelation. The proof that it is from God is sufficient. Nor could a new revelation bring more convincing motives. The principal motives are hope, fear, duty, and love. We cannot conceive of any stronger degree of these than are given in the Bible, — no better heaven to hope for, no more dreadful hell to escape, stronger sanctions of duty in the law, in conscience, in God as Creator, Father, Helper, Friend; no greater love than is found in God in Jesus Christ. If men will not yield to these, no power in this world or the next can make them truly good.

LESSON VII. — November 18.

THE TEN LEPERS CLEANSED. — Luke 17: 11–19.

Read for Connection John 11. Commit Verses 17–19.

GOLDEN TEXT.

Be ye thankful. — COL. 3: 15.

THE SECTION

includes the lesson and all other references to leprosy in the New Testament.

LEARN BY HEART.

Vs. 17–19.

LIGHT FROM OTHER SCRIPTURES.

Lepers Cleansed. — Matt. 8: 1–4; Mark 1: 40–45; Luke 5: 12–15.

References to Cleansing of Lepers. — Matt. 10: 8; 11: 5; Luke 7: 22.

Gratitude. — Psa. 18: 6; 26: 6, 7; 40: 2, 3, 5; Psa. 92: 1, 2; 103: 1–4; Luke 1: 46–49.

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THE PICTURE GALLERY.

The Cleansing of Lepers is not a favorite subject of art. There is one picture by Roselli in the Sistine Chapel. Bida, in his *Illustrated Bible*, has an etching. See also Doré's *Vale of Tears*.

LESSON PLAN.

Circumstances. Intervening History.

SUBJECT: An Object Lesson of Sin and Salvation.

I. The Lepers. Leprosy a Type of Sin and its Effects (vs. 11, 12).

The ten lepers.
Light from the Orient.
Leprosy a type of sin in seven respects.
Light from South Africa and Hawaii.

II. The Cry for Help (v. 13).

"Have mercy on us."
Four modern applications.

III. The Lepers Cleansed (v. 14).

Why show themselves to the priests?
Cleansed as they went.
Six modern applications.

IV. The Grateful One (vs. 15, 16, 19).

Made whole by faith.
His special blessing.
Three modern applications.

V. The Thankless Nine (vs. 17, 18).

The facts.
The loss.
The wrong.
Ingratitude.
The two baskets: a poem.
Applications.

PLACE IN THE LIFE OF CHRIST.

This miracle, the raising of Lazarus, and the healing of the blind men at Jericho are the three supreme miracles that mark the closing weeks of the ministry of Jesus.

Chart number 99.

INTERVENING HISTORY.

Comparatively little is recorded concerning Jesus after the series of parables at the Pharisee's house which we have been studying, probably early in January, till we come to to-day's lesson, two months later.

We have instructions concerning faith (Luke 17: 1–10), the raising of Lazarus the last of February (John 11), and the retirement to the town of Ephraim in the hill country north of Judea (John 11: 54). The healing of these lepers was early in his last journey to Jerusalem.

HISTORICAL SETTING.

Time. — March, A. D. 30, shortly before the crucifixion.

Place. — On the border line between Samaria and Galilee, on the way from Ephraim across the Jordan, and down through Perea to Bethany.

THE REFERENCE LIBRARY.

Works on the Miracles, Trench, Macdonald, Bruce, Howson; *Christ's Acted Parables*, Burton. On leprosy, see *Land and Book*, new edition, I., 529–535. The *Medical Record* has notices of leprosy almost every year. Trumbull's *Oriental Social Life;* in *Ben Hur* the account of the healing of the leper is very vivid; Geo. W. Cable's Jean Poquelin, in *Old Creole Days*, has also a graphic description of leprosy and its effects; N. P. Willis' *Poems*, "The Leper."

There is a very affecting and instructive story, "The Lepers; a story of South Africa," by William Charles Scully, in *Scribner's Magazine; The Report of the Health Department of New York City* for 1896, Dr. George H. Fox.

OPEN PARLIAMENT.

Leprosy.
Leprosy as a type of sin.
Faith and cleansing.
Reasons for Jesus' method of dealing with them.
Actions and assurance of faith.
Blessings that come to the grateful one.
Sin and meanness of ingratitude.

11. And it came to pass, [1] as (they were on the way) he went to Jerusalem, that he (was passing) passed through the midst of [2] Samaria and Galilee.

12. And as he entered into a certain village, there met him ten men that were lepers, [3] which stood afar off:

[1] See Luke 9: 51. [2] Comp. John 4: 3, 4; see Matt. 19: 1. [3] See Lev. 13: 45, 46.

EXPLANATORY.

I. **The Lepers. Leprosy a Type of Sin and Its Effects.** — Vs. 11, 12. 11. **As he went.** As they were going. **Through the midst of.** R. V. margin, "between," on the borders of, in the middle way between. **Samaria and Galilee.** Going eastward, toward the Jordan, which he afterwards crossed, and went southward, through Perea, toward Jerusalem. The place where the lepers met Jesus was in the central region between Samaria and Galilee. Tristram, in the *Sunday-School Times*, says that "it is just in this district that, to this day, we find the colonies of lepers most numerous." "No towns, and few large villages in the central region, are without the little lazar colony, the denizens of which sit by the roadside all day, crying aloud for help, and lifting up their voices as they hear or see each traveler approach. It seems as though the curse of leprosy had continued to overshadow those districts specially."

12. **Ten men that were lepers.** Nine probably were Jews and one a Samaritan; but the community of defilement, all being outcasts, broke down the barriers of nationality. **Which stood afar off.** "Being forbidden by the law to approach others; it was a sort of quarantine to prevent the spread of the disease or the defilement of others (see Lev. 13: 46; Num. 5: 2)." — *Godet.* Picture "the group of the ten sufferers, full of leprous sores, their clothes rent, their heads bare, their upper lips covered, and crying, 'Unclean! unclean!'" — *Plumptre.*

LIGHT FROM THE ORIENT. "As our traveling party passed out the western gate of Nâblus, the site of ancient Shechem, a group of repulsive lepers greeted us with calls for help. They showed various forms of that terrible disease: the nose, or the lips, or a hand, or a foot eaten away; the limbs distorted, and in one case at least there was 'a leper as white as snow.' When we were fairly in our tents, beyond the city westward, those lepers came, fifteen in all, and seated themselves afar off, in a semicircle, facing our tents, with one of their number a little in advance of the others, holding out a dish for alms, and, as with one voice, they cried aloud to us to have pity on them and to give them aid."— *H. C. Trumbull, in Studies in Oriental Social Life.* Leprosy is a remarkable type of sin and its fruits, in certain aspects; as intemperance is a type of sin and the ruin it causes, from another point of view. The visible effect on the body illustrates the effect of sin upon the soul. Sin, like leprosy, is a most loathsome, polluting, deforming, unclean thing. "Leprosy is God's language by which he describes sin as it appears in his sight." "In the worst cases the joints of the fingers and toes fall off one by one, and injuries to the other parts produce mutilation and deformity." — *Dr. Davis' Dictionary of the Bible.* "The hair falls from the head and eye-brows; the nails loosen, decay, and drop off; joint after joint of the fingers and toes shrink up and slowly fall away; the gums are absorbed, and the teeth disappear; the

I. *Unclean, Defiling.*

II. *Destructive, Mutilating.*

From a Photograph by Wilson.

Lepers' Quarters, near the Upper Pool of Gihon.

nose, the eyes, the tongue, and the palate are slowly consumed." — *Wm. M. Thomson.* So sin mutilates the soul. It disables the conscience and the judgment; it mars every best faculty, affecting every avenue of expression.

COMPARE Dickens' story of the Skitzlanders in his *Household Words.*

"Twisted limb and crumbling stump, visages from which the gracious human lines had been obliterated by a slow, fell process more awful than the snake's fang or the lightning's stroke." — *William C. Scully.*

III. ***Constitutional.*** Sin, like leprosy, is constitutional. The outward expressions and manifestations are but the effects of a disease which permeates the whole system. Sin, like leprosy, is deceitful in its workings. "Some, as they look on infancy, reject with horror the thought that sin exists within. But so might any one say who looked upon the beautiful babe in the arms of a leprous mother. But time brings forth the fearful malady. New-born babes of leprous parents are often as pretty and as healthy in appearance as any; but by and by its presence and workings become visible in some of the signs described in the thirteenth chapter of Leviticus." — *Land and Book.*

IV. ***Latent Working.*** Of late years, most lepers possessed of means are able to secure such medical treatment as removes most of the external signs of the disease. Such persons are, however, all known to the board of health, and under its surveillance. — *Rev. S. E. Bishop, in Honolulu Friend.* In many cases leprosy, like sin, does not bring immediate pain and death. Rev. Mr. Bishop says, "It is not virulent, acute, or even painful, *except in its later stages*, when the vital organs are obstructed in their action. It is an *anesthetic* malady."

V. ***Contagious.*** Sin, like leprosy, is in a sense contagious by intimate contact, as when the sin of others is received into the soul, by yielding to temptation, or following bad examples. Leprosy is not contagious like scarlet fever or smallpox, but it can "be communicated by the inoculation of the blood with the morbid secretions of an affected person." "Leprosy is no more dangerous than consumption. Persons in a street car are very much more likely to contract tuberculosis from the expectoration of a consumptive than to get leprosy from the presence of a leper." — *Dr. G. H. Fox, in Medical Record.* It is a well-established fact that when leprosy has once gained for itself a foothold in any locality, it is apt to remain there and spread. The case of the Sandwich Islands illustrates the danger. Forty years ago the disease did not exist there. — *Dr. H. S. Piffard, in Medical Record.* Rev. Sereno E. Bishop, of Honolulu, states another fact, which makes it a more exact type of sin. "The disease is substantially confined to the natives. Our experience here shows that there is little or no danger of infection from leprosy to persons of cleanly habits. The disease spreads among the natives because they do not fear it, but live in intimate contact with lepers, just as if they were not diseased." So there is little danger to those in a sinful world, who are pure in heart, and are laboring, as Christ did, for the salvation of men from sin.

VI. ***Incurable.*** Leprosy is practically incurable by human skill, although under favorable circumstances there have been several cures, even in advanced stages, says Dr. Fox in his report to the New York Health Department (1896). "But that man was carefully treated in the hospital, and he received all the comforts of life, whereas, if he had been locked up in a lazaretto, and his food handed to him through a hole, probably he would have died. The great difficulty in curing leprosy is that as soon as a person learns that he has it he is made to believe that all hope is gone. He is treated as a doomed man and made to believe that he is an object to be shunned by everybody." — *Dr. Fox.* This is a good illustration of sin. Better surroundings and care are a great aid in the cure of sin. Christ attracted and helped sinners because he brought hope. The sinner is not a doomed man if he will go to the Good Physician and will keep away from evil.

ILLUSTRATION. How helpless man is to save himself from the disease of sin may be illustrated by Æschylus' *Prometheus Bound;* by Virgil's *Laocoön*, with his sons in the coils of the great serpent (Book II.), of which statues may be seen in most art galleries.

VII. ***Separating.*** Sin, like leprosy, separates from the pure and clean. The sinner is utterly unfit for heaven and the society of pure and holy beings. One of the saddest things about the leprosy is this separation from the healthy and clean. (See *Ben Hur.*) In the Sandwich Islands the lepers are all sent to one of the islands, called Molokai, by the board of health; but there is intense opposition to it by many of the natives, on account of the separation from family and friends. Again, Rev. S. E. Bishop, of Honolulu, says: "Lepers themselves appear to especially revolt against submitting to any distinction when at large, but seem inclined to push themselves upon

13. And [and] they lifted up their [their] voices, and said, [saying,] Jesus, Master, have mercy on us.
14. And when he saw them, [them,] he said unto them, Go [and] [1] shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

[1] Luke 5: 14; Lev. 13: 2–14: 32; Matt. 8: 4.

their neighbors, and to resent their personal contact being shunned." How apt the type of sinners! Mr. Scully, who lives in South Africa, has written a touching tale of the lepers in that country. He writes me that the story is founded on fact. Most vividly he describes how awful was the separation of the lepers from all that they loved, so that one man led a company of lepers to a precipice to destroy himself and them by sudden death, rather than go into the leper colony.

II. **The Cry for Help.** — V. 13. **And they** (of themselves, without waiting to be spoken to, as the Greek shows) **lifted up their voices** (so as to be heard a long way), **and said, Jesus, Master.** Using, appropriately here, the term peculiar to Luke, which signifies rulership, authority. — *Bliss.* **Have mercy on us.** In what manner needed no explanation. The plea was obviously equivalent to "Heal us of our dreadful malady." — *Bliss.*

APPLICATION. 1. They realized their sad situation and need of divine aid. They were convinced of leprosy, as men should be convicted of sin by realizing its dreadful nature.

2. They were doubtless led to ask Jesus for cleansing, because they knew he could help them because he had helped others. They had a good foundation for their faith. Because Jesus has forgiven others, therefore he will forgive me. Because he has redeemed others, therefore we know he can redeem our souls. Faith loves to stand upon the rock of facts.

3. Jesus always brought with him an atmosphere of courage and hope. He unlocked for men the dungeon of Giant Despair. They were no longer doomed. They were no longer a part of the picture described in Zola's *Le Bête Humaine* of a railway train dragged by an engine whose driver has been killed, dashing at headlong spead into the midnight. "The train is the world, we are the freight, fate is the track, death is the darkness, God is the engineer, — who is dead."

4. They cried for help with all their hearts. They did not wait. They did not search for excuses. They went to Jesus. "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" (Rom. 7: 24, 25).

III. **The Lepers Cleansed. Cleansing from Sin.** — V. 14. **And when he saw them.** He turned and looked when he heard their cry. He saw their need, their desire, and their faith. He saw not only their diseased bodies, but their hearts. **He said unto them.** How ready the Saviour always was to grant his mighty healing power when he saw the faintest desire for his help, and faith as a grain of mustard seed! Have we not every reason to believe that he is just as ready to heal the spiritually sick and leprous now as when he walked upon earth in human form? **Go shew yourselves unto the priests.** When a leper was cured, before he could be restored to society, he was required to show himself to the priest, to make an offering, and to be officially pronounced clean. (See Lev., chap. 14; Matt. 8: 4.) Christ's command thus implied a promise of cure. They were to act as if they were cleansed, and trust to Christ that the cleansing would come in his own time and way. They were to show themselves to the priests: (1) because this was the law and by obedience to it they returned to the religious observances from which they had been excluded; (2) because it was a great aid to their faith to have some definite work to do. (3) The declaration of the priests that they were clean would give them fresh assurance that they were really cured. (4) It would be a testimony to others. **As they went, they were cleansed.** After they had shown their faith by obedience, it was done unto them according to their faith.

APPLICATIONS. 1. The blessing Jesus bestowed upon these men was unspeakably great. It transformed their bodies and their whole earthly life. It was like the change of mud into jewels, as described by Ruskin. Compare the poem, "Beautiful Snow." No one can express the greatness of the change of one defiled with sin into a saint. It is the difference between hell and heaven.

2. Faith was shown (1) by going to Jesus, having known that Jesus had helped others; (2) by obedience, even before there was any sign of healing apparent.

3. Faith was required in order to make the act of healing accomplish the moral purpose of Jesus, as an illustration and object lesson of spiritual healing, and as a means of

15. And one of them, when he saw that he was healed, turned back, and with a loud voice [1] glorified / glorifying God;

16. And / and he [2] fell down on / upon his face at his feet, giving him thanks: and he was [3] a Samaritan.

17. And Jesus answering said, Were there not [4] the ten cleansed? but where are / are the nine?

18. There are not / Were there none found that returned [5] to give glory to God, save this [6] stranger.

19. And he said unto him, Arise, and go thy way: [7] thy faith hath [7] made thee whole.

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[1] See Luke 7: 16; 13: 13.
[2] Luke 5: 12; Num. 16: 22; 1 Cor. 14: 25, *al.*; comp. Matt. 26: 39.
[3] See Matt. 10: 5.
[4] V. 12.
[5] See John 9: 24.
[6] Isa. 66: 5.
[7] See Mark 10: 52.

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leading the one cured to faith in Jesus as the Saviour from sin. For men, having free will and a moral nature, cannot, in the nature of things, be saved without faith that accepts, and chooses, and obeys. There is always danger of attracting too much attention to bodily healing and temporal blessings, which must be averted by ever making these outward things a channel for spiritual blessings.

4. The test of faith was a means of increasing and strengthening faith. It would bring it to their consciousness.

From a Photograph by Wilson.

Group of Lepers (Samaria).

5. We are not to wait till we have full assurance before we take up Christian duties. If you have really chosen Jesus and decided to obey him as Master and be his disciple, go immediately forward and do everything a Christian should do. By that very action you will gain assurance. Do his will and then you shall know.

6. Jesus sends you to definite religious duties, ordinances, and services, because these are a real help; a proof to yourselves and others that you have chosen "the good part which shall not be taken away."

"The faith of the Head
Is the faith that is dead;
The faith of the Heart
Is better in part;
But the faith of the Hand
Is the faith that will stand,
For the faith that will do
Must include the first two.

OLD TESTAMENT EXAMPLE. Naaman (2 Kings 5: 1–27).

IV. **The Grateful One.** — Vs. 15, 16, 19. **15. And one of them . . . turned back.** Not in disobedience to Jesus, for he would quickly obey, but in obedience to the higher duty of gratitude and love. The others went on in their cold and formal obedience. "In him the appropriate sentiment was awakened, and the right conduct followed. He recognized God as the source of the great blessing to him, and made the air resound as he retraced his steps with songs and shouts of praise to God. He would have everybody know of the divine mercy illustrated in his case." — *American Com.*

16. Fell down on his face. The customary token of reverence and honor. **And he was a Samaritan.** Untrained in the true religion, and probably separated from the others as soon as they found themselves cured. This man felt all the more the goodness of Jesus in healing him.

19. Thy faith hath made thee whole. As all had been cured of the leprosy, this implies that the Samaritan found a higher spiritual healing, and was whole in soul as well

as body. His first faith had been sufficient for his healing; his grateful love showed that he had a larger faith, by which he could receive spiritual blessings and be made a new man in Christ Jesus.

APPLICATIONS. 1. Gratitude for earthly blessings leads to spiritual blessings. It draws the soul to God in love. It realizes God's goodness and loving kindness.

2. EXPRESSIONS OF GRATITUDE (1) are natural to a grateful heart. It desires to show both by words and by deeds the gratitude that is felt. Not to express it argues a meagerness of gratitude. (2) Expressing gratitude tends to increase and deepen the feeling. (3) This tends to make us do for others the good deeds which have awakened our gratitude. And (4) all this tends to ennoble the character and enlarge the soul.

3. Grateful expressions of love that is felt increase faith and bind the soul closer to God.

V. **The Thankless Nine.** — Vs. 17, 18. **17. And Jesus answering.** "Not to any words that had been uttered, but to the language of the circumstances and the occasion." — *Kendrick.* **But where are the nine?** (1) Where were they *once?* (2) Where are they *now?* (3) Where will they be *hereafter?* — *Van Doren.* They had gone on in cold and literal obedience to the command of Jesus, not having love or gratitude enough to see that they could obey and express their love; that true affection is the highest obedience.

18. There are not found that returned to give glory to God. "Ingratitude is one of the most universal and deeply seated of human vices, and our Lord was perfectly familiar with it. But *in this instance* he was moved by the depth of this thanklessness. He felt as if all his benefits 'were falling into a deep, silent grave.'" — *Cambridge Bible.*

"Blow, blow, thou winter wind;
Thou art not so unkind
As man's ingratitude.
Thy tooth is not so keen
Because thou art not seen,
Although thy breath be rude."
— *As You Like It.*

"Ingratitude! thou marble-hearted fiend,
More hideous when thou showest thee in a child
Than the sea monster."

"Sharper than a serpent's tooth it is
To have a thankless child." — *King Lear.*

APPLICATIONS. 1. *The nine* represent those many who are receiving unnumbered blessings from Christianity, whose comforts, education, wealth, liberty, homes, hopes are all the gifts of Christ, and who yet refuse to love him, serve him, or confess him.

2. "The best of us are far too like the nine lepers. We are more ready to pray than to praise, and more disposed to ask God for what we have not than to thank him for what we have. Murmuring, complaints, and discontent abound on every side. Few indeed are to be found who are not continually hiding their mercies under a bushel and setting their wants and trials on a hill. Let us pray for a daily thankful heart. It is a spirit which God loves and delights to honor (Phil. 4: 6)." — *Dr. A. Nevin.*

3. THE TWO BASKETS.

"St. Peter, from the door of heaven one day,
Sped two young angels on their happy way,
For the first time to see the world in May —
Both bearing baskets.

"They were to bring back flowers more fragrant far
Than budding rose and blooming hawthorn are;
They were to bring the praise of all the star
Back in their baskets.

"The Angel of Thanksgivings, full of glee,
Donned a huge hamper half as big as he;
But the Collector of Petitions — see!
With a small basket.

"When they returned, St. Peter, as before,
Sat with his golden keys beside the door;
But each appeared to be in trouble sore
About his basket.

"The Angel of Petitions bore a sack
Cram full, and bound uncouthly on his back;
Yet even then it seemed that he had lack
Of bag or basket.

"The Angel of Thanksgivings blushed to feel
The empty lightness of his mighty creel:
'But three!' he muttered, turning on his heel
To hide his basket.

"Then spoke St. Peter: 'When again you go
On prayer-gathering you will better know
That men's petitions in the world below
Fill a big basket.

"'But when you go to gather up their thanks,
For prayers well answered and forgiven pranks,
For health restored and disentangled hanks —
Your smallest basket!'"
— *Quoted in the Sunday-School Times.*

LESSON VIII. — November 25.

SOBER LIVING. — Titus 2: 1–15.

(WORLD'S TEMPERANCE SUNDAY.)

Read Isaiah 28. **Commit Verses 11–14.**

GOLDEN TEXT.

We should live soberly, righteously, and godly, in this present world. — TIT. 2: 12.

LEARN BY HEART.

Vs. 12–14; 1 Cor. 9: 25, 27; Prov. 23: 31, 32.

LESSON PLAN.

SUBJECT: Temperance among the Virtues.

Introduction. — Titus, Crete, Paul's epistle to Titus in Crete, and the circumstances.

I. To Whom Addressed (vs. 2, 3, 4, 6, 7, 9).

Circumstances of the church.

II. The Virtues Inculcated (vs. 1–11).

Nineteen virtues named.
Explanations and illustrations.
(1) The atmosphere of virtue; (2) the chorus of virtues.

III. The Temperance Virtues (v. 12).

Five points to be studied.
Temperance illustrations.

IV. Motives to Virtue and Temperance (vs. 13–15).

Five motives are urged which can be utilized in our daily lives.

THE REFERENCE LIBRARY.

On Titus we find *Commentaries* in all those which include the whole New Testament, as the *Cambridge Bible*, *Expositor's Bible*; *Pulpit Commentary*, Lange, Meyer, Barnes, Sadler; Alford's *New Testament for English Readers*, the *Biblical Museum*.

Fairbairn's *Pastoral Epistles*; Cowles' *Shorter Epistles*; on *Temperance* there are many volumes; the latest is *Economic Aspects of the Liquor Problem*, by the Committee

TITUS

was a trusted companion of Paul; a Gentile (Gal. 2: 3), one of the delegation who went with Paul to the council at Jerusalem by which Gentiles were received (Acts 15: 2). He went on several missions for Paul (2 Cor. 2: 13; 7: 6, 13; 2 Cor. 8: 6, 16, 23). At the time the epistle was written, Titus was superintendent of the churches in Crete. He was "vigorous, practical, and efficient."

THE EPISTLE TO TITUS

was written by Paul about A. D. 66, after Paul's release from his first imprisonment and near the close of his life, to Titus in Crete.

The exhortations to the virtues are natural when writing to one who was preaching the gospel to a people many of whom were characterized by a quotation of Paul from Epimenides, a Cretan poet: "The Cretans are always liars, evil wild beasts, lazy gluttons." "The ancients," says Farrar, "used to say that there were 'three worst K's,' namely, Kretans, Kappadocians, Kilicians. 'To Kretize' meant 'to lie,' and the ancients accused these islanders of drunkenness, of general sensuality, and of greed, which makes Plutarch say of them, 'that they stuck to money like bees to their combs.'"

SUGGESTIONS TO TEACHERS.

This being an annual temperance Sunday, more than usual attention should be given to temperance applications.

Do not dwell too long on each separate virtue, but set them all in array as the accompaniment and inspiration of temperance. Cause your scholars to see what is the fundamental principle of temperance. Have them sign the pledge.

Open Parliament: —

The state of morals in Crete.
The position of the church there.
The value of many virtues united.
How other virtues help temperance.
What is temperance?
The motives to temperance.

of Fifty ($1.50, Houghton & Mifflin), a scientific and thorough investigation of the problem by some of the most prominent men in the country; Gustafson's *Foundation of Death* (D. C. Heath & Co., Boston); Hargreaves' *Our Wasted Resources;* "The Confessions of a Drunkard," in Charles Lamb's *Essays of Elia;* Newton's *The Giants,* "The Giant Intemperance"; Richardson's *Ten Lectures on Alcohol; The Four Pillars of Temperance* (25 cts., Nat. Temp. Soc.); *Temperance in All Nations,* two large vols. (Nat. Temp. Soc.); *The Liquor Problem in All Ages,* Dr. Daniel Dorchester (Meth. Pub. House); *The Drink Problem and Its Solution,* David Lewis, J. P., of Edinboro (London Nat. Temp. Pub. Depot).

LIGHT FROM OTHER SCRIPTURES.

Summing up the Virtues. — Gal. 5: 22, 23; 2 Pet. 1: 5–8; Matt. 22: 36–40; John 15: 5.

Temperance. — Prov. 20: 1; 23: 29–32; Isa. 28: 1, 7; Hab. 2: 15; Eph. 5: 18; 1 Thes. 5: 6–8.

1 Cor. 9: 25–27; 1 Tim. 3: 2, 3, 8; 1 Pet. 4: 7; 5: 8; 2 Pet. 1: 6.

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1. But speak thou the things which become befit the [1] sound doctrine:
2. That the that aged men be sober, temperate, grave, temperate, soberminded, [1] sound in faith, in charity, love, in patience;

[1] See 1 Tim. 1: 10.

EXPLANATORY.

I. To Whom Addressed. — Vs. 2–4, 6, 7, 9. Six classes are especially addressed by name in this chapter, — aged men, aged women, young women, young men, servants, and the preacher himself. They were members of the church in Crete, who had inherited evil tendencies from a long line of heathen ancestors, and were dwelling in an atmosphere of vice, surrounded by all forms of evil which were popular. They lived in a moral malaria, which insidiously tended to weaken their moral nature, and exposed them to temptation. Read what is said above under "The Epistle to Titus." The prevalent type was "immoral, turbulent, uncivilized." What they were we may learn from the virtues emphasized by Paul in this letter. This little church was trying to live "like swans sailing undefiled down a sewer." They were lambs amid wolves. They were to be like the little white flower that grows in the entrance to some coal mines, which has the power to remain white and pure amid the black dust. They were like the lotus leaves I have seen coming up pure and shining from a bath in muddy water.

II. The Virtues Inculcated. — Vs. 1–11. Let us first look through these verses and note the number and the nature of the virtues which the church in Crete were to practise and to preach.

1. V. 2. **Sober.** "Temperate, abstaining from wine, either entirely or at least its immoderate use." — *Thayer's Lexicon.*

2. **Grave.** "In all propriety of demeanor."

3. **Temperate.** Curbing one's desires and impulses, self-controlled, temperate. A man is full of passions and impulses, of faculties and powers. The one question with him is whether these are a mob or an army, and who is the general, the controlling power. All sin is the breaking away of some of these forces from the right control of conscience, and reason, and God as the source of both. It is the mob rule of the internal forces that ruins men. The drunkard is one whose appetites have broken away from due control. The perfect man is one who is perfectly self-controlled; all his powers are subject to his will, submissive to God, and guided by reason and conscience.

4. **Sound in faith.** *Sound* means healthful, wholesome, sound in health, without disease.

5. (**Sound**) **in charity.** Love, the sum of all virtues.

6. (**Sound**) **in patience.** Which requires great self-control over the spirit, as temperance does over the body. These — faith, love, patience — "are recognized essentials of Christian character, but be careful that you have the real wholesome graces, without anything spurious or diseased."

3. [1] The that aged women likewise, that *they be* be reverent in behaviour as becometh holiness, not false accusers, demeanour, [2] not slanderers [3] nor enslaved not given to much wine, teachers of that which is good; things;

4. That that they may teach train the young women to be sober, to love their husbands, to love their children,

5. *To to be* discreet, soberminded, [4] chaste, keepers [5] workers at home, good, kind, obedient [6] being in subjection to their own husbands, [7] that the word of God be not blasphemed:

6. Young [8] the younger men likewise exhort to be sober minded. soberminded:

7. In in all things shewing thyself a pattern [9] an ensample of good works; in thy doctrine [10] *shewing* uncorruptness, [11] gravity, sincerity,

8. [12] Sound sound speech, that cannot be condemned; [13] that he that is of the contrary part may be ashamed, having no evil thing to say of you. us.

9. [14] *Exhort* servants to be obedient unto in subjection to their own masters, *and* to please *them* be well- pleasing well *to them* [15] in all *things;* things; not answering again; gainsaying;

10. Not not purloining, [16] but shewing all good fidelity; [17] that they may adorn the doctrine of God our Saviour in all things.

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[1] Comp. 1 Tim. 2: 9.
[2] 1 Tim. 3: 11.
[3] Comp. 1 Tim. 3: 8; 5: 23.
[4] 1 Pet. 3: 2.
[5] Comp. 1 Tim. 5: 14.
[6] See Gen. 3: 16.
[7] See 1 Tim. 6: 1.
[8] 1 Tim. 5: 1.
[9] 1 Tim. 4: 12; 1 Pet. 5: 3.
[10] Comp. 2 Cor. 11: 3.
[11] 1 Tim. 2: 2.
[12] Comp. 1 Tim. 6: 3.
[13] Neh. 5: 9; 1 Tim. 5: 14; 1 Pet. 2: 12; 3: 16.
[14] See 1 Pet. 2: 18.
[15] Comp. Col. 3: 22.
[16] Comp. 1 Tim. 3: 11.
[17] Matt. 5: 16; Phil. 2: 15.

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7. V. 3. **(Reverent) in behaviour.** In demeanor, implying "a certain dignity and decorum." The phrase finds full appropriation in Miss Havergal's lines: —

> "Keep my life, that it may be
> Consecrated, Lord, to thee.
> Keep my feet, that they may be
> Swift and 'beautiful' for thee.
>
> Keep my lips, that they may be
> Filled with messages from thee.
> Keep myself, that I may be
> Ever, *only*, ALL, for thee."

8. **Not false accusers.** Slanderers, retailing all the bad they may hear about others; often false accusers even when telling the truth, because they do not relate also the virtues which accompany or modify the fault told.

9. **Not given to much wine.** R. V., not "enslaved" to much wine, for wine enslaves its devotees.

10. **Teachers of** (that which is) **good.** By both precept and example. Their age had given them experience, which they should use to help their younger friends.

11. Vs. 4, 5. The home virtues, models of family life.

12. V. 6. **Be sober minded.** A verb from the same root as *temperate*, in v. 2. Exercise self-control (*a*) to curb one's passions, (*b*) to think soberly of one's self, not to be conceited. — *Thayer*.

13. V. 7. **A pattern** (example, type, model) **of good works.**

14. **In doctrine** (teaching) **shewing uncorruptness.** Without deterioration from falsehood, or error, or lower motive, or waning zeal; which produce in doctrine the same deadly effect which decay produces in fruit. (**Sincerity** is not in the best manuscripts. The Greek is from the same root as *uncorruptness*, above.)

15. V. 8. **Sound speech.** Healthful, without disease or corruption. Speaking the truth in love with good sense both as to matter and manner.

16. V. 9. **Obedient** (**well-pleasing**, R. V.). The gospel had given spiritual freedom to the slaves, and a new consciousness of manhood and rights. But their best use of it was not to insist on their rights contrary to civil law, however unchristian, but to give freely and cheerfully, abundantly, of their own accord, what the law might enforce against their will. The opposite of **answering again**, resisting. Obedience to authority, to law, to parents, to God, is a Christian virtue.

17. V. 10. **Not purloining.** "All tricks of trade, embezzlement, and dishonesty are covered by this word." — *A. E. Humphreys, M. A.*

18. **Shewing all good fidelity.** Faithfulness in all relations, in thought and speech.

19. **Adorn the doctrine.** Make it appear as beautiful and attractive as it really is, as we frame a picture, or make the outside of our homes as beautiful as the home spirit within,

11. For [1] the grace of God [2] that bringeth salvation hath appeared, bringing salvation hath appeared [3] to all men,
12. Teaching instructing us, to the intent that, denying ungodliness and [4] worldly lusts,
[5] we should live soberly, and righteously, and godly, in [6] this present world;

[1] Tit. 3: 7; see Acts 11: 23.
[2] Tit. 3: 4.
[3] Comp. Psa. 67: 2; see 1 Tim. 2: 4.
[4] 1 Pet. 4: 2; 1 John 2: 16.
[5] 2 Tim. 3: 12; comp. Acts 24: 25.
[6] 1 Tim. 6: 17; 2 Tim. 4: 10.

or as royal persons dress royally. Adorning the doctrine is to pay homage to it, to express our admiration and sense of its value. It proclaims to all in a language they can understand how worthy, how good, how blessed is the (v. 11) **salvation** which the **grace** (loving favor) **of God** has brought to all men. Every Christian needs "the beauty of holiness," and all the graces, as well as the principles of heaven.

20. In chap. 1, we find eight other virtues referred to in addition to those named in the present chapter.

REMARK I. The atmosphere of virtue. The Christian church is to teach and practise all these virtues so as to make a healthful, moral atmosphere; a place in this sinful world where men can breathe in moral health as one is invigorated by the pure air of the sea and the mountains. The church is to be like a healthful home in an undrained city. It must multiply its kind till the whole city is made healthful.

REMARK II. No one virtue flourishes best alone. Each one is better, purer, more powerful when associated with all other virtues.

ILLUSTRATION. In 2 Pet. 1: 5–8, the word "add" in "add to your faith, virtue," etc., is in the Greek a word meaning "to lead a chorus," or "to furnish a chorus at one's own expense." Our word "chorus" is a transliteration of the Greek. Peter urges us to chorus our virtues. Just as one instrument in an orchestra is joined to another, or stop after stop in an organ is drawn out till a large number are chorused together and can make harmonies and glories of music impossible to a single instrument or a single note, so virtue is to be added to virtue, till the whole character is a chorus of virtues, and makes the music of heaven.

ILLUSTRATION. A diamond of one carat weight is worth $100; of two carats, $300; of ten carats, $11,000. Multiplying the weight by ten increases its value more than a hundred times.

III. **The Temperance Virtues.** — V. 12. FIRST. Four of the virtues in the list given above are the virtues of temperance, directly inculcating that virtue.

SECOND. All the other virtues flourish best in the temperate. And all are injured or destroyed by intemperance.

THIRD. V. 12 is a summary of the virtues noted in the previous verses. Or rather, it furnishes the foundation of them all; or to change the figure, the garden soil in which they best grow.

This verse expresses the underlying principle of temperance.

12. **Denying ungodliness and worldly lusts.** Renouncing, refusing to be controlled by fleshly desires, putting them under our feet. This victory gained, the evil being conquered, **we should live soberly.** The *temperate* of v. 2. **Righteously.** Toward men, as expressed in the virtues enumerated above. **And godly.** Piously, religiously.

FOURTH. Plato defines self-control as "a controlling of certain pleasures and desires, as is shown by the saying that a man is *master of himself*, an expression which seems to mean that in the man's soul there are two elements, a better and a worse, and when the better controls the worse then he is said to be master of himself." — Rep. IV., p. 431. "Similarly Aristotle tells us that the lowest bodily pleasures are the sphere in which this virtue of self-control is specially displayed." "All of us have experience of the difficulty of regulating our passions, and to those who know nothing of Christian teaching or of the grace of God the difficulty is increased tenfold. . . . The beautiful panegyric of Socrates, put into the mouth of Alcibiades in the *Symposium* of Plato, illustrates the feeling, and Euripides styles such virtue as 'the noblest gift of the gods.'" — *Prof. A. Plummer.*

FIFTH. Each self-denial, each victory over any one of the lusts of the flesh, makes easier the victory over the others. Hence total abstinence from all that can intoxicate helps us to overcome all other evil passions; and each victory over any other appetite strengthens us in control of the appetite for strong drink.

COMPARE Professor James' chapter on "Habit" in his *Psychology*, which gives no little help as to how to gain the victory.

13. [1] Looking looking for that the blessed [2] hope and the glorious [3] appearing of the glory of the our great [4] God and our Saviour Jesus Christ;

14. [5] Who who gave himself for us, that he might [6] redeem us from all iniquity, and [7] purify unto himself [7] a peculiar people for his own possession, [8] zealous of good works.

15. These things speak and exhort and [9] rebuke reprove with all authority. [10] Let no man despise thee.

[1] See 1 Cor. 1: 7; 2 Pet. 3: 12.
[2] See Tit. 1: 2.
[3] See 2 Thes. 2: 8. [4] 2 Pet. 1: 1.
[5] See Matt. 20: 28.
[6] Psa. 130: 8; see 1 Pet. 1: 18.
[7] Ezek. 37: 23; see Ex. 19: 5.
[8] Tit. 3: 8; Eph. 2: 10.
[9] Tit. 1: 13; 1 Tim. 5: 20.
[10] See 1 Tim. 4: 12.

TEMPERANCE ILLUSTRATIONS.

1. SATAN'S KISS AND THE SERPENTS. "According to the Eastern fable, a certain king once permitted the devil to kiss him on the shoulders. Instantly two serpents grew out from the spots, which, furious with hunger, attacked his head and attempted to get at his brain. The king pulled them away, tore them with his nails, fought them desperately, but soon saw, with indescribable horror, that they had become parts of himself, and that in wounding them he was lacerating his own flesh. Appetite and lust are such serpents. In a little time strong men become their slaves; and does not the sight of temptation inflame these appetites?" — *C. E. World.*

2. A DOUBLE WASTE. Diogenes, being presented at a feast with a large goblet of wine, threw it on the ground. When blamed for wasting so much good liquor, he said: "Had I drunk it, there would have been double waste. I as well as the wine would have been lost." — *Rev. J. L. Hurlbut, D. D.*

3. INTEMPERANCE AND INDUSTRIAL PROGRESS. "The National Bureau of Labor sent out inquiries to seven thousand employers, asking whether or not they discriminated against employés who used intoxicating liquors. Of the number, forty-four hundred replied in the affirmative, two thousand saying that they forbade their employés to use liquor at all. Of the replies received from officers of transportation companies, ninety-seven per cent. declared against drinking employés. It is well known that the majority of the leading railroad companies of this city have strict orders against the use of liquor by their trainmen. In this respect the progress of invention is rendering valuable assistance to temperance workers. Boys who learn to drink are not on the path of success in the search for employment." — *The Advance.*

4. THE VIRTUOUS MAN LIKE A PALM TREE. "The Arabs have a saying about the palm tree, that it stands with its feet in salt water and its head in the sun. They often cannot drink of the brackish water found in the oasis where the palm grows; but they tap the tree and drink the sweet palm wine. The palm tree, by the magic of its inner life, can so change the elements found in the unkindly soil around it that they minister to its growth and strength and fruit bearing. So you and I, in our earthly life, must often have our feet in the mire and bitterness of sin around us; and upon our heads will often beat the fierce heat of temptation. But in spite of these things, we shall be able to grow and grow strong, rejecting the evil and assimilating the good, if within us there is the laboratory of a new life through Jesus Christ our Lord." — *Rev. J. Bell Johnston, M. A.*

IV. **Motives to Virtue and Temperance.** — Vs. 11–15.

1. V. 11. **The grace of God.** "Grace is well defined as love imparting *itself* and producing its own image and likeness." — *Cambridge Bible.* Grace is the loving kindness of God toward his sinful creatures, expressing his "good-will to men," and his desire and willingness to forgive and save.

2. V. 12. **Teaching us.** "Rather, training, putting us under discipline, in order," **that,** etc. — *Cambridge Bible.*

3. V. 13. **Looking for that blessed hope.** This hope was **the glorious appearing of the great God and our Saviour Jesus Christ,** when he shall come in his kingdom. For his kingdom shall come and all the world shall be his. This is a great incentive to war against sin, for the victory is assured to those who fight this great warfare, and they shall reap the rewards of those who overcome.

4. V. 14. **Who gave himself for us.** Thus showing his great love to us and also how great was the redemption he brought to us. Nothing can so show the dreadful evil of sin, and the glorious blessedness of being redeemed from all iniquity.

LESSON IX. — December 2.

THE RICH YOUNG RULER. — Matthew 19: 16–26.

Read Matthew 19: 1–20: 16; Luke 17: 20–18: 14.

Commit Verses 23–26.

GOLDEN TEXT.

Children, how hard is it for them that trust in riches to enter into the kingdom of God! — MARK 10: 24.

LEARN BY HEART.

John 3: 16; 1 Tim. 6: 12; Rev. 21: 6.

HISTORICAL SETTING.

Time. — March, A. D. 30.

Place. — Somewhere in Perea, on the journey of Jesus down the Jordan.

LESSON PLAN.

The setting. Pictures. Circumstances.

SUBJECT: The Great Refusal.

I. The Young Ruler's Question Concerning Eternal Life (v. 16).

His character. Eternal life.
His coming to Jesus. Seeking eternal life.

II. A Preliminary Remark (v. 17).

Christ's question.
The reason for it.
The first step.

III. Jesus Answers the Question (vs. 17–19).

How to inherit eternal life.
Eternal life and the commandments.

IV. The Young Man Imagines that He Has Kept the Commandments (v. 20).

Three remarks.
Three illustrations.

V. What Was Still Lacking (v. 21).

Jesus loved him.
He put his finger on the real difficulty.
The underlying principle.
Illustrations.

VI. The Great Refusal (v. 22).

Why he refused. The failure.
The struggle. Illustrations.

VII. Guideboards to Eternal Life (vs. 23–26).

From the experience of the young ruler.
Ten particulars.
The camel and the needle's eye.

THE SECTION

includes only the lesson as one specimen of Jesus' teaching among many things he taught as given above under "Read."

PLACE IN THE LIFE OF CHRIST.

During the PEREAN MINISTRY. In the last month of Jesus' life. On his last journey to Jerusalem.

Chart number 104.

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THE PICTURE GALLERY.

The Rich Young Ruler, Hofmann; Bida, etching in *Illustrated Bible;* Tissot, *The Red Fisherman*, in the Crystal Palace, Munich.

SUGGESTIONS TO TEACHERS.

Keep before You the parallels in Mark and Luke.

Get at the underlying principle.

Emphasize the value of eternal life.

Open Parliament: —

The character of the young man.
Eternal life.
Eternal life by keeping the commandments.
The one thing lacking.
What Jesus required, and why.
How this applies to us.
Why the young man refused.
The danger of riches and the ambition for riches.
The needle's eye.
How possible with God.

THE REFERENCE LIBRARY.

Commentaries on Matthew, Mark, and Luke; a most effective illustration is found in the tract, *Captain Ball's Experience;* also in Trench's *Poems*, "Mahmoud, the Idol-Breaker"; Dr. Hillis' *Investment of Influence*, "Renown through Self-Renunciation"; Maclaren's *Bible Class Expositions;*

LIGHT FROM OTHER SCRIPTURES.

Parallels. — Mark 10: 17–31; Luke 18: 18–30.

Eternal Life. — Matt. 18: 8; 19: 29; John 3: 15, 16; 4: 14; Rom. 2: 7; 1 Tim. 6: 12; Tit. 1: 2; 2 Tim. 1: 10; Rev. 21: 6.

Riches and Life.—Luke 16: 9; 1 Tim. 6: 9–11, 17–19; Jas. 5: 1–3; Luke 12: 33, 34.

Ruskin's *Queen of the Air*, §§ 49, 50, on "Sell All that Thou Hast"; Whately's *Annotations on Bacon's Essays*, p. 366, "Riches"; Bertram's *Homiletic Cyclopædia*, 4365, "Ruined by Riches"; 4371, "The Devil's Bait"; 4397, "The Sailor Who Would Die Rich"; 4418, "The Fly in the Honey"; Cawdray's *Storehouse of Similies*, pp. 303–308, "Riches and Their Dangers"; Spencer's *Things New and Old*, 156, "The Narrow-Mouthed Bottle."

16. [1] And behold, one came (to him) and said (unto him, Good) Master, what good thing shall I do, that I may [2] have [3] eternal life?

[1] For vs. 16–29, see Mark 10: 17–30; Luke 18: 18–30; comp. Luke 10: 25–28.
[2] Comp. v. 29.
[3] Matt. 25: 46; John 3: 15, *al.*; comp. Matt. 18: 8.

EXPLANATORY.

I. **The Young Ruler's Question Concerning Eternal Life.** — V. 16. **And, behold, one came.** As he was going from the house where he had blessed the children (Mark 10: 13–17). He came running (Mark), showing his earnestness. "No common reason will ever lead the Oriental to break his slow, sedate, and dignified walk." — *Ewing.* "They that will have eternal life must run for it, because the devil, the law, sin, death, and hell follow them." — *Bunyan.* **And said unto him.** As he kneeled before him (Mark). "To kneel as an act of homage, unless as a suppliant, would be, amongst the Mohammedans to-day, a recognition of a sacred or prophetic character, as it was among the Jews. To kneel before our Lord was more than a conventional form of respect; it was a recognition of a spiritual authority above that of priest or rabbi, especially when combined with the address of 'Good Master,' which it was incorrect to apply to any living man in his presence, and the epithet is never applied, in the *Talmud*, even to the greatest rabbis." — *Tristram, in S. S. Times.*

HIS CHARACTER AND POSITION. 1. He was young, rich, and honored. He was a ruler (Luke), probably of a synagogue, a leading man in Jewish circles.

2. He was religiously trained and acquainted with the law.

3. He had a lovable disposition (Mark), for Jesus was drawn toward him in love.

4. This young man seems to have had, from a worldly point of view, an irreproachable moral character. He had resisted the corrupting influences around him.

5. He was a candid inquirer, breaking away from the routine religion of his synagogue, and recognizing truth and goodness wherever he saw it.

6. He was courageous. Only a brave heart could have enabled one in so prominent a position to risk the opposition and reproaches of his associates, and run and reverence in so public a manner the despised Nazarene.

7. He had high aspirations. He was not content with wealth, and position, and outward morality, but had set his heart on eternal life.

8. He was in earnest, as his conduct shows.

9. He had some knowledge of Jesus, and his teachings, and his miracles.

HIS QUESTION. **Good Master** (or teacher), **what good thing shall I do.** What act of sacrifice or heroism, what generous action, what penance or suffering? He has the idea of purchasing, of deserving, of inheriting eternal life. **That I may have** (Mark, "inherit") **eternal life.** Have it as a permanent possession, in the home of his father.

ETERNAL LIFE is much more than eternal existence. It implies happiness, vigor, peace, and all that makes life worth living. It is the divine life which is implanted in us when we are born of the Spirit and become children of God. It begins in this life, but, being divine and natural, it endures forever. It is the life that belongs to heaven, which inspires all heavenly beings and makes heaven what it is. Its outflow is perfect morality and the noblest character.

SEEKING ETERNAL LIFE. This young man had, more than most people, the good things of this world, and yet he was not satisfied. He realized that his soul was hungering and thirsting after better things. Of all things in the universe, eternal life is the great

17. And he said unto him, Why callest (askest) thou me concerning that which is good? there is none good but one, that is, God: but [1] if thou wilt (wouldest) enter into life, keep the commandments.

18. He saith unto him, Which? And Jesus said, [2] Thou shalt (do no murder, not kill,) Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19. Honour thy father and (thy) mother: and, [3] Thou shalt love thy neighbour as thyself.

[1] Lev. 18: 5; Neh. 9: 29; Ezek. 20: 11, 13, 21; Rom. 10: 5; Gal. 3: 12.
[2] Rom. 13: 9; cited from Ex. 20: 12–16; Deut. 5: 16–20; comp. Matt. 5: 21, 27.
[3] Matt. 5: 43; 22: 39; Mark 12: 31; Luke 10: 27; Gal. 5: 14; Jas. 2: 8; cited from Lev. 19: 18.

prize we should seek with all our hearts and souls, for it includes every other good, — God, heaven, holiness, usefulness, happiness. Just so far as we have eternal life can we know God, or heaven, or any highest good. Therefore, like Bunyan's Pilgrim fleeing from the city of Destruction with his fingers in his ears, crying out, "Life, life!" so we should run from the city of Spiritual Death to the city of Eternal Life.

II. **A Preliminary Remark.** — V. 17. **Why callest thou me good?** The reading adopted by the revisers reads, "Why askest thou me concerning that which is good?" That is, the *good thing* he should do. But this does not fit so well the statement which follows. **There is none good but one, that is, God.** Mark and Luke retain the form, *Why callest thou me good?* "Only God is perfectly good, and lessons of goodness are not lessons of mere ethical wisdom, but of divine instruction." — *Broadus.* Do you, by calling me good, come to me as a divine teacher, or only as one of your rabbis? Are you a sincere inquirer after the good?

THE OBJECT of the reply of Jesus was therefore (1) to lead the young man to truer ideas of what goodness and eternal life were; (2) to lead him from self-righteousness to the true and only source of the highest good; (3) to raise the youth's ideas of himself as the Son of God, as the source of truth and good, and thus to give authority in his mind to his teachings and to his command to sell all that he had.

THUS WE SEE THE FIRST STEP in the upward path, — a high ideal which convinces of sin, while it points to God and his Son Jesus.

III. **Jesus Answers the Question: Keep the Commandments.** — Vs. 17–19. **If thou wilt** (wishest to) **enter into life** (the true life, eternal life), **keep the commandments.** The Greek verb rendered *keep* (τηρέω) carries with it the idea of watchfulness; keep, as one keeps a prisoner committed to his charge. — *Abbott.*

18. **He saith unto him, Which?** What kind? The ten commandments, the teachings of the rabbis, or, Have you a special reference to some high and difficult commandments, some "counsels of perfection"? **Jesus said.** Referring to the commandments which the good God had given. He refers only to the second table of the law, relating to duties toward his fellow-men, and the sum of them.

19. **Love thy neighbour as thyself.** These were the commandments most easily brought to his consciousness, most easily seen and measured. They were a visible test which he could apply to himself in the presence of others.

KEEPING THE COMMANDMENTS, AND ETERNAL LIFE. Jesus put the commandments before him because (1) There is no complete eternal life without the keeping of the commandments, and no beginnings of eternal life without the spirit which seeks, longs, and endeavors to keep them. For (2) the commandments are the expression of the true principles of holy living. Good people, saints, and angels in heaven live according to the commandments. (3) A person may keep the commandments in outward form and yet not have eternal life. (4) The commandments are the divine standard which shows us how much we have failed in the true life, and by which the Holy Spirit convinces us of sin and need. For (5) no one ever entered eternal life by merely trying to keep the commandments. (6) Jesus Christ has come to save us, by implanting that new life, that loving and obedient spirit, which will lead to the keeping of the commandments. Jesus saves not *in* sin, but *from* sin.

HERE WAS THE SECOND STEP, — a conviction of sin and imperfection, by measuring one's self by the law in its divine strictness. The ideal was placed before him.

20. The young man saith unto him, [1] All these things have I kept from my youth up: what lack I yet?

21. Jesus said unto him, If thou wilt (wouldest) be [2] perfect, go, *and* [3] sell that thou hast, and give to the poor, and thou shalt have [4] treasure in heaven: and come, *and* follow me.

[1] Comp. Phil. 3: 6.
[2] See Matt. 5: 48.
[3] Luke 12: 33; comp. Luke 16: 9; 19: 8; Acts 2: 45; 4: 34, 35; 1 Tim. 6: 18, 19.
[4] Matt. 6: 19, 20.

IV. **The Young Man Imagines He Has Kept the Commandments.** — V. 20. **All these things have I kept.** Observed, guarded so that they have not been violated, and this he had done from his **youth up.** He had sincerely tried to live a good moral life. He had guided his actions by these laws in outward form, with good success. He did not recollect any failure, any special cases of disobedience. Yet he was not satisfied, and he asked, **What lack I yet?** Why am I not conscious that I possess eternal life? Why this aching void, this restless conscience, this unsatisfied hunger, this doubt and dread as I look into the future? The *Int. Crit. Com.*, on Luke, represents it not so much a boast as an expression of dissatisfaction, as if he had said, "I wanted to be told of something special and sublime, and I am reminded of duties I have been performing all my life."

1. The young man did not realize the wide reach of the law, its perfect holiness, and how many, many imperfections even in his keeping of the law.

2. He did not realize how many things he had omitted to do, as expressed in Matt. 25: 41–45. The "cursed," who departed "into everlasting fire prepared for the devil and his angels," asked the judge, in surprise, when they had failed in the things charged against them.

3. He did not realize the spiritual meaning of the law, that outward acts are not good unless filled with love to God and man.

ILLUSTRATION. No one is satisfied with outward forms of respect and politeness when the heart is not in them. No husband or wife would feel that the other had kept the marriage vows by merely formal obedience, without love and devotion.

ILLUSTRATION. One who knows a little about music, its rules and principles, or about science, often imagines he knows nearly all there is to them, and does not realize what infinite ranges of harmonies and powers there are which cannot be expressed by any rules or theorems. The more perfect one is, the more is he conscious of his distance from the ideal.

ILLUSTRATION. Men are sometimes self-righteous because all they see in the law is an outward formal keeping of its precepts, which they can attain; as a child, seeing a star rising over the hills, may think it but a street lamp, which he can easily reach. But whosoever sees the spirit of the law, as the expression of God's holy character, will be convicted of sin, for he will see how high, and great, and radiant that law is; as to the astronomer the child's star is known to be infinitely above him, a measureless world of light.

ILLUSTRATION. I once read of a schoolmaster who, having helped many persons, trusted for salvation to his good works. One night he dreamed that he was climbing to heaven on a shining ladder, like Jacob's at Bethel. He mounted far up toward the sky, when he came to a place where the rounds were gone. Above him rose the ladder to heaven, but he could go no farther. He saw in this latter his own good works, but saw that there were great deficiencies in them, — sins of omission which he could not span.

V. **What Was Still Lacking.** — V. 21. **Jesus said unto him.** Looking at him with a fixed and earnest gaze. And he loved him (Mark). He was so noble, so earnest and sincere in his seeking, so lovable, that the soul of Jesus was drawn out toward him. And all the more because he was not satisfied with any outward keeping of the law. Jesus saw in him great possibilities of character, and of service, a pillar in the temple of God, a power for good in the new kingdom.

He said to him because he loved him, "One thing thou lackest" (Mark). There was one thing more to complete his obedience and perfect his character. That one thing was love, and faith, its Siamese twin, — faithful love and loving faith expressed in entire consecration of all he was and all he had to God. It was like the sun lacking light, or a fire lacking heat, or a man lacking a soul. It was to bring this element into our lives that Christ died.

If thou wilt (wishest to) **be perfect.** Complete, wanting nothing. Jesus saw just what the young man lacked and applied the remedy. **Sell that thou hast.** Not for

22. [1] But when the young man heard that saying, he went away sorrowful: for he was one that had great possessions. [1] Comp. Ezek. 33: 31.

himself, but to **give to the poor.** To use his wealth for God and humanity. Jesus here touched the center of the young man's difficulty. He was willing to commit to God everything except his property. That he was not ready to trust to God's direction. But the withholding anything from God proves that we do not really trust him, or love him, we do not belong to his kingdom. **And thou shalt have treasure in heaven.** You will have the character which belongs to heaven, and God will reward you abundantly there for all your self-denials for his sake. The treasure was thus the eternal life he sought. (See Matt. 6: 19–21.) **And come.** Come to Jesus, to his character and person, join the company of the apostles who were to carry on the kingdom of God in the world. He might be the business man of the apostles in the place of Judas, who had failed. He would thus be able to have a noble and glorious part in the redemption of the world, and thus have treasure unspeakable in heaven. **And follow me.** To follow Jesus *then* meant to be a personal attendant on his ministry: to go about with him from place to place, as well as to imitate and obey him. *Now* it means (1) to obey his commandments: (2) to imitate his example, and to live like him. — *Barnes*. All this was an example of taking up the cross (Mark).

THE UNDERLYING PRINCIPLE. Jesus applied this test to the young man because it was the one test he needed. It was the test that would reveal his soul to himself. "He meant to plant a seed in him which might spring up into eternal life, but which, alas! might die, and leave him consciously enslaved to the world." — *President Woolsey*. "Was not this what Christ enjoined upon the young ruler — a conscious, willing transfer of his great possessions from himself to God, in such a real way as that henceforth *his sense of ownership* in them should cease, and a *sense of stewardship* should take its place?" — *S. J. Humphrey, D. D.* The particular requirement of the young man was a test for his particular case, like the test of Abraham's faith in the offering up of Isaac. But the principle involved is for all, as a condition of becoming a disciple of Jesus. The principle is that we are to give up everything to Christ — our property, our time, our all — *to use as he would have us*, to hold our property as God's stewards. We are to give so much as he directs; to leave all, and be missionaries, if he demands; to suffer the loss of all, if that is needful, in order that we may do right; to spend upon our families, our business, our pleasure, just as Christ would have us. The man who gives up all to be a minister or missionary and the man whose vocation is business are to be equally consecrated, are equally to follow Jesus. Jesus did not require Zaccheus to give up all his property. To make this the requirement of Christianity would be to destroy civilization and progress, and prevent the millennium.

ILLUSTRATION of what treasures would have come to the young man if he had obeyed Christ's command. Mahmoud, the great Mohammedan conqueror of India, when he had reached Somnât, an idol fifteen feet high facing the entrance of the temple, instantly ordered the image to be destroyed; but the Brahmins threw themselves before him and offered an enormous ransom if he would spare their deity. "Mahmoud, after a moment's pause, declared that he would rather be known as the breaker than the seller of idols, and struck the image with his mace. His example was instantaneously followed, and the image, which was hollow, burst with the blows and poured forth a quantity of diamonds and other jewels which amply repaid Mahmoud for the sacrifice of the ransom." — *Elphinstone*.

> Thou, too, heaven's commissioned warrior to cast down each idol throne
> In thy heart's profaned temple, make this faithful deed thine own.
> . . . . . Let descend the faithful blow;
> From their wreck and from their ruin first will thy true riches flow.
> Thou shalt lose thy life, and find it; thou shalt boldly cast it forth;
> And then, back again receiving, know it in its endless worth. — *Trench*.

ILLUSTRATION. Victor Hugo has pictured a man committing suicide through poverty, and deserting the duty and dwelling where God has placed him. But waking in the next world, the man perceives a letter on the way to himself announcing a large inheritance which would have been his had he but been patient. Therefore the great novelist affirms that God makes such a man begin over again, only under harder conditions, the existence that here he has wilfully shattered. What a tragedy is his who, to save the present good, will lose the higher life! — *N. D. Hillis*.

VI. **The Great Refusal.** — V. 22. **He went away sorrowful.** Luke says he became exceedingly sorrowful; Mark, that his countenance fell, the same word as that

23. Then said Jesus / And Jesus said unto his disciples, Verily I say unto you, [1] It is hard for / That a rich man shall hardly / to enter into the kingdom of heaven.

[1] Comp. 1 Cor. 1 : 26 ; see Matt. 13 : 22.

rendered "lowering" when the Saviour was talking about the sky (Matt. 16: 3). "The signs of a storm were on his face, the gloom of a heavy wrath and disappointment was in his heart." **For he had great possessions.** He went away reluctantly, after a great struggle, but he went. He wanted eternal life, but he wanted his possessions more, and he could not have both. How little joy his stately houses and broad lands would give him after this! He could never again look upon them without seeing on them, in flaming letters, like those on the barrels in Deacon Giles' distillery, "This cost me eternal life."

Like the merchantman seeking goodly pearls (Matt. 13: 45, 46), he found the pearl of great price; but unlike him, he refused to sell all that he had to obtain it.

It is not certain that this young man did not repent and return as did Nicodemus. He may have gained the victory at last, and his sorrow "may have been the birth pangs of a spirit struggling for release. But the end of the struggle is not revealed." — *Prof. H. B. Swete.* But his present failure was sad and dangerous, and may have ended in eternal loss. But if he had only obeyed Christ at this time, he would have received an hundred fold in return, as Jesus afterwards promised to Peter (vs. 28–30). The young ruler's name is unknown, his influence unfelt. In a few years his possessions were ravaged by the Roman legions, while the disciples introduced a new and blessed kingdom on earth, whose influence is widening all down the ages, and who won a crown of glory never to fade.

ILLUSTRATION. "For centuries scholars have spoken of this interview as 'The Great Refusal.' Dante, wandering with Virgil through the Inferno, thought he saw the young ruler searching for his lost opportunity." — *Hillis.*

VII. **Guideboards to Eternal Life.** — Vs. 23–26. FROM THE EXPERIENCE OF THE YOUNG RULER. When Christian and Faithful had escaped from the dungeon of Giant Despair, they set up a guideboard at the place where the path turned from the Way of Life toward the dungeon, as a warning to other travelers.

1. The most important thing for any one to seek is eternal life. It should be sought intensely, now, without delay.

2. "One may desire, run, kneel, and ask eternal life, and not get it. It must be sought as the chief good, and all else subordinated to it." — *Bishop Warren.*

3. "The right man to follow any cause, be it what it will, is he who loves it well enough to fling to it everything he has in the world, and then think that not enough, and so fling himself after it." — *Jean Ingelow.*

4. The commandments are the outward expressions of holiness. No one can have eternal life who does not strive to live according to them. No one can be saved by the commandments, but much less can he be saved without them.

5. No outward morality, however perfect, will satisfy the soul. There is ever something lacking, unsatisfactory.

6. Jesus loves the earnest seeker. He sees the possibilities in him. He longs to develop them, as a florist loves to see a seed change into a flower, or an acorn into an oak.

7. There is great value in the test of a great sacrifice and consecration. If accepted, it enlarges the soul; it lifts up the inner life into conscious assurance. The heart follows the treasure. There is a transfiguring power in such a sacrifice. We miss great things by not accepting the sacrifice and self-denial, as one misses much in this world who refuses to learn music or literature.

8. Riches and the anxiety for riches are often a great hindrance in the way of eternal life.

23. **A rich man shall hardly** (with difficulty) **enter into the kingdom of heaven.** Mark explains it of those "who trust in riches," to which trust the rich are specially tempted. It is difficult (1) because they feel that they have so much to give up to Christ. (2) Because of the tendency to trust in riches, and not to feel the need of a Saviour. (3) Because riches are apt to engender pride that will not stoop to the humble service of God. (4) Because rich men are apt to be allied in business and socially with many who are not Christians, and it requires great courage and faith to break away. (5) Because in many cases they will have to restore ill-gotten riches, to change their business or methods of business and sources of gain, which are not truly Christian. (6) Because it is especially difficult to invite them, to reach them with the gospel message.

24. [1] And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into [2] the kingdom of God.

25. When his And when the disciples heard it, they were exceedingly amazed, astonished exceedingly, saying, Who then can be saved?

26. But And Jesus [3] beheld looking upon *them* and said unto to them, [4] With men this is impossible; but with God all things are possible.

[1] Comp. Mark 10: 24.
[2] See Matt. 12: 28.
[3] Mark 10: 21; Luke 22: 61.
[4] Gen. 18: 14; Job 42: 2; Jer. 32: 17, 27; Zech. 8: 6; Mark 14: 36; Luke 1: 37.

AN ILLUSTRATION. **24. It is easier for a camel to go through the eye of a needle.** The camel being the largest animal with which the Jews were acquainted, its name became proverbial for denoting anything remarkably large; and "a camel's passing through a needle's eye came, by consequence, as appears from some rabbinical writings, to express a thing absolutely impossible." — *George Campbell, Oriental Proverbs.* "Just as soon will an elephant pass through the spout of a kettle."— *Roberts.* "The eye of a needle is either the small door sometimes made in the city gates, called the needle's eye by the Arabs, — large enough for a man, but too small for a camel, — or, rather, the Oriental needle, of burnished iron, from two to five inches long, or their large ivory tape-needle."— *Van Lennep.* It is now generally thought that the calling this small gate "the needle's eye" is a modern custom, not in use in the time of Christ. It is exceedingly difficult for a rich man, as such; but for one who *trusts* in riches, to enter the kingdom is impossible, from the very nature of the kingdom.

I would ride the camel,
Yes, leap him flying, through the needle's eye,
As easily as such a pampered soul
Could pass the narrow gate. — *Southey.*

COMPARE the strait gate of Matt. 7: 13, 14; the description of "the wicket gate" in *Pilgrim's Progress*; the picture, in *Scripture Emblems*, of a man trying to go through the wicket gate with the world in his arms.

9. Let us never despair for ourselves or others so long as our God can do all things.

25. Who then can be saved? For the great body of people wanted riches, whether they succeeded or not. If the most favored and prominent class could not enter the kingdom, who could? And the difficulty was all the greater because prosperity was one of the promised blessings of the Messiah's reign; and wealth was especially necessary for the kingdom as they had pictured it to their own minds.

26. With men this is impossible. On worldly principles, by worldly motives, by the power of man it cannot be done. **With God all things are possible.** He can remove these great difficulties. He can renew the heart. He can take away the love of riches. He can transform the hindrances into steps heavenward. He can put into a man's heart new motives, that will make him more diligent in business than the love of riches can, that will make him full of usefulness and helpfulness. His very riches can be made to help on God's kingdom.

10. OTHER HINDRANCES. A large number of the children who study this lesson will not be kept out of the kingdom by riches. But the principles here taught will apply to them. Some are hindered by their parents' riches, some by the desire of riches, some by the desire for honor and praise, some by fear of what their companions will say, some by wrong acts they are unwilling to confess, some by bad habits they are unwilling to give up.

LESSON X. — December 9.

BARTIMEUS HEALED. — Mark 10: 46–52.

Read Mark 10: 32–52. **Commit Verses 51, 52.**

GOLDEN TEXT.
Lord, that I might receive my sight. — MARK 10: 51.

LEARN BY HEART.
Luke 1: 79; John 8: 12.

THE SECTION

includes the lesson, the parallels, and a glance at the story of Jesus' movement toward Jerusalem since the last lesson.

Chart number 108.

HISTORICAL SETTING.

Time. — The last of March, A. D. 30, soon after the last lesson.

Place. — Jericho, situated about fifteen or twenty miles northeast of Jerusalem, five miles west of the Jordan, and six or seven north of the Dead Sea. In the days of our Lord, Jericho was an important city, having been embellished by Herod the Great, and being a considerable center of traffic.

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THE PICTURE GALLERY.

The Healing of Bartimeus, Lucas van Leyden, at St. Petersburg; Poussin, in the Louvre; also Bida and Tissot, in *Illustrated Bibles*.

LESSON PLAN.

I. A Glance at the Journey of Jesus toward Jerusalem (v. 46).

II. Blind Bartimeus, the Beggar (v. 46).

Blind, poor, helpless.
A seeming discrepancy in the accounts.
Illustrations.

III. The Blind Man Seeks Help from Jesus (v. 47).

Jesus passing by.
The last chance.
Interest awakened by what Jesus had done for others.

IV. He Presses His Case in Spite of Opposition (v. 48).

Difficulties in his way.
The multitude try to stop him.
But he keeps on calling for help.

V. Jesus Stops and Welcomes the Blind Man (vs. 49–51).

The multitude now help.
Jesus questions him.

VI. The Blind Man Receives His Sight (v. 52).

VII. Lessons from Bartimeus. A Parable of Salvation.

Twelve steps from sin to salvation illustrated by the healing of Bartimeus.
Illustrations and poem.

PLACE IN THE LIFE OF CHRIST.

The close of the PEREAN MINISTRY. Drawing near to the last week of Jesus' life.

LIGHT FROM OTHER SCRIPTURES.

Parallels.— Matt. 20: 29–34; Luke 18: 35–43.

Other Miracles for the Blind. — Two blind men at Capernaum (Matt. 9: 27–31); a man born blind (John 9: 1, etc.); one blind man at Bethsaida (Mark 8: 22–26); one at Capernaum (Matt. 12: 22, 23). (See Matt. 11: 5.)

Jesus the Light of the World. — John 1: 9; 3: 19; 8: 12; 12: 35, 36; Luke 1: 79; 4: 18, 21; Isa. 29: 18; 35: 5; 42: 7.

PRONUNCIATIONS.

Bär-tĭmē'ŭs; Răbbō'nī; Tĭmē'ŭs; Zăcchē'ŭs (Zăkkē'ŭs).

THE REFERENCE LIBRARY.

The works on *The Miracles; Commentaries* on Matthew, Mark, and Luke; *Studies in Oriental Social Life*, Trumbull ($3.00, Scribners). On Jericho, see Tristram's *Land of Israel*, p. 215; Thomson's *Land and Book*, new ed., I., 380–387; Porter's *Syria*, 184; McGarvey's *Lands of the Bible*, p. 344. On blindness, see Palgrave's *Eastern Arabia*, II., 34; Calmet, p. 195; Bush's *Illustrations of Scripture*, p. 597; Geikie, Edersheim, Farrar, and Hanna, on *The Life of Christ;* Thompson's *Seeds and Sheaves*, p. 210; Milton's poem on his blindness; Longfellow's poem on Blind Bartimeus.

SUGGESTIONS TO TEACHERS.

First. — Make the story familiar by having the scholars tell it freely with explanations.

Second. — Compare the different accounts.

Third. — Character sketch of Bartimeus.

Fourth. — Apply the story step by step to the case of one seeking to be saved.

Fifth. — Doctrines, duties.

Open Parliament: —

Character sketch of Bartimeus.
Bartimeus as type of a sinner.
Conviction of sin.
Marks of faith.
Obstacles in the way.
Opposition: why permitted.
Faith and salvation.
The blessed experience.

46. [1] And they (came, come) to Jericho: and [2] as he went out (of, from) Jericho, with his disciples and a great (number of people, multitude,) the son of Timæus, (sat by, Bartimæus, 3 a) blind beggar, (the highway side begging, blind Bartimæus, was sitting by the way side.)

[1] For vs. 46–52, see Matt. 20: 29–34; Luke 18: 35–43.

[2] Comp. Luke 18: 35; 19: 1.

[3] John 9: 1, 8.

EXPLANATORY.

I. Jesus Journeying toward Jerusalem. — V. 46. When, in our last lesson, Jesus talked with the rich young ruler, he was just leaving a house to proceed on his journey. The young ruler having left in sorrow, Jesus talked with his disciples, and encouraged them in their self-denial by great and glorious promises. This was followed by the parable of the laborers in the vineyard (Matthew), for the same purpose of encouragement and instruction. Somewhere on his southward way, Jesus taking his disciples apart told them again that his death was at hand, and comforted them with the assurance of his resurrection; but they did not understand. Then came the mother of James and John asking that her sons might be nearest to him in the new kingdom which they expected him soon to set up. Great crowds accompanied Jesus, many of them doubtless being those who were going up to the Passover. We know nothing more of his journey till he had crossed the Jordan at the fords near Jericho, and gone up to that city, where the blind men met him.

II. Blind Bartimeus, the Beggar. — V. 46. **As he went out of Jericho.** Luke says, "as he came nigh unto Jericho." That is, simply "while he was in the vicinity of Jericho." As to the seeming discrepancy, it is said that fourteen methods of reconciling the two accounts have been suggested. There is not the least need of seeing a contradiction, for no one can know enough about the circumstances to be at all sure that there is a contradiction. There are simply two stories told by different persons from different standpoints, and both entirely truthful from those standpoints. Indeed, these differences are confirmations of the reliability of the historians. It shows that there was no collusion, no mere copying of the story from one another.

ILLUSTRATION. Even if there were contradictions, which there are not, they would not discredit the fact. Thus there was a real battle of Waterloo, although as Chadwick says: "When the generals of Henry IV. strove to tell him what passed after he was wounded at Aumale, no two of them agreed in the course of events which gave them victory. Two armies beheld the battle of Waterloo, but who can tell when it began? At ten o'clock, said the Duke of Wellington. At half-past eleven, said General Alava, who rode beside him. At twelve, according to Napoleon and Drouet; and at one, according to Ney." Probably it began at different times in different parts. See also Whately's *Historic Doubts*, concerning Napoleon.

When the Battle of Waterloo Began.

POSSIBLE AGREEMENT. "In the time of Christ there were two Jerichos, each of which has an individual history given to us in the Bible. And even now there is pointed out a small village on the spot, and ruins in either direction mark the site of both of the former cities."— *C. Robinson.* One was the ancient Jericho, the other was the modern city greatly beautified by Herod. The thoroughfare between would be a good place for begging. "Now locate the healing at a bank on the roadside about half-way between the ruins of

47. And when he heard that it was Jesus [1] of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48. And many [2] *charged* him, that he should hold his peace: but he cried out the more a great deal, *Thou* son of David, have mercy on me.

[1] Mark 1: 24; Matt. 2: 23, *al.* [2] Matt. 19: 13.

the two cities where a beggar might naturally sit. Matthew and Mark speak of it as when 'he went out from Jericho'; *i. e.*, the old city. But Luke, a Gentile or Hellenist, and writing to a Gentile, says, 'as he drew nigh unto Jericho'; *i. e.*, the Roman town."—*Dr. Broadus.* **Blind Bartimæus, the son of Timæus.** *Bar* = son. Bartimeus means son of Timeus, but was used as a proper name, like our Johnson or Thomson. His being mentioned by name implies that he was well known as well as his father. **Sat by the highway side.** Because there many people would see his need, and especially now as the crowds were thronging in this main thoroughfare to Jerusalem. **Begging.** In those days there was almost nothing a blind man could do to earn a living.

ANOTHER DIFFERENCE OF ACCOUNTS. Matthew says there were two blind men, while Mark and Luke speak only of one. Archbishop Trench remarks, "The silence of one narrator is not to be assumed as the contradiction of the statement of another." The interpretation that seems most reasonable and is most generally accepted is that there were two blind men; Mark making special mention of but one, because he was well known, — Bartimeus, *the* blind man. A similar case occurs in the account of the demoniac of Gadara.

ILLUSTRATION. "A familiar example will illustrate the principle. In the year 1824, Lafayette visited the United States, and was everywhere welcomed with honors and pageants. Historians will describe these as a noble incident in his life. Other writers will relate the same visit as made, and the same honors as enjoyed, by two persons, viz.: Lafayette and his son. Will there be any contradiction between these two classes of writers? Will not both record the truth?" —*Robinson's Harmony of the Gospels.*

III. **The Blind Man Seeks Help from Jesus.** — V. 47. **And when he heard.** (See Luke 19: 37.) "Suddenly and unexpectedly sometimes our greatest opportunities come to us." — *Glover.* The blind man heard a great multitude going past the place where he was begging, and inquired what it meant (Luke), and was told **that it was Jesus of Nazareth.** "He had heard of him before, — heard of healings wrought by him, of blind eyes opened, of dead men raised. It had never crossed his thoughts that he and this Jesus should meet, when now they tell him that he is near at hand. He can do that for him which none but he can do. It is his one and only chance." —*Hanna.* **He began.** "Immediately, as soon as he heard this, and continued so to do until he gained his end." —*Alexander.* **To cry out.** "For God loves to be entreated, he loves to be compelled, he loves to be even vanquished by our persevering importunity." — *St. Gregory.* **Jesus, thou son of David.** That is, the Messiah who was to come, and one of his works was to be the opening of the eyes of the blind (see Isa. 29: 18; 42: 7). **Have mercy on me.** The emphasis naturally falls on the word *me;* for Bartimeus, hearing *that it was Jesus*, and knowing his own disadvantage from his blindness in the crowd, fears *he* may be overlooked. — *O. E. Daggett.* The litanies of Christendom for centuries have been modeled on the *Kyrie Eleison* (Lord, *have mercy*) which came from his lips. — *Plumptre.*

From a Photograph by Wilson.

Blind Beggars by the Roadside.

IV. **He Presses His Case in Spite of Opposition.** —V. 48. **And many.** Not his immediate disciples, who probably had learned better before this time, but the surging crowds, who were annoyed by his importunity. **Charged.** "Rebuked," censured severely, found fault with him, remonstrated. **That he should hold his peace.** Why? (1) From a contempt of a blind beggar who "presumed to intrude a private grief upon the King of Israel, when, as they supposed, he was going in triumph to Jerusalem to assume his throne and deliver the nation." — *Abbott.* (2) "Perhaps from selfishness, not wishing to have the Lord's

49. And Jesus stood still, and commanded him to be called. said, Call ye him. And they call the blind man, saying unto him, Be of good [1] comfort, cheer: rise; he calleth thee.

50. And he, casting away his [2] garment, rose, sprang up, and came to Jesus.

51. And Jesus answered him, and said unto him, [3] What wilt thou that I should do unto thee? The And the blind man said unto him, [4] Lord, Rabboni, that I might may receive my sight.

52. And Jesus said unto him, Go thy way; [5] thy faith hath [6] made thee whole. And immediately straightway he received his sight, and followed Jesus him in the way.

[1] John 16: 33.
[2] Mark 13: 16 (Gk.).
[3] V. 36.
[4] John 20: 16.
[5] Mark 5: 34; Matt. 9: 22; Luke 7: 50; 8: 48; 17: 19.
[6] Mark 5: 23, 28; 6: 56; John 11: 12 (mg. for mg.); Acts 4: 9; 14: 9 (mg. for mg.).

attention called away from their instruction." — *Biblical Museum*. It interfered with the progress of the crowd. (3) "From indifference to others' needs." — *Roberts*. (4) They thought they were pleasing the Master in defending him from a beggar. "Why should this beggar force his misery on the attention of the great Prophet?" "The cry spoilt the harmony of the triumph." — *Professor Swete*. **But he cried the more a great deal.** It was the one opportunity of his life; it was now or never with him; it was sight now or lifelong darkness; it was a case almost of life or death. Therefore he must push on in spite of every obstacle and all opposers. The very opposition increased his efforts.

V. **Jesus Stops, and Welcomes the Blind Man.** — Vs. 49–51. 49. **And Jesus stood still.** Whatever others might do, Jesus never refused to listen to a call for help. The movement of the procession must also stop. **And commanded him to be called.** He sets those to calling the man who had just been hindering him. He gives them an opportunity to undo the evil they have done. "Christ could have called him directly, but he always gives men as much work in saving and blessing others as he can. He wishes men to be helpers of each other's joy." — *Glover*. **They call the blind man.** No doubt cheerfully and gladly, now that they know it is the will of the Master. Their heads were more astray than their hearts. **Be of good comfort** (or "cheer"), **rise; he calleth thee.** They knew now that the blind man would see, and would cheer him as if his sight were certain. It is a blessed thing to be the bearer of good news, and to give cheer and comfort to others.

50. **And he, casting away his garment.** "This was his cloak, or mantle; which is often used by the poor at night for a covering, and which the law of Moses gave them a special claim to, that it should not be kept from them over night when it was given as a pledge." — *Jacobus*. The outside garment hindered his speed, could be spared, and is therefore thrown aside. In dead earnest is he, and can brook no delay. "This was an unwonted act for a blind man, who would ordinarily be most careful to keep his garment within reach." — *W. N. Clarke*. Thus the casting away of his garment was another proof of his faith. **Rose.** "Sprang up" in R. V. He did not hesitate; another proof of his faith. **And came to Jesus.** Guided by the now favoring crowd.

51. **And Jesus . . . said unto him, What wilt thou that I should do unto thee?** "He as well as the rest knew exactly what he sought, but, for the sake of others in need, and for the sake of the man himself, Christ will elicit a still clearer prayer, and make the noble faith of the man shine forth." — *R. Glover*. **The blind man said unto him, Lord.** Better, "Rabboni," My Master, as in the R. V. "The word was an augmentative form of 'Rabbi,' and as such expressed greater reverence." — *Plumptre*. "The gradations of honor were Răb, Răb'bī, Răb'băn, Răbbō'nī." — *Maclear*. **That I might receive my sight.** This was the one great thing he desired, for enfolded within it lay rich and countless blessings. No earthly gift was of value beside this.

VI. **The Blind Man Receives His Sight.** — V. 52. **And Jesus said unto him.** At the same time touching his eyes (Matt. 20: 34), as a means of communicating the power, as an aid to the blind man's faith, and to show that the healing came from him. **Go thy way.** Not necessarily a command to depart, but a token that his prayer was granted. — *Schaff*. He could go wherever he would without any guide. At the same time he had much to learn about seeing. When a blind man first sees he cannot tell distances, he has no perspective, he cannot tell a landscape from a flat picture. **Thy faith hath made thee whole.** Complete, sound, nothing wanting to perfect physical manhood. "He had shown his faith, by calling on Jesus, by recognizing him as the Messiah, by perseverance,

by his prayer, by following Jesus when cured. The cure of a man depended upon no uncertain or arbitrary movement of the feelings of Jesus. He was always ready to heal. No one was ever refused who asked him. It rested with the man: the healing could not have its way and enter in, save the man would open his door. Hence the question, and the praise of the patient's faith."—*MacDonald.* **And followed Jesus in the way.** "He did not say to the blind man, 'Follow me'; yet he did it; love compelled him: he did not need a command. Unbidden, the healed one follows."—*H. Bonar.* "Glorifying God," as Luke adds (18: 43), and joining the festal company of his Healer, who all likewise gave praise unto God for the miracle which they had witnessed (compare Acts 3: 8–10).

VII. **Lessons from Bartimeus. A Parable of Salvation.**

I. *A Type of Sinners.*

Like Bartimeus, the sinner is blind, poor, helpless to cure himself, deprived of the largest and fullest life. He sometimes, like some of the Laodiceans, may say, "I am rich, and increased with goods, and have need of nothing"; and not know that he is "wretched, and miserable, and poor, and blind, and naked" (Rev. 3: 17). The sinner is blind to his own best good, to the great spiritual realities of heaven and hell, to true holiness, to the possibilities in his soul, to the joys and glories of a religious life, to the highest motives to eternal life. He thinks sometimes that he is broad, but spiritual blindness narrows, and restricts, and darkens the soul. The sun and stars are hidden. He loses the ideas of distance and the relation of things. He cannot go through life alone in safety. Note one point of difference. Bartimeus' blindness was a misfortune. The sinner shuts and blinds his own eyes.

II. *Conviction of Sin.*

The first step toward a better life is the realization of his true condition and needs. Bartimeus heard others telling about the blessings of sight, and speaking of things of which he had but faint conception. He heard them going around freely where he could only grope. He realized his situation, not fully, but enough to make him long for sight.

III. *Jesus of Nazareth Passeth By.*

Jesus had been preaching and healing for three years all around him, but he had not realized it enough to go far to seek him. But now he learns that Jesus is about to pass by. And it was the last time. There was great excitement; crowds were gathering around Jesus and making him known to those who would otherwise have taken no notice of him. Excitement in a community, a roused and intense interest is often necessary to wake up the souls of men who have been indifferent. So Jesus of Nazareth often passes by where we are. He comes near by the presence of his Holy Spirit, especially in times of revival, in public worship, in prayer meetings, in private devotions, in his providences, in the conversion of friends, in sickness, and in many other ways. Every one, doubtless, has some SPECIAL OPPORTUNITY, and life and death are in the balance.

> "There is a tide in the affairs of men
> Which, taken at the flood, leads on to fortune;
> Omitted, all the voyage of their life
> Is bound in shallows and in miseries." — *Shakespeare.*

The poem beginning

> "There is a time, we know not when,
> A place, we know not where,
> That marks the destiny of men
> To glory or despair."

THE HYMN, "Jesus of Nazareth Passeth By."

IV. *Seeking for Help from Jesus.*

As the crowds draw near, Bartimeus cries out for mercy. He cannot see Jesus, but knows that he is coming somewhere. He has heard enough of his cures of others to awaken hope and faith for himself. He recognizes him as the Messiah, the Saviour, who alone can help. All other sources of help are vain. So he shouts and calls with all his might. So it was said of Paul, "Behold, he prayeth."

V. *As an Act of Mercy.*

He does not ask help from Jesus, because of his worth, or his charity, but only in the name of mercy.

VI. *Obstacles in the Way.*

His blindness was a great hindrance; he could not see where Jesus was. Another obstacle was his poverty and beggar's rags, which made him despised and neglected and easily thrust aside by the well-dressed multitude going up to a festival. The very ones who should have helped him hindered him, and bade him stop his cries. Whenever any one would go to Jesus, obstacles spring up in his path. His own sense of unworthiness, his past sins, his old habits stand in his way. Duties loom up like hills of

difficulty. Friends sometimes stand in the way; acquaintances sneer and oppose; the ties of business and social relations bind him; fascinating temptations allure him. Satan will not let any leave his kingdom without interposing every hindrance possible.

COMPARE Bunyan's *Pilgrim's Progress*, the hindrance of neighbors, the slough of despond, bad advisers, etc.

These hindrances must be overcome. They are tests of faith. They prove earnestness and sincerity. They arouse the slumbering powers of the soul. They reveal a man to himself. They prepare him for the blessings to come. They are an education. They take away the dross from the motives. When these obstacles are overcome, those who hindered will turn round and help. St. Augustine says: "As long as they entertain the least hope of gaining their point, they molest us, and find fault; but, when they are outdone by our resolute determination, they change sides, and exclaim, 'This is really a great man, a blessed man, to receive such grace from God!'"

VII. *Giving up Hindrances.* As Bartimeus threw aside his cloak in order that he might go with swifter steps to Jesus, so we must throw aside every hindrance, however good and right in itself, if it keeps us from going at once and swiftly to Jesus.

VIII. *Jesus Welcomes Him.* Jesus stood still for Bartimeus. "This illustrates the peculiar grace of Jesus Christ, who thinks it not unworthy nor inappropriate to turn aside from the march to his triumphant passion and death in order to hear the cry and heal the infirmity of a blind beggar." — *L. Abbott.* "I proclaim that Jesus who walks up and down the ways of life; who passes every whither; who in all his passage is going about to relieve, to release, to restore; whose mission it is to give sight to the blind, to give hearing to the deaf, to give the dead hearts life." — *H. W. Beecher.*

IX. *Faith.* Bartimeus believed, and according to his faith it was done unto him. He showed his faith by his coming and the way of his coming, as we have seen. This faith made his healing good for him. It opened the eyes of his soul. It made him a follower of Jesus. Faith is not an arbitrary requirement for salvation from sin. It is the opening the door of the heart. It is the hand taking salvation. It is the act by which salvation becomes possible.

X. *Made Whole.* Bartimeus was made whole, restored to his complete manhood. So Jesus, in saving men from sin, restores them to their normal condition for which they were made, completes and perfects their nature and character. The true man is a whole man.

XI. *He Follows Jesus.* The saved man follows Jesus, praising and glorifying God. Henceforth Jesus is his Leader and Teacher, his King as well as his Saviour and Friend. His experience of salvation is now the argument by which he can persuade others to come to Jesus, and thus help to save the world from spiritual darkness.

XII. *What He Saw.* One cannot help thinking what the blind man would look at first after receiving his sight. He would look in the face of his Saviour. He would look at those whom Jesus had saved. He would look at the disciples. He would look at the beautiful world God had made. He would look at the sun and stars. The whole world would be new.

Blind Bartimeus at the gates
Of Jericho in darkness waits;
He hears the crowd; — he hears a breath
Say, "It is Christ of Nazareth!"
And calls in tones of agony,
Ἰησοῦ, ἐλέησόν με!
(*Jesus, mercy have on me!*)

The thronging multitudes increase;
Blind Bartimeus, hold thy peace!
But still, above the noisy crowd,
The beggar's cry is shrill and loud;
Until they say, "He calleth thee!"
Θάρσει, ἔγειραι, φωνεῖ σε!
(*Take courage, rise, he calleth thee!*)

Then saith the Christ, as silent stands
The crowd, "What wilt thou at my hands?"
And he replies, "Oh, give me light!
Rabbi, restore the blind man's sight!"
And Jesus answers, Ὕπαγε:
Ἡ πίστις σου σέσωκέ σε!
(*This faith of thine hath savèd thee!*)

Ye that have eyes, yet cannot see,
In darkness and in misery,
Recall those mighty voices three:
Ἰησοῦ, ἐλέησόν με!
Θάρσει, ἔγειραι, ὕπαγε!
Ἡ πίστις σου σέσωκέ σε!

— *Longfellow.*

ILLUSTRATION. Mr. Ruskin says that "the greatest thing a human soul ever does in this world is to see something, and to tell what it sees in a plain way. Hundreds of people can talk for one who can think; but thousands can think for one who can see. To see clearly is poetry, prophecy, and religion all in one."

LESSON XI. — December 16.

ZACCHEUS, THE PUBLICAN. — Luke 19 : 1–10.

Commit Verses 8–10.

GOLDEN TEXT.

The Son of man is come to seek and to save that which was lost. — LUKE 19: 10.

LIGHT FROM OTHER SCRIPTURES.

The Three Parables in Luke 15.

The Difficulties in the Way of the rich (Luke 18: 23–30) overcome by Zacchæus, while in the case of the rich young ruler he was overcome by them.

Jesus Eating with publicans and sinners at the house of Matthew, the publican (Luke 5: 27–32).

LESSON PLAN.

Circumstances and Connections.

SUBJECT: Salvation by Triumph over Hindrances.

I. Zaccheus, the Seeker (vs. 1, 2).

Jericho.
Publicans.
Zaccheus: a character sketch.

II. Zaccheus Seeking to Know Jesus (v. 3).

The search.
Motives that led to the seeking.
Practical.

III. His Triumph over Hindrances (vs. 3, 4).

First. Small stature.
Second. Exposure to ridicule.
Third. The crowds.
Fourth. Business temptations.
Fifth. Wrong standards.
Sixth. No character to sustain.
Seventh. Burden of past guilt.
Eighth. Associates.

Practical. Illustrations.

IV. He Finds His Saviour (vs. 5–7).

Comes down.
Jesus goes to his house.
Practical.

V. Confession, Consecration, Restoration, Salvation (vs. 8–10).

Contrast with rich young ruler.
Illustration.
What is salvation?
Seven practical applications.
Illustrations.

THE SECTION

includes only the lesson, which is all that is recorded of Christ's life between the last lesson and the one succeeding this.

LEARN BY HEART.

V. 10; Luke 18: 28–30; Luke 5: 32.

THE REFERENCE LIBRARY.

Commentaries on Luke; on sycamore trees, see Geikie's *Holy Land*, I., 133–135; Thomson's *Land and Book*, new ed., III., 113–116. There are some capital illustrations on this lesson in J. R. Miller's *Practical Religion* ($1.00), pp. 97, 266, 271; and in his *Week-Day Religion* ($1.00), pp. 202, 233; a sermon on Zaccheus in Robertson's *Sermons*, Series I., "Triumph over Hindrances," stands by far the first of all sermons on this subject.

HISTORICAL SETTING.

Time. — The last of March, A. D. 30.
Place. — At Jericho.

PRONUNCIATION.

Zăcchē'ŭs (Zăk kē ŭs).

SUGGESTIONS TO TEACHERS.

Connect this lesson with the close of Lesson IX.

Contrast Zaccheus with the rich young ruler.

Compare with the three parables in Luke 15.

A Character Sketch of Zaccheus.

Modern Applications.

Open Parliament: —

Publicans.
Zaccheus: his character.
Contrast with rich young ruler.
Motives for seeking Jesus.
Hindrances in his way.
How he overcame them.
What is salvation?
How Zaccheus proved that he was saved.
Seeking the lost.

PLACE IN THE LIFE OF CHRIST.

One of the last acts and teachings of Jesus on his last journey to Jerusalem. Within a few days of his crucifixion.

This lesson illustrates vs. 23–26 of Lesson IX.

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1. And [1 Jesus / he] entered and [passed / was passing] through Jericho.
2. And, behold, [there was] a man [named / called by name] Zacchæus; [which / and he] was [the / a] chief among the publicans, [publican,] and he was rich.

[1] Luke 18: 35; comp. Matt. 20: 29; Mark 10: 46.

EXPLANATORY.

I. **Zaccheus, the Seeker.** — Vs. 1, 2. 1. **And Jesus entered and passed through** (was passing) **Jericho.** The newer city built up and beautified by Herod. It was a thriving city at this time. The city "derived its wealth chiefly from the great commerce from the east side of Jordan, Moab, Gilead, Bashan, and Arabia, all of which, to reach Jerusalem and the coast, had to pass through Jericho." "Through the custom house at Jericho all this trade passed, and here the duties, both export and import, were paid, as well as the imposts on local produce, or what are now called 'octrois' dues. The head officials had thus the opportunity of accumulating great wealth." — *Tristram, in Sunday-School Times.* Here was the halting place of the caravans between Arabia and Egypt. Here was cultivated the famous balm of Gilead, said to have been introduced by the Queen of Sheba. It was a government monopoly.

2. There was a man named Zacchæus. He was a Jew (v. 9). His name is Hebrew, from a root meaning *pure*, in contrast with his former character and reputation. **Which was the chief** (rather, "a chief") **among the publicans,** or gatherers of revenue for the Romans. The taxes imposed by the Romans on subject nations were farmed out to men of wealth, who, for a specified sum paid at once into the Roman treasury obtained the right of collecting the taxes of a province or city. These contractors, who were usually Roman knights, entrusted the actual collection of taxes to sub-contractors or tax gatherers. This system, which is still prevalent in the East, gave the widest scope for rapacity and extortion. — *G. W. Clark.* It is probable that Zaccheus was the sub-contractor, "a commissioner of taxes," under the Roman knight who had bought out this privilege at Jericho, and "as such he had as abundant opportunities for enriching himself as a Turkish pasha." **And he was rich.** What he says of himself in v. 8 implies that some of his wealth was not gained in dishonest ways, for if it had been he could not have restored fourfold. He had every opportunity to amass wealth, though Prof. Isaac Hall thinks he must also "have been rich to start with, as otherwise he could not have purchased his position." Hence some of his wealth was honestly obtained by him.

From a Photograph by Wilson.

Jericho: Reputed House of Zaccheus.

A CHARACTER STUDY OF ZACCHEUS. 1. He was rich, and so far as that fact indicates success, he had been successful. Probably that was the kind of success he had sought in youth, or he would not have chosen this disreputable but lucrative business.

3. And [1] he sought to see Jesus who he was; and could not for the press, crowd, because he was little of stature.

4. And he ran on before, and climbed up into [2] a sycomore tree to see him: for he was to pass that way.

[1] Comp. John 12: 21. [2] 1 Kings 10: 27; 1 Chron. 27: 28; Psa. 78: 47; Isa. 9: 10; comp. Luke 17: 6.

2. He was a high official, and therefore possessed of considerable authority and honor.

3. He was a Jew. Therefore he had had religious instruction in his youth, and had a knowledge of better things than the life he was living.

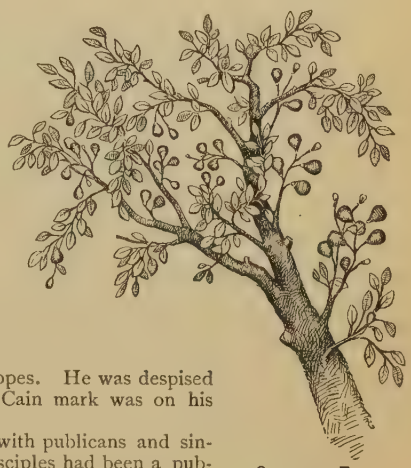
4. His conscience therefore was not perfectly at ease. It is almost impossible to overcome wholly one's early training, so as not to feel times of remorse even for sin persisted in. The story also shows that he was troubled in his conscience about some of his business transactions.

5. He was not satisfied with his riches. They had not brought him all the comfort and peace and satisfaction he had expected.

6. As a publican he was a religious outcast. He stood against his country and its glorious hopes. He was despised by the good, and hated by the patriotic. The Cain mark was on his forehead.

7. He had heard about Jesus, and his eating with publicans and sinners. He doubtless knew that one of the best disciples had been a publican. He must have known something of the teaching of Jesus.

COMPARE AND CONTRAST him with the rich young ruler.



Sycomore Tree and Fruit.

II. **Zaccheus Seeking to Know More of Jesus.** — V. 3. **And he sought to see Jesus.** The imperfect tense in the Greek denotes that he "kept seeking," "he was busy seeking." **Who he was.** "Not *to see what kind of a person*, but *which one of the crowd* he was." — *Vincent.*

HIS PROBABLE MOTIVES. 1. Probably curiosity had something to do with it. This was probably not the predominant motive, though it was perfectly legitimate. Every right motive should be used in bringing men to Jesus, where they may soon find higher and nobler motives.

2. He had restless longings after a better life, which drew him toward the prophet, as the hungry are drawn by food, and the cold by the bright cheer of the fire.

3. What he had heard of Jesus kindled a hope within him that the galling chains which bound him to his old life might be broken. Jesus had parted the clouds and let in rays of light and hope. A new life was possible, since the new prophet had been favorable to publicans and sinners, instead of joining in the customary contempt and hatred.

4. "From many hints in the Gospels, it seems that a work of grace was going on amongst the publicans as a class. (See Luke 3: 12; 5: 29; 7: 29; 15: 1; 18: 10. These should be taken together.)" — *Sadler.* Thus the general pervading influence around him would move him.

PRACTICAL. "If a thousandth part of all that is said about Jesus be true, it is worth every man's while to know who he is — to know his story, to seek his face, to test his power." — *H. C. Trumbull.*

III. **His Triumph over Hindrances.** — Vs. 3, 4. **And could not for the press** (crowd) who were thronging Jesus on his way to Jerusalem. They were going up to the Passover, at which feast sometimes two million people were gathered together. It seems probable that the crowd thronged Jesus in expectation that he might announce himself as the Messiah. **Because he was little of stature,** and could not see over the heads of the multitude.

First: His Small Stature in a Crowd.

4. **And he ran before** the multitude, along the path in which they were coming. **And climbed up into a sycomore tree.** The right spelling is "sycomore." It is an en-

tirely different tree from our sycamore, which is the name of the sycamore maple in England, and of the buttonwood tree in America, "which is as tall as a steeple, and as smooth as hypocrisy," and which Zaccheus could not have climbed, or seen Jesus well from if he had. The name "sycomore" is derived from *sukē*, "fig-tree," and *moron*, the "mulberry," the fig-mulberry, resembling the fig in its fruit and the mulberry in its leaves. Some old writers derived it from *mōros*, "foolish," because it produced worthless figs. Dr. Thomson says that it bears several crops yearly, which grow on short stems along the trunk and the large branches. — *Vincent.* "It grows to a large size, sometimes a circumference of fifty feet, and is evergreen. It is not a tall, but a wide-spreading tree, and, with its low, laterally extending branches and dark foliage, recalls the English oak. It is consequently, on account of its shade, a favorite wayside tree. With its very short trunk and wide horizontal branches, it is very easy to climb, and would naturally be selected by Zaccheus as an accessible position, where he could sit overhanging the path, and thus obtain a view of our Lord as he passed underneath him, from his 'coign of vantage.' No tree that grows could be more easy for a short man to climb, and Zaccheus could easily sit on one of the outstretched limbs, close to the passing crowd.

"Eastern travelers will recall the magnificent sycamore fig-tree, said to be over two thousand years old, which stands astride a little purling stream, and affords a grateful shade to one of the favorite *cafés* of the city of Damascus." — *Canon Tristram, in S. S. Times.*

PRACTICAL. 1. "Where there is a will there is a way." The finding that way is one of the surest proofs of sincere earnestness.

2. "Every man knows of places where he can put himself in the way of Christ, — as the house of God, the praying circle, the closet for secret prayer. Here Christ passes. How can any really *seek to see* Christ who avoid or omit such natural and proper means?" — *Jacobus.*

3. There are times when, not being on a level with other men in qualifications of temper, mind, character, we must compensate by inventions and Christian expedients. You must climb over the crowd of difficulties which stand between your soul and Christ; you must run *before*, and get into the sycamore solitude. — *F. W. Robertson.*

4. "Often, by reason of the crowd of worldly affairs and our low spiritual stature, we cannot see Christ. But there are sycamores in the road by which he will pass. He has given us the *means of grace*, — Scripture, prayer, ordinances. These are the trees he has planted in the wayside of life. Like Zaccheus, let us ascend the tree, and we shall not only see Christ, but he will come and abide with us." — *Wordsworth.*

Second: Exposure to Ridicule.

"The ridicule that such an action would entail on Zaccheus ought to be remembered. A wealthy publican climbing up into a tree, after running along a road, in order to see a religious teacher, would doubtless call forth mockery." — *Ryle.* "Such crowds are rarely reverential to great men." "He has not, or if he has he overcomes, that false pride through which so many precious opportunities, and oftentimes in the highest things of all, are lost." — *Trench.* Ridicule is one of the sharpest weapons of the adversary; many would rather expose themselves to great danger than to ridicule.

Third: The Crowds.

Most of the hindrances which follow are suggested by Robertson's unsurpassed sermon on this lesson. There was the outward hindrance of the crowds, which presented no small difficulty, because it must be overcome at once, or the opportunity would be forever lost.

Fourth: The Temptations of His Business.

His business gave him great and easy opportunities to do wrong with impunity, yet to the increase of his own gains. "Most of us must have remarked that a certain harshness of manner is contracted by those who have rule over the poor," because they come in contact with human souls only in the way of business.

Fifth: Wrong Standards.

It tended to make him satisfied with a low standard of morality, according to the customs of the business in which he was engaged. "That which would be laxity to a Jew, and a shame to a Pharisee, might be reckoned very strict morality among the publicans."

Sixth: No Character to Sustain.

Zaccheus was tempted to that hardness in evil which comes from having no character to support. Nothing but evil was expected of him, and thus society itself held him down. "There is no principle in education and in life more sure than this, — that to stigmatize is to ruin; to take away character is to take away all." Why is a soldier honored, but an executioner regarded as almost a reprobate? (This is discussed by Robertson.)

5. And when Jesus came to the place, he looked up, [and saw him,] and said unto him, Zacchæus, make haste, and come down; for [to day / to-day] [1] I must abide at thy house.

6. And he made haste, and came down, and [2] received him joyfully.

[1] Comp. Luke 13 : 33. [2] Luke 10 : 38.

Seventh : The Burden of Past Guilt.

Another hindrance lay in the recollection of past guilt. "Remorse is like the clog of an insoluble debt. The debtor is proverbially extravagant. A little more or less makes no difference, so he plunges further into debt." "If a man lose the world's respect he can retreat back upon the consciousness of God within. But if a man lose his own respect he sinks down and down, and deeper yet, until he can get it back again only by feeling that he is sublimely loved." Past guilt becomes a hindrance, too, by making fresh sin easier.

Eighth : Associates.

All his associations in business and society hold him back. To repent was to declare that not only himself, but his companions too, were wrong. At the same time he had no one in the better society to hold him up.

ILLUSTRATION. Perhaps more lives are ruined through the corruption which comes from evil companionship than from any other external cause. "Go with the wolves," says a Spanish proverb, "and you will learn to howl." "Go with mean people," says an English by-word, "and you will find life mean."

WHY SUCH HINDRANCES ARE ALLOWED. (1) To test and prove a man's sincerity; (2) to increase his faith and earnestness; (3) to sift out hypocrites from the roll of Christ's followers; (4) to make clear to the man himself, when he begins to follow Jesus, that he has really changed, and is on the Lord's side. So far as God allows difficulties in men's way, it is not to keep them out of heaven, but to be like the resistance of the air to the wings of a bird, or like the hidden treasures of nature, the search for which develops the intellect and strengthens the character.

NOTE that the rich young ruler had far fewer hindrances in his way, and yet he let them bar his way into the kingdom.

IV. **Zaccheus Finds His Saviour.** — Vs. 5–7. The action of Zaccheus was really a prayer, which Jesus answered in his own way, giving vastly more than the publican expected. **5. And when Jesus came to the place, he looked up, and saw him.** He knew both his name and his heart's desire, either from his supernatural knowledge of man (*Alford*), or "he might easily learn his name and something of his character from the comments which his conduct would draw from the crowd." — *Bliss.* **Zacchæus, make haste, and come down.** Words of extraordinary grace, for, while the Lord *accepted* many invitations (Luke 7: 36; 11: 37; 14: 1), yet we do not read that he honored any but this publican by thus offering himself to share his hospitality. The reader will remember the words of the Lord to the church of Laodicea: "If any man hear my voice, and open the door, I will come in to him and sup with him, and he with me" (Rev. 3: 20). — *Sadler.* **For to day I must.** The *must* of love. It is part of Jesus' plan of work. The lost sheep must be brought home. **Abide at thy house.** "Adopting the royal style, which was familiar to him, and which commends the loyalty of a vassal in the most delicate manner by freely exacting his services." — *Ecce Homo.* "Possibly over night; but it is more likely that it was to be a midday rest, and that in the afternoon (Friday, as we think), our Lord passed to the neighborhood of Bethany, where he supped in the house of Simon, the leper, after sunset on Saturday. The distance was not too great for an afternoon's walk." — *Schaff.*

6. And he made haste. "If Zaccheus had not been alert now, he would have failed of his only opportunity. That is always a memorable time in any man's history when, through a book, a letter, a personal interview, a sermon, a special providence, he is brought into contact with that spiritual power which arrests his waywardness and changes the whole current of his being." — *Wm. Adams.* **And received him joyfully.** He had obtained not only what he had hoped for, but a great deal more, fulfilling the desires of his heart, which he had not dared to express even to himself. When one really wishes to leave sin and come to Christ, then nothing is so joyful as repenting, and receiving Christ, and living in love.

CONTRAST with the sadness of the rich young ruler when invited to become a disciple of Jesus.

7. And when they saw *it*, they all [1] murmured, saying, That he was gone to be guest in to lodge with a man that is a sinner.

8. And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods [2] I give to the poor; and if I have [3] taken any thing from wrongfully exacted aught of any man, by false accusation, I restore *him* [4] fourfold.

[1] See Luke 15: 2.
[2] Comp. Luke 18: 22.
[3] Luke 3: 14.
[4] Ex. 22: 1; 2 Sam. 12: 6.

7. **And when they saw it, they all murmured.** "Scarcely the disciples, but the crowd of Jews." — *Revised Commentary.* The action of Christ was very unpopular, and it required great courage thus to brave the almost universal national feeling. The very actions by which he proved himself the true Messiah were regarded by the nation as unworthy of their Messiah. **That he was gone to be guest.** A friendly, social visit, as with an equal. It does not necessarily imply that he remained over night. (See on v. 5.) **With a man that is a sinner.** A disreputable outcast, a notorious sinner. "Zaccheus, as a publican, would thus be termed, whatever his character had been." Jesus singled this man out to the neglect of the many prominent men in the company.

PRACTICAL SUGGESTIONS. 1. Jesus welcomes all sinners who look to him and are willing to leave their sins. The greatest sinner need not despair, if he repents and forsakes his sin. Jesus did exactly what the churches should do to-day.

2. It is blessed for us when Jesus comes into our homes and abides there. So he did in the Bethany home. So he promises to abide with all those who love him (John 14: 23).

V. **Confession, Consecration, Restoration, Salvation.** — Vs. 8–10. **8. And Zacchæus stood.** Stood forth, stood up before his family, and whatever guests were present. He would confess his reformation, and his intention to live a new life, before all; thus, like Cortez, burning his ships behind him to leave no opportunity of retreat. **Behold, Lord, the half of my goods I give to the poor.** "Not, It is my practise to give. Zaccheus' statement is not a *vindication*, but a *vow*. 'I now give by way of restoration.'" — *Vincent.* Perhaps because he may have wronged some unwittingly, or he may not have been able to find them, in order to restore what he had obtained wrongfully, and he would do all he could to right the wrong. More probably it was an act of consecration, the expression of his desire to show his love to Jesus and his new-found joy. Ryle says: "Ford, on this verse, quotes a fine passage from Basil, exposing the meanness of those who are only liberal to the poor in their wills, and give away their money in charity when they can no longer keep or enjoy it. Zaccheus gave away during his own lifetime."

CONTRAST the conduct of the rich young ruler.

And (he will be just as well as generous) **if I have taken any thing from any man by false accusation.** The *if* does not imply doubt, but being used with the indicative mood in the Greek denotes a supposition according to fact, implying that he has done such wrong in the past, as if he had said, "whatsoever I have taken." Seven words of our English translation, *I have taken . . . from . . . by false accusation*, are all expressed by one Greek word, "sycophanted." **I restore him fourfold.** Not a declaration of his past habit, but the expression of a new purpose. It was common for the publicans to put a fictitious value on property or income, or to advance the tax to those unable to pay, and then to charge usurious interest on the private debt. On the harsh exaction of such debts, see Matt. 18: 28; Luke 12: 58. — *Vincent.* Compare the requirement of a fourfold restoration in certain cases in Ex. 22: 1. "Restitution is even a surer sign than almsgiving of a regenerate heart and a Christian life." — *H. C. Trumbull.* His act was the outflow of a penitent heart.

ILLUSTRATION. The Greek word, "sycophanted," is derived from *sykon*, a fig, and *phaino*, to show. "If I have sycophanted any one." "At Athens those were called sycophants whose business it was to inform against any one whom they might detect exporting figs out of Attica (or plundering sacred fig-trees — *Liddell*), and, as sometimes they seem to have extorted money from those loath to be exposed, the name "sycophants" from the time of Aristophanes down was a general term of opprobrium to designate a malignant informer, a base accuser from love of gain. Hence any one who exacts money wrongfully." — *Thayer's Lexicon.* "According to Mr. Shadwell, a sycophant means a fig-shower, *i. e.*, one who brings figs to light by shaking the tree, the figs having been hidden in the thick foliage; hence one who makes rich men yield up their fruit by informations, and other vile acts." — *Liddell and Scott's Lexicon.*

9. And Jesus said unto him, This day / To-day is salvation come to this house, forsomuch / forasmuch as [1] he also is a son of Abraham.

10. For [2] the Son of man is come / came to seek and to save that which was lost.

[1] Luke 3: 8; 13: 16; 16: 24, *al.*; John 8: 33; Rom. 4: 11, 12, 16; Gal. 3: 7.

[2] Ezek. 34: 11, 16; comp. Luke 15: 4; Matt. 9: 13; 10: 6; 15: 24; 18: 12.

"It is an odd coincidence, nothing more, that the *fig*-mulberry (sycamore) should occur in connection with the *fig*-shower (sycophant)." — *Vincent.*

9. This day is salvation come to this house. The publican was saved; saved from his past sins, saved from the punishment thereof, saved from his sinful character, to a new, true, holy, and heavenly life. Salvation is in the present tense as well as the future. **Forsomuch as he also is a son of Abraham.** This expression was probably used with a reference to the sneers of Pharisees against publicans and sinners, as being unworthy of eternal life. Our Lord declares that however much the self-righteous Pharisee might despise Zaccheus, he was a genuine son of Abraham, if any one was. He was one by natural descent. But better than that, he was a son of Abraham in a way the Pharisees were not. He walked in the steps of Abraham's faith and works, which they did not do. He was one in heart with Abraham as well as in blood. — *Ryle.*

10. For the Son of man is come to seek. We learn from this, that though Zaccheus seemed to seek the Lord to see him, yet the Lord was secretly seeking Zaccheus. — *Sadler.* **And to save that which was lost.** And therefore he went where the lost were. (See on Lessons III. and IV. of this quarter and Lesson XI. of the first quarter.)

PRACTICAL APPLICATIONS. 1. Conversions may be sudden, as in the cases of Zaccheus and Paul. When one is going the wrong way the sooner he stops and turns around the better. "Zaccheus held out at least long enough to restore fourfold." Paul held out till death.

2. The proofs of conversion are repentance, confession, restitution, and benevolence. "The reason why many a professed seeker finds no light or peace is the lack of Zaccheus' willingness to confess and make good the wrong practised. Such ought not to find light till they change."

NOTE. "No religious profession amounts to anything if it does not include a readiness to put one's property at the service of the Lord. It has been well said that 'a personal consecration' should be spelled 'a purse-and-all-consecration.' And the full restitution for all that has been taken wrongfully must be made by a Christian disciple — even to the stripping of himself of all his earthly goods." — *Trumbull.*

ILLUSTRATION. "We should like to have a work that reaches men's pockets. I can imagine one of his servants going to a neighbor next morning with a check for £100, and handing it over. 'What is this for?' 'Oh, my master defrauded you of £25 a few years ago, and this is restitution money.' That would give confidence in Zaccheus' conversion." — *D. L. Moody.*

ILLUSTRATION. A large amount of restitution money is received in Washington every year.

ILLUSTRATION. A wealthy manufacturer in my parish was under deep conviction and yet something held him back for some time. The first knowledge his workmen had that he was converted was an order to lengthen the drum on which was measured the length of the braid, so that the length would correspond with the label. The short measure had before netted a profit of $25,000 a year.

3. "In all probability, with the Lord's express sanction, he continued in his occupation, in order that he might set an example to others of his class, showing them that a calling which does not involve the commission of sin is a lawful one, and may be pursued innocently and honestly, and in order that he might restrain those over whom he acted as chief from extortion and other crimes." — *Sadler.* Zaccheus did that which was much harder than to give up his business. For his honest example would shine with reproving light upon those who wished to do their business dishonestly, and they would hate, and injure, and slander him, and do everything possible to dim his light by trying to show that he was no better than others. This is continually done now. I have known it to be done to honest horse-car conductors and government workmen.

4. The power of the realized presence of Christ over a soul is very great. It reveals the soul to itself while it presents a high ideal.

COMPARE the dream of the presence of Christ which changed the ministry and the church

of Dr. A. J. Gordon, of Boston. (See "How Christ Came to Church" [Bapt. Pub. Soc.] on pp. 22, 23 of *Suggestive Illustrations on the Acts.*)

5. The fact that we are lost, and feel unworthy, is no reason why we should stay away from Christ, but rather proves that the invitation is to us.

6. Jesus seeks the lost, that he may find them and transform them. Faith

> "spies the summer through the winter bud,
> She tastes the fruit before the blossom falls,
> She hears the lark within the songless egg,
> She finds the fountain where they wailed 'Mirage.'"
> — *Tennyson's The Ancient Sage.*

ILLUSTRATION. Here is a lump of black coal which the miner brings up from the depths of the earth. He tells you to take it into your house and it will fill your apartment with light; but you shrink from touching it, and say, "Surely there is no light in that? See! it only blackens my fingers. It can shed no beams of light in my room." Yet that lump of coal is indeed a seed of light. The man of science takes it and puts it in his retort, and your chamber is made bright as day by its unimprisoned beams. — *J. R. Miller, in Practical Religion.*

ILLUSTRATION. Ruskin's illustration of the black factory mud changed into diamond, opal, sapphire, and snow crystal. — *Modern Painters*, Vol. V.

7. We should, with Christ, seek after the lost and wandering ones. The Christian individual and the church are to gather in the lost, the lowest, the outcast. This was Jesus' work in the world, and it is the business of his church. The model church, or the model Sunday school, is not one made up of model persons, but one which seeks the lost, which attracts the bad and those who do not behave well; but it is always making them better. We are to seek men, not merely wait till they come.

LESSON XII. — December 23

(or December 30; see "Christmas Lesson, 3" below).

PARABLE OF THE POUNDS. — Luke 19: 11–27.

Read Matthew 25: 14–30. **Commit Verses 26, 27.**

A CHRISTMAS LESSON may be studied in either of three ways: —

1. The Christmas Lesson made alternative with this by the Lesson Committee (Matt. 2: 1–11).
2. Review Lessons I. and II. of the first quarter.
3. Use Lesson XIII., the lesson for December 30, on this Sunday, and teach this lesson on December 30. The review, covering the life of Christ as one whole, as the mission of the Son of God to earth, will make an excellent Christmas lesson. And the lesson appointed for to-day is a good one for the closing year.

GOLDEN TEXT.

Every one of us shall give account of himself to God. — ROM. 14: 12.

LIGHT FROM OTHER SCRIPTURES.

Compare the parable of the talents. — Matt. 25: 14–30.

To Him that Hath Shall Be Given. — Matt. 13: 12; 25: 29; Mark 4: 25; Luke 8: 18.

Reward of Faithfulness. — Matt. 25: 21.

THE SECTION

includes only the lesson.

PLACE IN THE LIFE OF CHRIST.

On his last journey to Jerusalem, a few days before the crucifixion, toward the close of his public teaching.

Chart number 110.

LEARN BY HEART.

V. 26; Luke 8: 18; Matt. 25: 21.

LESSON PLAN.

The Time, Place, etc.

The Circumstances (v. 11).

Object of the parable.
Three practical suggestions.

SUBJECT: Faithfulness to What Is Entrusted to Us.

I. The Nobleman and His Kingdom (v. 12).

Historic helps to understanding the parable.
Interpretation of the nobleman.
The kingdom.
The going away.
The far country.

II. The Servants (v. 13).

Light from the Orient.
Interpretation of the servants and the pounds.
Application to the Jews and to us.

III. The Citizens (v. 14).

Interpretation of the citizens and the message of defiance.
Application.

IV. The Faithful Servants and Their Reward (vs. 15–19).

Interpretation.
The four kinds of reward.
Applications and illustrations.

V. The Unfaithful Servants and Their Losses (vs. 20–26).

Interpretation.
Application.
Four kinds of losses.
Application to the Jews.
Statement of the principle.
Sins of omission.
Illustrations.

VI. The Hostile Citizens (v. 27).

Their fate.
Applications.
Poem.

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HISTORICAL SETTING.

Time. — The last of March, A. D. 30.

Place. — Jericho, at or near the house of Zaccheus.

Immediately following the last lesson.

THE REFERENCE LIBRARY.

Works on *The Parables; Commentaries* on Luke; *Suggestive Illustrations on Matthew and on Luke;* Bushnell's *Sermons for the New Life*, "The Capacity of Religion Extirpated by Disuse"; James Stirling's *Stewardship of Life;* Phillips Brooks' *Sermons*, "The Man with Two Talents"; "The Skitzlanders," in Dickens' *Household Words*, is a capital illustration of loss by disuse. Poem of the "Two Bags of Wheat." The same thought is in *Biblical Treasury*, Vol. I., p. 46; Professor James' *Psychology*, the chapters on "Habit"; Dr. Hillis' *Investment of Influence*, "Investment of Talent" (Revell), and *A Man's Value to Society*, "Elements of Worth in the Individual"; Rogers' *Greyson Letters*, p. 41.

SUGGESTIONS TO TEACHERS.

Compare this parable with that of the talents.

Statement of the parable.

Application to the Jews in Christ's time.

Applications to us.

Especial Application to the close of the year.

Open Parliament: —

The purpose of the parable.
Each of the headings under "Lesson Plan" will be a good subject for investigation and discussion.

11. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and [because / because] [1] they [thought / supposed] that the kingdom of God [should / was] immediately [to] appear.

[1] Comp. Luke 17: 20; Acts 1: 6.

EXPLANATORY.

The Circumstances. — V. 11. **And as they heard these things.** The conversation in the house of Zaccheus (vs. 1–10), as in our last lesson. **He added**, to what he had said in the house, a parable for those who had been looking on. **Because he was nigh to Jerusalem.** Fifteen to twenty miles, but easily reached in one day. Jerusalem was the capital where they expected their Messiah to appear, and where his reign would begin and center, in David's city and on David's throne. **And because they thought that the kingdom of God.** The new kingdom he had come to found, the glorious reign of the Messiah, who would deliver them from all their enemies, and bring prosperity and

12. He said therefore, [1] A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

13. And he called [his 2] ten servants' [of his,] and [delivered gave] them ten pounds, and said unto them, [Occupy Trade ye *herewith*] [3] till I come.

[1] For vs. 12–27, comp. Matt. 25: 14–30; Mark 13: 34.
[2] Matt. 25: 1.
[3] Comp. John 21: 22, 23.

peace. All the visions of the prophets were now to be fulfilled, all their own dreams realized. (See Psa. 72: 8–11; Isa. 9: 7; 60: 1–22; Dan. 2: 44, 45; 7: 13, 14; Joel 2: 28–32.) The Jews all looked upon the expected Messiah as the restorer of the glory of Israel as the great world power. **Should immediately appear.** They thought that all their dreams about the kingdom were to be visibly realized, immediately and *in their way*. In fact, it did begin to come, but not so as to appear to them to come, so different from their expectations was the coming. The great events necessary to its coming, the crucifixion and resurrection, were soon to take place; and the rays of its dawn were to shine in the Pentecostal gift of the Holy Spirit; but the disciples would not recognize these things, nor would the kingdom appear to them; and its complete coming was yet far away; nor would it ever come in the way they expected it.

PRACTICAL. 1. This parable was to put them on their guard against disappointment; to teach them their true way of waiting, in faithful, patient service, for the coming of the kingdom; and that at some time it would certainly come.

2. It was also a warning to the enemies of the new kingdom that if they rejected the Messiah now before them, they and their city and nation should be destroyed. Jesus would do everything in his power to persuade the nation not to go on to their own ruin.

3. Dr. Trumbull well says in the *Sunday-School Times:* "When men have a promise of good, they are liable to be impatient for the fulfilment of the promise. If a soldier is promised a reward of victory, he doesn't always consider that he has got to fight a great many battles before the close of the war for which he has enlisted. If a student is promised honors and fame when he has endured unto the end in his profession, he is likely to look for the fame and honors before the end of his toilsome endurance. Yet every promise in every sphere is conditioned on that which must be met, and lived through before the reward that follows it can come."

I. **The Nobleman and His Kingdom.** — V. 12. **A certain nobleman.** Literally, a man well born, one of high rank and noble blood. **Went into a far country to receive for himself a kingdom.** The kingdom was not in the far country, but at home where he lived. But he had to go to the far country, where the chief authority resided, in order to be made king over the province where he would reign. The story of this parable seems to have been founded on facts familiar to his hearers, to whom the magnificent palace which Herod Archelaus had built in Jericho was a familiar sight. "Two 'nobles,' Herod the Great and his son Archelaus, had actually gone from Jericho to a far country, even to Rome, for the express purpose of 'receiving a kingdom' from the all-powerful Cæsar (Jos., *Antt.*, 14: 14; 17: 9, Sec. 4; comp. 1 Macc. 8: 13)." — *Cambridge Bible.* Archelaus, on the death of his father, Herod the Great, went to Rome, B. C. 3, to receive from Augustus the same royal dignity, and the Jews sent at the same time a deputation to the emperor, consisting of five hundred Jews (according to Josephus), who were supported by eight thousand Roman Jews, asking Augustus to dethrone the cruel family of the Herodians. It was this unexpected succession of Herod Archelaus that caused Joseph and Mary, on their return from Egypt with the infant Jesus, to turn away from Judea, and bring up Jesus in Nazareth (Matt. 2: 22). **And to return** to the kingdom which he sought to rule.

APPLICATIONS. *The man of noble birth* represents Christ himself, of royal blood and divine descent. He was the realization of the highest ideal of nobility, noble in character, in power, in deeds, in ability.

The far country represents heaven and the state of glory with his Father, where Jesus went after his death and resurrection, to remain unseen till the time of his appearing shall come.

The going was the departure of Jesus by his death, followed by his bodily absence during the time his servants were "occupying" till he returns.

The kingdom he was to receive is the kingdom of God on earth holding its benign sway over all the world, where he lived and taught, and sacrificed himself.

II. **The Servants.** — V. 13. **He called his ten servants.** Rather, ten of his servants, "for such a noble would count his servants by the hundreds." — *Cambridge Bible.*

14. But [1] his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants, unto whom he had given the money, to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

[1] Comp. John 1: 14.

To the present day the scribe, or private secretary, to the great man, is often a slave. The slave's position was more like that of Russian serfdom, so recently abolished, than of negro slavery. As, in Russia, wealthy merchants and tradesmen were often serfs, who paid a yearly rent to their lord, so Oriental magnates employ their trusty servants to trade for them, sharing their profits; in fact, as I have found Aleppo merchants sending their bondservants with the caravans to Persia. The trusted bondservant had a position in the family second only to that of the son. **And delivered them ten pounds.** One to each. The pound was the Attic mina, the Roman money then in use in Palestine, and was worth one hundred drachmæ or denarii (so often translated pence), or about seventeen dollars. "A single pound, English, Turkish, or French, is enough to buy out the whole stock of many a small trader in the bazaars; and yet out of that shop a family is supported and the heavy taxes paid. The Attic mina would be a very respectable capital of itself." — *Prof. Isaac Hall.* **Occupy.** Old English for *using or laying out what is possessed.* An *occupier* formerly meant a *trader*. They were to invest the capital in whatever way seemed wisest to each. This would test their wisdom and talent, while the results would test their faithfulness.

The Servants.

APPLICATIONS. *The servants* were God's professed people, the nation to whom great interests had been committed, especially the leaders, those most closely connected with him.

The pounds "must denote something which is the same to all, so that no one at the first can have more than another, and yet this something is of such a sort that it can be very differently employed, or increased by each one, not so much according to his ability as according to his faithfulness or industry." — *Sadler.* Such are the words of God, the means of grace, the redemption in Jesus, the presence and power of the Holy Spirit, opportunities to be faithful and true, faith, hope, love, and all the fruits of the Spirit.

The parable of the talents in Matt. 25 refers to the other of the two classes of gifts from God which differ in different persons, as talent, genius, wealth, general opportunities, varied abilities, and tastes. "Thus the two parables represent the sum of human accountability."

III. **The Citizens.** — V. 14. **But his citizens.** Over whom he would rule, but not of his personal household. **Hated him.** This was true historically of Archelaus. "And this was not strange, seeing that the very beginning of his reign had been signalized by a hideous massacre of his subjects (Jos., *Antt.*, 17: 9, Sec. 3)." — *Cambridge Bible.* **And sent a message after him.** Rather, an embassy to follow him (14: 32). Here again the incident would be entirely obscure, if we did not know from Josephus that the Jews *did* send an embassy of fifty to Augustus, — who were met on their arrival at Rome by eight thousand Jews, — to recount the cruelties of Archelaus, and plead for deliverance from him and the Herods generally (Jos., *Antt.*, 17: 11, Sec. 1, etc.). — *Cambridge Bible.* **We will not have this man to reign over us.** Theophylact well observes how twice this very declaration found formal utterance from their lips, — once when they cried to Pilate, "We have no king but Cæsar"; and again, when they said, "Write not, The King of the Jews." — *Trench.*

APPLICATIONS. 1. *The citizens* represent all men over whom he is the rightful king, and who live within the limits of his kingdom. He was going to the far country of heaven for the purpose of obtaining this kingdom. There he could best control and train his people, and cause his kingdom to come. "It is expedient for you that I go away," he said to his disciples. But they rejected him. "He came unto his own, and his own received him not."

2. *The messages of defiance.* "Every persecution of his servants, the stoning of Stephen, the beheading of Paul, and all the wrongs done to his people because they were his, were messages of defiance sent after Jesus, implicit declarations that they would not have him for their king." — *Trench.* So men still say in their hearts to God. They will not obey, they will not submit to his authority, they will do as they please.

IV. **The Faithful Servants and Their Reward.** — Vs. 15–19. 15. **When he**

16. Then came the first, And the first came before him, saying, Lord, thy pound hath gained made ten pounds more.

17. And he said unto him, Well done, thou good servant: because thou hast been wast found [1] faithful in a very little, [2] have thou authority over ten cities.

18. And the second came, saying, Lord, thy pound Thy pound, Lord, hath gained made five pounds.

19. And he said likewise to unto him also, Be thou also over five cities.

[1] Luke 16: 10; 1 Cor. 4: 2; comp. 1 Tim. 3: 13. [2] Comp. Matt. 24: 47.

was returned. Having left the servants alone for some time, in order to test their fidelity. But the time came when due account must be rendered.

16. **Then came the first.** The reports of three only are given as representatives of the whole. **Thy pound hath gained ten pounds.** In an honest business way he had greatly increased his capital. In all true bargains the other side gains as well. A good bargain is one that is good for both parties, and sometimes large gains are made in this way.

17. **And he said unto him, Well,** or "Well done," as in the R. V. and in Matthew. His master's full and hearty approval brought him nearer and gave him peace and content. **Have thou authority over ten cities.** Observe the contrasts, from a servant to a ruler, from a few things to many. "The reward of the faithful servants is another accommodation from local history; for Josephus tells us that Archelaus, on his return, rewarded those of his retainers who had been true to him in his absence by placing them over the different cities of his dominion." — *Tristram.*

Vs. 18, 19. 18. **The second came.** He was less diligent and faithful, and yet was true. He had less reward, but had his due reward. His five cities corresponded to his faithfulness and ability in using the five pounds. "This intimates that there are *degrees of glory* in heaven; every vessel will be alike *full*, but not alike *large*, and the degrees of glory there will be according to the degrees of usefulness here." — *M. Henry.* "The glory of each differs; their common joy is the same (John 14: 2)." — *St. Augustine.*

INTERPRETATION. Christ is coming again to receive his kingdom and to judge the world (Matt. 25: 31–46). But not only then, but oftentimes there comes a day of judgment to nations and to individuals. The destruction of Jerusalem was one of those times; so are providential crises, the hour of revelation of crime long continued in secret, and the hour of death. Every one has to give a strict account of all that God has entrusted to him.

FIRST REWARD: Increased Spiritual Capital.

The reward is first inward and personal, in larger capacities for usefulness and enjoyment, a clearer vision, a nobler soul. There is scarcely any limit to the increase which faithfulness will add to the spiritual gifts bestowed in common upon all Christians. For instance, the Bible faithfully studied and obeyed unfolds treasures an hundredfold more valuable than the careless reader can find. The same is true of salvation, of Christian experience, of time, of opportunities, of the gift of the Holy Spirit. To be faithful in the use of these gifts is like adding full vision to the near-sighted or giving culture and education to a child.

SECOND REWARD: Divine Approval.

The divine approval and favor, "Well done, good and faithful servant." What can be sweeter than the sympathetic favor of God? "That glad light falling from the heavenly shore hath lent a radiance to man's thought and labor and trials and hopes here. Handel tells us that when he wrote the 'Hallelujah Chorus' he saw the heavens opened and all the angels and the great God himself!"

THIRD REWARD: A Larger Sphere.

The pound was comparatively a small sum, only enough to test the faithfulness and ability of the servants. So all we receive here, great and blessed as it is, is a very little compared with that which we can receive hereafter in glory; a little seed compared with the blooming plant that grows from it; the A B C compared with the splendors of literature; a savage hut compared with comforts and powers of the highest civilization.

The authority over the ten cities means not so much larger revenues for the ruler as larger spheres of usefulness, increased opportunity to do good, multiplied power and influence. This is the true work of the ruler, — to improve the cities and the people, to build them up in every worthy direction. The faithful one is made ruler over a larger sphere. We constantly see this illustrated in this life. Faithfulness in the smaller sphere ever leads

20. And another came, saying, Lord, behold, *here is* thy pound, which I have[have] kept laid up in [1] a napkin:

21. For[For] I feared thee, because thou art [2] an austere man: thou takest up [3] that thou layedst not down, and reapest that thou didst not sow.

22. And he[And he] saith unto him, [4] Out of thine own mouth will I judge thee, thou[thou] wicked servant. Thou knewest that I was[was] [6] an austere man, taking up that I laid not down, and reaping that I did not sow:

[1] John 11: 44; 20: 7; Acts 19: 12 (Gk.).
[2] 2 Macc. 14: 30 (Gk.); comp. 1 Sam. 25: 3.
[3] Comp. 2 Cor. 8: 12.
[4] 2 Sam. 1: 16; Job 9: 20; 15: 6.
[5] Matt. 18: 32.
[6] 2 Macc. 14: 30 (Gk.); comp. 1 Sam. 25: 3.

to a larger sphere, to new activities, to grander opportunities, to more splendid achievements. Thus, and thus only, can one become ruler over many things. More of the forces of nature are obedient to him, more of the influences over men are subject to his control.

FOURTH REWARD: Unexpected Blessings.

We learn from v. 24 that the faithful one has still another source of reward, from the very failures of the unfaithful. By them he learns what to avoid; he finds the shoals and hidden rocks and escapes from danger of shipwreck; he has the opportunities others refuse to accept; he does the work they leave undone; he makes use of their works and the methods which they fail to use.

NOTE. All these rewards the Jews might have had had they accepted Jesus as the Messiah. They might have been among the nations, like apostles among common men. "This parable turns on moral quality rather than on ability. Its keynote is not ten pounds, nor five pounds, nor one pound, but faithfulness. It is faithfulness, and not amount, which links the talent to the joy of the Lord, the 'few things' to the 'many.'"

ILLUSTRATIONS may be seen in the increased powers over nature given to Christian nations. One man can do the work of thousands in the savage state. Authority is given over land and sea, over winds and lightnings, over the hidden forces of nature, over fruits, and flowers, and trees. The ten pounds have already become ten cities.

ILLUSTRATION. The reward is like imparting a new sense. We live in the universe like one born blind. The blind man enjoys many things; he feels the warmth of the sunshine, but the exquisite glories of color in flower and forest, the splendor of the sky, the infinite reach of sight, are unknown till his eyes are opened. Then, while in the same place and surrounded by the same things as before, he has entered a new world. There are many such spheres around us, one beyond the other, each one more glorious than the one within. Some are opened at conversion, others by various Christian experiences, and still "there is more to follow." And the only way to have our eyes opened to them is by faithfulness in the lesser sphere.

V. **The Unfaithful Servants and Their Losses.** — Vs. 20–26. **20. Here is thy pound.** Implying that he thought he had been scrupulously honest. **Which I have kept laid up in a napkin,** or "handkerchief." He claimed credit for *fidelity*, too. He did not steal his lord's money, but returned every farthing. "He did not act like a timid man, but like a lazy one." "As though God had given it to him merely for safe returning, making him a mere *iron safe*, overlooking all his active powers; as though he had not been charged at first, *Occupy till I come.*" — *Jacobus.* "The wrapping up of the pound in a napkin is an instance of the common practise of hoarding, money and treasure being frequently concealed and buried in a country constantly disturbed by war, and without banks or other safe means of investment. To the present day, the fellahin of Palestine commonly bury their trifling savings in the ground within their houses." — *Tristram.*

21. For I feared thee. Lest I could not satisfy thee and thy claims, and might lose what thou didst entrust to me, and then how could I look in thy face? **Because thou art an austere man.** Severe in modes of judging or acting. The sense is obvious: I knew thou wast one whom it was impossible to serve satisfactorily, one whom nothing would please. Thus do men secretly think of God as a hard master, and virtually throw on him the blame of their fruitlessness. — *J., F. and B.* **Thou takest up,** etc. You expected me to do the work, while you had all the gains.

22. Out of thine own mouth will I judge thee. Your own statements condemn you. **Thou knewest,** etc. "To be read interrogatively." — *Vincent.* You knew, did you? All the more should you have been faithful. Even if it were true, this is an unfair description of me. That it is false is shown by my great rewards to the other servants.

23. Wherefore then (then wherefore) gavest not thou (thou not) my money into the bank, that (and I) at my coming I might (should) have required mine own (it) with usury? (interest?)

24. And he said unto them that stood by, Take away from him the pound, and give it to (it unto) him that hath the ten pounds.

25. (And they said unto him, Lord, he hath ten pounds.)
And they said unto him, Lord, he hath ten pounds.

26. For I say unto you, That (that) I unto every one which (that) hath shall be given; and (but) from him that hath not, even that which he hath shall be taken away from him.

[1] Comp. Luke 12 : 48 ; see Matt. 13 : 12.

23. Wherefore then. You had an easy course before you. You had no right to prevent my money from making its natural gains. **Into the bank.** "It is the broker's table or counter, at which he sat in the market or public place, and upon which he set out the sums of money required for transacting his daily business. From the fact that this was transacted upon a *bench* (bank) comes our word 'banker': if he could not meet his liabilities, his bench was broken to pieces, and he was prohibited from continuing his business; hence, the terms, 'broken bank' (Italian, *banco rotto*) and 'bankrupt.' These money-changers took money on deposit, and loaned it out on interest, paying interest themselves to the depositors." — *Abbott.* **Mine own with usury,** or "interest." Not necessarily implying anything illegal or exorbitant. "A rate of interest usual then is common in the East to-day, namely, one per cent. per month, or twelve per cent. per annum, if good security is given. The laws of Manu permit interest at the rate of from eighteen to twenty-four per cent., on this condition, that the accumulated interest must not exceed twice the amount of the capital sum borrowed." — *W. Ewing.*

APPLICATION. THE POUND AT INTEREST. "Whatever machinery or organization the church possesses for utilizing opportunities which individual men fail to exercise may be thought of as analogous to the banking system of the Old World." — *Ellicott.* Such as giving money for others to use in Christian work; silently providing or giving free opportunity for every good.

FIRST LOSS: The Natural Increase.

The unfaithful one lost his opportunities of gaining, all the natural increase of what was entrusted to his care.

SECOND LOSS: His Capital.

24. Take from him the pound. He must give up that which he is unwilling to use. He never really possessed it. He merely stood in the way of its proper use, and must give it to those who are willing to make good use of it. He was a weed in the garden, a cumberer of the ground. His punishment was like his sin. The sin of omission led to the omitting from his life of the good things his lord had bestowed upon him, and the many more he would have liked to bestow.

THIRD LOSS

He lost the favor, respect, and friendship of his lord.

FOURTH LOSS.

He was doubtless found among those citizens who refused their rightful king and were destroyed.

APPLICATION TO THE JEWS. The Jewish leaders, by refusing to live up to their privileges and aid the cause of Jesus and of righteousness, lost their opportunity of building up the kingdom of God. They lost their authority, their influence, their positions of usefulness.

STATEMENT OF THE PRINCIPLE. **26. Unto every one which hath.** He only has true possession of a thing who uses its powers and forces. He does not really "have" anything which he does not make a stepping-stone to something better. **Even that he hath.** In the lower sense, what was entrusted to him. The opportunities pass away, the abilities diminish, the powers wane. So it will be in the spiritual world.

SINS OF OMISSION. This man reminds us of those who were condemned in the parable of the judgment (Matt. 25: 41–46), not for positive crimes, but for refusing to do the good they might have done. We are responsible not only for our sins, but for all the good that might have flowed from our lives, had we been faithful. Nothing is so improvable as the human soul. It is well to note also that the punishment for sins of omission is like the sin. It omits the best things from this life and the next.

ILLUSTRATION. A capital illustration can be drawn from Dickens' ingenious story in his *Household Words* of the Skitzlanders, who were born with every limb perfect, but at a

27. But those / Howbeit these [1] mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

[1] Luke 20: 16; Matt. 22: 7; comp. 1 Sam. 15: 33.

certain age all unused portions of the body fell away, so that some persons were only "a head without a heart"; others, "a pair of eyes and a bundle of nerves"; or the bump of acquisitiveness was all that remained. Very few persons were perfect in body in Skitzland.

ILLUSTRATION. "A man who might carve statues and paint pictures, spending his life in making mock flowers out of wax and paper, is wise compared with the man who might have God for company, and yet shuts God out and lives an empty life." — *See Phillips Brooks' Sermon on the Man with Two Talents.*

ILLUSTRATION. The fish in Mammoth Cave, Ky., are entirely blind, from their long existence as a race in perfect darkness, although the fish of the same species in the streams outside in the light have good eyes.

VI. **The Fate of His Enemies.** — V. 27. **But those mine enemies.** Who not only neglected duty, but refused to be subject to his sway. **Slay them before me.** There is nothing possible for those who, in spite of all warnings and all influences for good, determine to remain in sin, and oppose the reign of righteousness in Christ, but to be destroyed. There was a fulfilment of this at the destruction of Jerusalem, forty years later, when not a Christian perished, but more than a million of Jews were slain. But that destruction was but one example of the ruin which must follow a life of sin.

"Howe'er we trust to mortal things,
Each hath its pair of folded wings;
Though long their terrors rest unspread,
Their fatal plumes are never shed;
At last, at last, they stretch in flight,
And blot the day and blast the night!"
— *O. W. Holmes.*

LESSON XIII. — December 30.

REVIEW AND CHRISTMAS LESSON.

GOLDEN TEXT. — *Thou crownest the year with thy goodness.* — PSA. 65: 11.

No better Christmas lesson can be taught to many classes than a general view of the life of Christ as a whole, showing why we should rejoice and why the angels came from heaven to sing their *Gloria in Excelsis* when Jesus was born into this world. It was what he did and taught here that made his birth a matter of so much rejoicing.

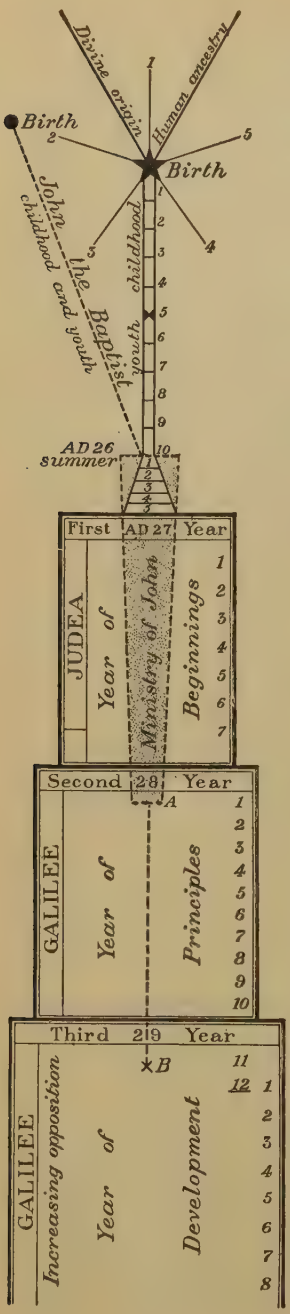
Let us use every means possible to impress upon our scholars the life of Christ and its meaning, how each act and miracle and parable and teaching helped to show him to be the Saviour we need, the true Saviour of mankind.

THE MAP,
THE CHART,
THE PICTURES,
THE DIAGRAM,

all should be used both in the class and for the general review by the school.

There are many forms of reviewing, and any one of them can be made effective with care and planning beforehand. Some give up the whole morning service to the review, and it is made very effective. A review with pictures by a stereopticon can greatly impress the scenes on the mind, provided there go with it class reviews of the main features of the life of Christ.

The following chart will help us to see the life of Christ as one whole, connecting the different parts, showing their relation to the work of redemption. Note especially the birth, childhood, training, and preparation; the length of the ministry, the gradual unfolding of the work, the miracles and their meaning, the discourses on various subjects, the parables, the practical directions, the revelations of the character and nature of the Redeemer.



ANCESTRY. On one side God himself. On the other every phase of character, every human tendency represented in his genealogy.

PREPARATIONS FOR HIS COMING.

1. Universal peace.
2. One empire.
3. One language generally known.
4. The Jews with the Scriptures in all lands.
5. A general awakening and unrest.

CHILDHOOD AND YOUTH.

1. Home training.
2. Bible study.
3. Schooling.
4. Different languages.
5. Travel to Jerusalem.
6. Great religious meetings.
7. Village life.
8. Work at a trade.
9. Knowledge of his country's history and hopes.
10. A perfect and beautiful character.

PREPARATIONS FOR HIS MINISTRY.

1. John the Baptist.
2. Baptism.
3. The Holy Spirit.
4. The voice from God.
5. Temptation.

JOHN'S MINISTRY OF PREPARATION began six months before Jesus began to preach, continued through the first year and three months into the second year.

FIRST YEAR, — YEAR OF BEGINNINGS.

1. First disciples.
2. First miracle.
3. First reform.
4. First discourse.
5. First tour.
6. First Samaritan disciple.
7. First work of Galilean ministry.

SECOND YEAR, — YEAR OF PRINCIPLES.

The year in which Jesus laid down and worked out many of the fundamental principles and truths of his kingdom.

A. Imprisonment of John the Baptist, March.

1. The water of life.
2. Organization. Choosing apostles.
3. Sermon on the Mount.
4. Miracles proving his authority and illustrating his work.
5. Forgiveness of sins.
6. Seeking the lost.
7. Life from the dead.
8. The light of the world.
9. Warnings and invitations.
10. Parables.

THIRD YEAR, — YEAR OF DEVELOPMENT.

B. The death of John the Baptist in March.

11. Training of the twelve.
12. The bread of life.

1. Rejection at Nazareth.
2. The twelve sent forth. Training.
3. Feeding of the five thousand.
4. Discourses on the Sabbath, on humility, welcome to sinners, the rich young ruler, Zaccheus the publican.
5. Miracles: The dropsical man, the ten lepers, blind Bartimeus.
6. The transfiguration.
7. The children.
8. Parables: The great supper, the lost sheep, the lost coin, the prodigal son, the unjust steward, the rich man and Lazarus, the pounds,

INDEX.

Subject.	Page.
Abraham and the infidel. (Ill.)	268
Actors on fire. (Ill.)	323
African diamond mines, how found. (Ill.)	99
Ambition at any cost. (Ill.)	46
Angel visiting this earth. (Ill.)	126
Apostles, The grouping of	174
Apostles, The twelve	173
Aristotle's fancy	245
Arithmetic of God. (Ill.)	189
Artist pupil, picture finished while asleep	111
Attraction of Jesus for sinners	297
Axe at root of the tree	35
Baptism and Temptation of Jesus	37
Baptism by confession	32
Bartimeus Healed	342
Bearing the cross	218
Beatitudes as a whole. (Diagrams)	113
Beatitudes; heroic virtues	114
Bees, Death of, through stinging. (Ill)	237
Bees with wings cut	28
Bible game review	191
Birth of Jesus	15
Black coal in the sun. (Ill.)	153
Blanco White's sonnet, "Mysterious Night"	108
Blasting rocks, not building temples. (Ill.)	51
Blessedness	107
Blind Bartimeus. (Poem.)	348
Blind beggar, The	241
"Blind Mouths." (Ill.)	172
Blindness, Poems on. (Ill.)	243
Blind, The, what they have done. (Ill.)	243, 246
Books condemned to be burnt. (Ill.)	78
Boy and the echo	117
Bread of life	202
Burden of wings. (Ill.)	145
Cæsar as seen by his friends. (Ill.)	77
Calling by name	250
Call to a higher life	96
Camel and needle's eye	342
Cathedral windows, from within or without. (Ill.)	52
Centurion, The. A character sketch	128
Character that is blessed	107
Charts of Life of Christ	5
Child about his Father's business	26
Childhood of Jesus	26
Child in his Father's house	26
Children and the church	233
Children and the kingdom of God	229
Children, Putting stumbling blocks in the way of	231
Children, The. (A poem.)	229
Chimes unheard amid street noises. (Ill.)	293
Choir invisible, The. (Ill.)	183
Chorus or solo. Prayer. (Ill.)	221
Chorus your virtues. (Ill.)	334
Church within the church	124
Cicero and Fulvia. (Ill.)	181
Cloudland. A picture. (Ill.)	198
Coal changed to jewels. (Ill.)	356
Coal changed to light. (Ill.)	356
Cole's *Voyage of Life*. (Ill.)	198
Commandments and eternal life	338
Commentaries	4
Common earth becoming jewels. (Ill.)	226
Conscience, A troubled. Examples	178
Contradictions, Seeming. (Ill.)	344
Contrary winds	198
Conversion, Exact time of. (Ill.)	59
Correggio's *Holy Night*	19
Cost of following Christ	97
Count Zinzendorf. (Ill.)	187
Covenant of the cup. (Ill.)	66
Covetousness	270, 271
Crœsus and Solon. (Ill.)	321
Culture, Limits of. (Ill.)	58
"Cuthbert." (A poem.)	131
Dance, A kingdom for a	181
Dante's staircase. (Ill.)	37
Dead restored to life	124
Death of John the Baptist	176
Deafness, Peculiar kind of	157
Delayed blessings office. (Ill.)	211
Demoniacs	82
Despondency cured by work. (Ill.)	261
Diagram of life of Christ	103
Diamond, size increases value. (Ill.)	334
Diamond in dark and in light. (Ill.)	225
Diogenes and wine. (Ill.)	335
Discouragement, John's, Causes of	135
Discovery of African diamond mines. (Ill.)	153
Disguised king, The. (Ill.)	13
Divine nature of Christ	13
Divine testimony to Jesus	40
Doing good without knowing it. (Ill.)	107
Doing nothing, the most dangerous trade. (Ill.)	214
Donatello and Brunelleschi. (Ill.)	265
Doomsday Book of William the Conqueror	14
Door, Jesus the	252
Doubt, Jesus' treatment of	138
Doubt, Modern age of	136
"Dream of Wild Bees." Olive Schreiner. (Ill.)	27
"Drop, drop, drop, slow tears"	150
Drowning experiences. (Ill.)	323
Educated classes and reforms	143
Eiffel Tower, tested. (Ill.)	132
Enterprise in bringing men to Christ	92
Eternal life	263
Eternal life and the commandments	264
Eureka. (Ill.)	52
Exalting one's self	288
Excuses	292
Excuses and reasons	294
Exporting religion. (Ill.)	257
Expressions of affection	310
Eyes opened. (Ill.)	242
Failure, Needless sense of. (Ill.)	136
Faith and foot power. (Ill.)	93
Faith, Illustrations of. (Ill.)	61
Faith, Lessons from the centurion's	131
Faith, Little, in a great God. (Ill.)	199
Faith the condition of salvation	61
Faith triumphing over obstacles	208
False judgment of one's self. (Ill.)	339
Famine, A spiritual	306
Fear as a motive	143
Fears, A study of	34
Feast at Matthew's house	98
Federal convention, Men who composed the. (Ill.)	174
Feeding the Five Thousand	184
Feelings versus action	267
Fiery cross, The. (Ill.)	257
Fire as servant or master. (Ill.)	317
Fire, Small, kindling a great city. (Ill.)	209
First recorded words of Jesus	25
Fishermen changed to apostles. (Ill.)	53
Five loaves of instruction	188
Flock, One, many folds	254
Flowers of comfort in Wilderness of Temptation	42
Food, The functions of. (Ill.)	203, 204
Forgiveness and love	152

Subject.	Page.
Forgiveness, As many names for, as for sin. (Ill.)	93
Forgiveness of sins	93
Forgiveness, The law of	235
Forgiving or healing	91
Forgiving seventy times seven times. (Ill.)	236
"For Sadder Sight." (Poem.)	231
Fountain of mysterious power. (Ill.)	71
Four-cornered duties. (Ill.)	92
Fourfold gospel	9
Fragments that remain. (Ill.)	190
Franklin's experiment with farmers (Ill.)	132
Fresh water at mouth of Amazon. (Ill.)	67
Frightening men into goodness. (Ill.)	143
Fruits are thwarted growths. (Ill.)	167
Furies, The. (Ill.)	178
Galilee in the time of Christ	72
Gates, Many, to city of God. (Ill.)	51
Gates to the city of God. (Ill.)	120
Gem showing image of Buddha. (Ill.)	302
Genealogies, The	13
German poem, "Vision of the Future"	19
Giving as a mark of conversion. (Ill.)	355
Godly man at his earthly worst	319
Golden Rule, The	119
Good lessons from bad men	315
Good seed, Productiveness of.	161
Good Shepherd, The	250
Good-will toward men	17
Gospel for the poor	74
Gospel for the sick and captive	75
Gospel of liberty	75
Gospel of light	75
Gratitude, Expressions of	330
Greatest, Who shall be	228
Guideboards to eternal life	341
Gypsy moth, The. (Ill.)	166
Habit, Psychology of. (Ill.)	226
Hall of Disappointment. (Ill.)	183
Harmonies	4
Harmony of Life of Christ	6–8
Harmony point. (Ill.)	225
Harvest of evil	167
Heart and the treasure. (Ill.)	273
Heart, The	264
Hearer that never heard. (Ill.)	159
Heaven life on earth	106
Helping God. (Ills.)	187, 189
Helps for teaching	3, 4
Herod, his apparent success	182
Herod, his crimes	179
Herod, his failure	182
Highways and hedges	295
Hindrances, Triumph over	352
Hospitality, Suggestion as to	289
Human descent of Jesus	13
Hungering after righteousness	110
Hypocrites	117
"I am watching quietly." (Poem.)	280
"I sat alone with my conscience"	93
"I was a wandering sheep." (Ill.)	308
Ideal man, Portrait of	114
Improvement by culture. (Ill.)	167
Ingratitude	330
Inheritance, Dividing the.	269
Invitations	144
Jericho road, The	265
Jesus and John the Baptist	62, 133
Jesus and Nicodemus	53
Jesus and property questions	270, 271
Jesus and the Children	226
Jesus as a teacher	81
Jesus at Jacob's Well	62
Jesus at Matthew's House	94
Jesus at the Pharisee's House	146
Jesus Dining with a Pharisee	283
Jesus' first journey to Jerusalem	24
Jesus Healing at Capernaum	79

Subject.	Page.
Jesus like the sun	244
Jesus praying all night	193, 194
Jesus Rejected at Nazareth	71
Jesus sitting by earthly wells. (Ill.)	65
Jesus the Bread of Life	199
Jesus the Good Shepherd	247
Jesus Walking on the Sea	192
Jesus Warning and Inviting	139
Jewish conception of God's kingdom	56
John, Appearance of	32
John, Discouragement of	134
John, Early life of	31
John's reproof of Herod	179
John's success	183
Joy and depth of nature	160
Jubilee year	76
Judging, The law of	115
Judson's experience as to prayer	211
Keys of the soul	216
Keys, Power of the	216
Kingdom of God like a feast	291
Laborers, Need of more	172
Laborers, Prayer for more	256
Lafayette's visit to the United States. (Ill.)	345
Laocoön. (Ill.)	92
Lazarus, Character of	321
Leaven. (Ill.)	109
Leaven, Process of. (Ill.)	53
La Bête Humaine. (Ill.)	328
Legend of a saint. (Ill.)	107
Lepers in Palestine	320
Leprosy a type of sin	320
Leprosy, Characteristics of	326, 327
Life for the sheep	253
Life of Christ	364
Life of Christ, Books on	4
Lollards, The. (Ill.)	166
Losing and saving life	218
Lost in the desert; pearls for dates	201
Love and morality. (Ills.)	264
Love, Two kinds of. (Ill.)	201
Luther's experience. (Ill.)	136
Macherus castle	134
Madonnas carved from firewood. (Ill.)	173
Mahmoud, the idol-breaker. (Ill.)	340
Mammon, Right use of	315
Marvelous love of God. (Ill.)	61
Massacres of the innocents, Modern	22
Matthew, Call of.	95
Max O'Rell on "How do you like this country?" (Ill.)	56
Meekness, Marks of. (Ill.)	109
Message of youthful Jesus to the young people of to-day	26
Midas. (Ill.)	272
Ministry of angels: Richter's paintings. (Ill.)	232
Miracle illustrated by a clock. (Ill.)	84
Miracle illustrated by knite. (Ill.)	85
Miracle, Matthew Arnold's argument. (Ill.)	85
Miracles, A study of	84
Miracles as types of the beneficent effects of Christianity	86
Miracles as object lessons	85
Momus, God of faultfinding	141
Monk and the youth. (Ill.)	148
Monkey and picture of fire. (Ill.)	307
Moral miracles	86
Mote and beam	117
Mother-in-law, *belle mère*. (Ill.)	83
Mountain-top experiences. (Ill.)	226
My neighbor. (Ill.)	99
"My neighbor." (Poem.)	116
Mystery of sorrow	242, 244
Narrow gate, The	120
Nazareth home, The	23
Need of healing in the East	129
Neglecting one's children. (Ill.)	209
New birth, The	57

Subject.	Page.
New hearts the need of the world	59
New methods for new times	100
New wine in old bottles	100
Nicodemus	55
Nine baskets of precious truths	189
Not if it were my boy. (Ill.)	19
Obstacles, Overcoming	347
"Oh, where is the sea." (Ill.)	57
Olive Schreiner's "Dreams." (Ill.)	257
"Once I was pure as the snow." (Poem.)	149
"Once to every man." (Poem.)	278
One thing thou lackest	339
Opened eyes. (Ill.)	280
Open sesame. (Ill.)	272
Opportunity, a sculptor's illustration	296
Opportunity, The Greek statue of. (Ill.)	277
Opposers, How to treat	260
Opposition to Jesus, Causes of.	207
Orchard, Testing the fruits of. (Ill.)	52
Oriental legend of fountain. (Ill.)	71
Overtones. (Ill.)	251
Palimpsest. (Ill.)	286
Palm-tree, type of virtuous man. (Ill.)	335
Palsy as a type of sin	92
Palsy, The	89
Parable of the Great Supper	289
Parable of the leaven	168
Parable of the lost coin	299
Parable of the lost sheep	299
Parable of the mustard seed	168
Parable of the Pounds	356
Parable of the Sower	154
Parable of the two creditors	152
Parable of the two debtors	237
Parables from nature	156
Parables of the Kingdom	162
Parables, Speaking in	156
Pearls before swine	118
"Perplexed music." (Ill.)	243
Personal influence. (Ill.)	92
Personal influence, testimonies. (Ill.)	204
Peter's Confession and Christ's Rebuke.	211
Peter's wife's mother	83
Peter, the rock	215
Peter walking on the water	195, 196
Picture hall of our deeds. (Ill.)	322
Pictures as aids to teaching	5
Pictures, Reversible. (Ill.)	320
Plato's comparison of the soul's relation to the body	125
Plato's illustration of child as charioteer	29
Poor in spirit	107
Powder-mill piety. (Ill.)	160
Prayer and its threefold answer	119
Prayer of the unforgiving man	240
Precepts and Promises	114
Preparations for the coming of the Messiah	13
Preparing the way, Examples of. (Ill.)	33
Preparing the way, how we can do it. (Ill.)	33
Prescriptions for happiness (Ill.)	145
Principles of the kingdom	106
Processes that cannot be hurried. (Ill.)	157
Prodigal son, Picture of the	306
Prophet in his own country	77
Prophet of silver veil. (Ill.)	308
Publicans	96
Purity. (Ill.)	111
Purity, examples from literature	111
Raphael's picture of *Transfiguration*. (Ill.)	225
Reason for sorrow, two views	242
Red Fisherman, Picture of. (Ill.)	46
Red stone, The. (Ill.)	178
References, Source of	3
Regeneration like naturalization. (Ill.)	58
Rembrandt's first and last pictures. (Ill.)	53
Repose in Egypt, The picture of	21
Rest, Different kinds of	146
Restitution. (Ill.)	354
Review	102, 180, 281, 363
Reward of faithfulness. (Ill.)	361
Richard III. (Ill.)	178
Rich Man and Lazarus	317
Rich men and eternal life	341
Richter's paintings of angels. (Ill.)	232
Rock Christians	215
Rock of Ages, Two pictures of. (Ill.)	93
Russian diamond mine. (Ill.)	219
Sabbath keeping	285
St. Cassanius. (A legend.)	153
Saladin and the Templar. (Ill.)	66
Salome, daughter of Herodias	180
Salutations, Oriental	258
Samaritan woman: a character study	66
Satan's kiss. (Ill.)	335
Satisfying the soul. (Ill.)	307
Scaffolding and the building. (Ill.)	287
Schoolmaster's dream. (Ill.)	339
Scripture, Misapplying	44
"Sea, The." (Poem.)	197
Seed and its development. (Ill.)	100
Seed, Superabundance of. (Ill.)	158
Seeds and grains of sand. (Ill.)	150
Seeing and civilization. (Ill.)	242
Seeing, Ruskin on	348
Seeking eternal life	263
Seeking the chief places	287
Seeking the lost	98, 300
Seneca dining with slaves. (Ill.)	298
Serpent in the heart. (Ill.)	58
Serpent lifted up	6
Seventy, The, on a missionary tour	256
Sheepfolds	249
Sheep, The lost	233
Shepherds' visit to infant Jesus	18
Ship in storm. (Ill.)	195
"Ship of state, The." (Poem.)	197
Siloam, Pool of	245
Simon becomes Peter	50
Sincerity. (Ill.)	51, 111
Sinners, Two kinds of	298
Sinners, Two types of	147
Sins, Remission of	33
Skitzlanders, The. (Ill.)	363
Sleeping at his post. (Ill.)	278
Sleeping child, The. (Ill.)	126
Sleep, Things that tend to put us to	276
Small errors and great virtue. (Ill.)	116
Sober Living	331
Soft stone becoming hard. (Ill.)	215
Soldiers in a castle: perfect obedience. (Ill.)	130
Song of the angels	16
Soul a cavern full of gems. (Ill.)	97
Soul an intricate mechanism. (Ill.)	13
Sower, The	157
Spiritual harvest field	171
Starving in his treasury. (Ill.)	322
Steward, The shrewd	314
Storm at sea	194
Storm, Lessons from the	197
Strait gate, Symbolic picture of. (Ill.)	121
Strawberry, Evolution of. (Ill.)	97
Sychar	65
Sycomore trees	351
Sycophants	36
Synagogue services	72
Syrophenician woman	207
Tailings. (Ill.)	154
Tares among the wheat	164, 165
Tares, Modern examples of sowing. (Ill.)	165
Temperance applications	268, 279
Temperance, Motives to	335
Temperance, Virtue of	334
Temptation of Jesus	41
Temptation, Tintoretto's picture of	42
Tempter. In what form did he come?	41
Ten to strangers. (Ill.)	52
Tetanus. A modern case. (Ill.)	129
The Beatitudes	104

Subject.	Page.
The Birth of Jesus	11
The Centurion's Servant Healed	126
The Child Jesus Visits Jerusalem	20
The Daughter of Jairus Raised	121
The Duty of Watchfulness	274
The First Disciples of Jesus	46
The Forgiving Spirit	234
The Gentile Woman's Faith	205
The Good Samaritan	261
The great refusal	340
The Lost Sheep, and Lost Coin	296
The Man Born Blind	240
The Paralytic Healed	86
The Preaching of John the Baptist	29
The Prodigal Son	302
The Rich Fool	268
The Rich Young Ruler	336
The Seventy Sent Forth	254
The Ten Lepers Cleansed	324
The Transfiguration	219
The Twelve Sent Forth	169
"The Two Camels." (Browning's poem.) (Ill.)	176
The Unjust Steward	311
"Thirst." (Poem.)	68
Thirsts of the soul	68
Thistles in Australia. (Ill.)	166
Thorns in Palestine	161
Through the roof	89
Titbottom's spectacles, Mr. (Ill.)	233
Titus, Epistle to	331
Tormented — a touchstone. (Ill.)	129
Training of Jesus from boyhood to manhood	27
Training of the twelve	213
Transfiguration experience	225
Transfigured faces. (Ill.)	222
Trinity chimes. (Ill.)	159
Triumph of the Innocents. Hunt's painting. (Ill.)	22
"Two Baskets, The." (Poem.)	330
Two debtors, The; a parable	237
Two ways of treating Jesus	149
Ulysses' loss by sleep. (Ill.)	277
Unclean spirits	87
Undefiled by presence of sinners. (Ill.)	292
Vale of Tears. Doré's picture. (Ill.)	84
Vase with attar of roses. (Ill.)	189
Victory of the sin-laden. (Ill.)	99
Victory over temptation	43, 44
Virtues, Atmosphere of	334
Virtues, Chorus your. (Ill.)	334
"Vision of the Future." (German poem.)	19
Vision of the sculptor. (Ill.)	97
Voice, Knowing by	251
Wages of sin: Satan's confession	144
Warnings	141
Wasted living	306
Watch and its case. (Ill.)	125
Watchfulness	275
Water of life	69
"What are these among so many?"	187
What think ye of Christ?	214
"Where are the nine?"	330
Whitefield's last sermon. (Ill.)	65
Why Jesus spoke in parables	156
Wild yeast. (Ill.)	169
Wise men going to see Jesus	18
Wiser in their generation	314
Worldly man at his earthly best	318
Worship A lesson on	70
Wrought into gold	316
Xavier's vision. (Ill.)	257
Zaccheus, the Publican	349

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Class ..... *of the* ..... *Sunday School.*

Teacher, ...

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CLASS RECORD.

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Number.	Address.	Name.	July.					August.				September.					October.				November.				December.				
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